

AN  
A T T E M P T

TOWARD REVISING OUR  
ENGLISH TRANSLATION OF THE GREEK  
SCRIPTURES,

OR THE  
*NEW COVENANT OF JESUS CHRIST:*

AND  
TOWARD ILLUSTRATING THE SENSE BY PHILO-  
LOGICAL AND EXPLANATORY NOTES.

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IN TWO VOLUMES.  
VOL. I.

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## P R E F A C E.

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MY original intention extended no further than to improve our authorized translation of the Greek scriptures; following the text of \* Griesbach's excellent edition, except in a few instances, the reasons for which deviations that work itself will suggest; placing between † brackets those words to which the learned Editor has prefixed a mark denoting

\* Evangelia et Acta &c. Halæ, 1777.  
Epistolæ et Apoc. Ib. 1775.

† On examining my book since it was printed, I find that I have sometimes inattentively departed from this rule.

noting that they should probably, though not certainly, be expunged ; and omitting the passages which he inserts in his inner margin, and esteems undoubtedly spurious, though with a becoming deference to the more able decision of skilful critics.

I concluded this task with as much attention and labour as its importance demands ; sensible throughout that it was too arduous an undertaking for one man ; and that even \* uniformity itself, the sole advantage to be expected from a single translator, could not be supported with accuracy in so long a work, the different parts of which must be pursued at great intervals.

But after having advanced thus far, I was convinced that my plan was very defective,

\* To preserve an uniform rendering of the Evangelists, translators may very usefully compare with the original Greek edition of Le Clerc's harmony in folio, our English translation similarly disposed in 4to: London: 1701.

fective, unless I subjoined a comment to the text of such an important and difficult book. I therefore engaged in a second labour of selection and abridgement from a body of notes which I had formed, or compiled, many years ago, with occasional additions suggested by able commentators, or by my own study of the sacred writings.

If I have not regularly quoted my authorities as a translator, or as an expositor, let the neglect be imputed to its proper cause; not to plagiarism, but to the recent formation of this design, and to a prior carelessness in making proper references, the later investigation of which would have imposed an insupportable burthen.

A few unborrowed elucidations of obscure passages, and a comprehension in no  
great

great compass of not a few capital criticisms made by others, are the abatements which I offer for various omissions, inaccuracies, and errors. Many have explained the scriptures with an acuteness and eloquence to the praise of which I am very far from aspiring : but none admires them more, and none more ardently wishes that they were more generally, more diligently, and more impartially studied ; and that they became the rule of faith and practice to the whole world. The volumes of sacred criticism may be compared to an ancient and ample treasure-house, containing numerous offerings of different value. Men are frequently warped in their appreciation of these gifts : but God will graciously accept all those which are presented with a sincere desire to promote his glory.

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S, in the lines between the text and the notes, refers to Dr. Symonds's Observations, &c. Cambridge : Part i. 1789, on the five historical books : and Part ii. 1794, on the Epistles and the Revelation.

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the notes, refers to Dr. Symonds' *On  
Stevenson*, 2nd. Cambridge: Part 1. 1889.  
on the five historical books: and Part II  
1890, on the Epistles and the Revelation.  
The first volume of the *Stevenson* series  
contains the text of the five historical books  
and the notes on them. The second volume  
contains the text of the Epistles and the  
Revelation, and the notes on them. The  
third volume contains the text of the  
Gospel of Matthew and the notes on it.  
The fourth volume contains the text of  
the Gospel of Mark and the notes on it.  
The fifth volume contains the text of  
the Gospel of Luke and the notes on it.  
The sixth volume contains the text of  
the Gospel of John and the notes on it.  
The seventh volume contains the text of  
the Acts of the Apostles and the notes on it.  
The eighth volume contains the text of  
the Epistles of Paul and the notes on them.  
The ninth volume contains the text of  
the Epistles of Peter, James, and John, and  
the Revelation, and the notes on them.

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# ST. MATTHEW.

## CHAP. I.

<sup>1</sup> A TABLE of the birth of JESUS CHRIST,  
*the son of DAVID, the son of ABRAHAM.*

- <sup>2</sup> ABRAHAM begat Isaac ; and Isaac begat Jacob ; and Jacob begat Judah and his brethren ;  
<sup>3</sup> and Judah begat Phares and Zara, by Tamar ; and Phares begat Hezron ; and Hezron begat  
<sup>4</sup> Aram ; and Aram begat Aminadab ; and Aminadab begat Naashon ; and Naashon begat Salmon ;  
<sup>5</sup> and Salmon begat Boaz, by Rahab ; and Boaz begat  
<sup>6</sup> Obed, by Ruth ; and Obed begat Jessé ; and Jessé begat king DAVID ; and king DAVID begat Solomon, by her *that had been the wife* of Uriah ;  
<sup>7</sup> and Solomon begat Rehoboam ; and Rehoboam  
<sup>8</sup> begat Abijah ; and Abijah begat Aśa ; and Aśa begat Jehoshaphat ; and Jehoshaphat begat Jehoram ; and Jehoram begat *Abaziah* ; and *Abaziah* begat *Joash* ; and *Joash* begat *Amaziah* ; and *Amaziah*  
<sup>9</sup> begat Uzziah ; and Uzziah begat Jotham ; and Jotham
- VOL. I. B them

1. *A table.*] The Greek word answers to the Hebrew *ספר*, as used, Gen. v. 1. Neh. vii. 5.

*The son of David, the son of Abraham.*] God promised to these that the Messiah should descend from them.

8. The names in Italics are added on the authority of the Old Testament. See 1 Chron. iii. 11, 12: and the notes in my Harmony: §. 9.

- CHAP I. **tham** begat **Ahaz**; and **Ahaz** begat **Hezekiah**;  
**10** and **Hezekiah** begat **Manasseh**; and **Manasseh**  
**11** begat **Amon**; and **Amon** begat **Josiah**; and **Josiah**  
 begat **Jehoiakim**; and **Jehoiakim** begat **Jeco-**  
**12** **niah** and his brethren, about the time of the  
 going away to **Babylon**; and, after the going away  
 to **Babylon**, **Jeconiah** begat **Salathiel**; and **Sala-**  
**13** **thiel** begat **Zerubbabel**; and **Zerubbabel** begat  
**Abiud**; and **Abiud** begat **Eliakim**; and **Eliakim**  
**14** begat **Azor**; and **Azor** begat **Sadoc**; and **Sadoc**  
**15** begat **Achim**; and **Achim** begat **Eliud**; and  
**Eliud** begat **Eleazar**; and **Eleazar** begat **Mat-**  
**16** **than**; and **Matthan** begat **Jacob**; and **Jacob**  
 begat **Joseph**, the husband of **Mary**, of whom  
 was born **JESUS**, who is called **CHRIST**.  
**17** All the generations therefore from **Abraham**  
 to **David** are fourteen generations; and from  
**David**

11. *Jehoiakim, and Jehoiakim begat.*] See 1 Chron. iii. 16, and the external authorities for admitting these words. Birch has added three MSS. in his Greek Testament, 4to. Hafniæ; and Matthæi two, in his Greek Testament, 8vo. Rigæ. The clause occurs also in vers. Syr. Hierosol. of which Adler speaks so highly in *Novi Testamenti versiones Syr. Hafniæ* 1789, 4to. See p. 158, 201.

*The going away.*] This national calamity is expressed by the softest term. Dr. Campbell. See Acts vii. 4.

12. *Jeconiah begat Salathiel.*] And outlived this son; as appears from Jer. xxii. 30.

*Salathiel begat Zerubbabel.*] Zerubbabel is called the son of Pedaiah, 1 Chron. iii. 19. It seems therefore that Pedaiah raised up offspring to his elder brother Salathiel.

17. The presumptive proofs that this verse contains a marginal note, anciently taken into the text, are stated in my annotations on the Harmony of the Gospels: §. 9: where see probable arguments that many names have been omitted, by the negligence of transcribers, in the latter part of this genealogy.

I think that St. Matthew gives the *natural* genealogy of Joseph. Jacob, says he, begat Joseph.

CHAP. David until the going away to Babylon *are* fourteen generations; and from the going away to Babylon unto Christ *are* fourteen generations.

- 18 NOW the birth of [Jesus] Christ was thus.  
 When his mother Mary had been espoused to Joseph, before they came together she was found to  
 19 have conceived by the Holy Spirit. Then Joseph her husband, being a righteous *man* and not willing to expose her to publick shame, purposed to put her  
 20 away privately. But after he had thought on these things, behold, an angel of the Lord appeared to him in a dream, saying; " Joseph, *thou* son of  
 " David, fear not to take unto thee Mary thy  
 " wife; for that which is \* conceived in her is of  
 21 " the Holy Spirit. And she shall bear a son, and  
 " thou shalt call his name JESUS: *which, being*  
 " *interpreted, is* SAVIOUR: for he shall SAVE his  
 22 " people from their sins." (Now all this was

B 2

done,

\* Gr. *begotten*.

Joseph. But I understand St. Luke as giving the *civil* or *legal* genealogy of Joseph; whom that evangelist calls *the son* of Heli. C. iii. 23. Joseph, being nearest of kin to Mary, the daughter and sole child of Heli, married her; and had a right to the inheritance of Heli his father-in-law. Joseph is therefore styled the *son* of Heli, in the Jewish latitude of the word. See more on this subject in the notes on my Harmony.

19. *A righteous man.*] A good man; Luke xxiii. 50, Rom. v. 7; and therefore not willing &c.

22. What prophecies are solely applicable to Christ, in what a double reference may be admitted, and what are mere accommodations, must be determined by a critical examination of them as they stand in the Old Testament. Here it may be allowed that the particular sign in Isaiah was chosen  
 as

CHAP. I. done, so that it was fulfilled which \* the Lord spake  
 23 by the prophet, saying; " Behold, a virgin shall  
 " conceive, and shall bear a Son, and † his name  
 " shall be called EMMANUEL:" which, being  
 24 interpreted, is, GOD WITH US.) Then Joseph,  
 when he rose up from sleep, did as the angel of  
 the

\* Gr. *that it might be fulfilled which was spoken by the Lord.*  
 † Gr. *they shall call his name.*

as prophetic of the Messiah. God may have had two events in view; the historical and the evangelical. But though prophecies of this kind illustrate to believers the comprehensive knowledge of God, and the harmony and importance of the divine dispensations, we need not urge them to unbelievers as proofs of our Lord's heavenly mission.

22. *So that it was fulfilled.*] " Was so done as to fulfil." Wakefield here, and in like places. Where there is a direct prophecy in the Old Testament, the event did not take place for the mere purpose of fulfilling it; but God predetermined a fit event, and foretold it by his prophets. That *is* often expresses the *consequence* or *event* only, and therefore is equivalent to *so that*, appears from a great number of passages. See, among others, Matth. xxiii. 26. Luke ix. 45. xi. 50, and Bishop Pearce's note. John iv. 36. v.

20. ix. 3, and Grotius's note. xii. 38, and Bishop Pearce's commentary. xvii. 12. xix. 24. Acts ii. 25. Rom. iii. 19, and Taylor's note; and Key &c. § 139; Rom. v. 20, and Wall's note; viii. 17. xi. 11, 31. 1 Cor. i. 15, and Bishop Pearce's note. 2 Cor. i. 11. vii. 9. Gal. v. 17. 1 John ii. 19. Rev. viii. 12. xiii. 13. Compare similar forms of speech, Judg. ix. 24. 1 Kings ii. 27. Ps. li. 4. Matth. ii. 23. xxi. 32. xxiii. 35. Rom. i. 20. iii. 4. xi. 11. See also the curious quotations in Le Clerc Suppl. to Hammond, on Matth. iv. 14: in Sykes on the Hebrews. Introd. p. xxxiv, xxxv. and in Michaelis translated by Marsh. i. 475.

23. *His name shall be called.*] " Literally, they shall call." So Hom. II. ix. 589. " Ἀρδεις μὲν κτῆνους." And that this form occurs very frequently in the Old and New Testament, see Dr. Scott here, and Bishop Pearce on Mark vi. 54.

CHAP. the Lord had commanded him, and took unto  
 I. him his wife; and knew her not till she had  
 25 brought forth her first-born son: and he called  
 his name Jesus.

CHAP.  
 II.

I NOW after Jesus was born in Bethlehem of  
 Judea, in the days of king Herod, behold, Ma-  
 2 gians came from the east to Jerusalem, saying;  
 “Where is \* he that is born king of the Jews?  
 “for we have seen his star in the east-country,  
 3 “and are come to do him obeisance.” But when  
 king Herod heard *these things*, he was disturbed,  
 4 and all Jerusalem with him. And when he had  
 gathered together all the chief-priests and  
 scribes

\* Or, *the new-born king.*

25. The suffrage of antiquity is against the natural import of the words, that Joseph, after the birth of Jesus, lived with Mary in the holy state of marriage.

1. *King Herod.*] Called Herod the Great, the first Jewish King of that name.

*Magians.*] Wise men, religionis antistites. Plato explains *μαγεία* by *Θεῶν θεωρία*. Alcib. i. §. 17. Ed. Etwall. Oxon. 1771. Perhaps the word may be derived from מְדַבֵּר meditatus est. See Bishop Pearce here, and Acts viii. 9.

*From the east.*] Tacitus, speaking of Judea, says, Terra finesque, qua ad orientem vergunt, Arabia terminantur. Hist. v. vi.

2. *His star.*] A temporary star, or meteor, which appeared for the purpose of raising attention to Christ among these religious gentile philosophers. A star is a symbol of dominion. Numb. xxiv. 17.

It follows from the question of these Magians, that the birth of a King of the Jews had been divinely revealed to them.

*In the east.*] In the eastern country, whence we came.

3. *He was disturbed.*] A great Prince and Deliverer being expected at that time.

4. *All the chief-priests.*] The chiefs of the twenty-four sacerdotal families: 1 Chron. xxiv. 6—19: the High-priest and his predecessors, their deputies, and their kindred. Acts iv. 6. See Dr.

CHAP.  
II.

scribes of the people, he enquired of them where  
 5 Christ \* was to be born. And they said unto him ;  
 “ In Bethlehem of Judea : for thus it is writ-  
 6 “ ten by the prophet ; ‘ And thou, Bethlehem,  
 ‘ in the land of Judah, art by no means the least  
 ‘ among the governours of Judah : for out of  
 ‘ thee shall come a Governour who shall † rule  
 7 ‘ my people Israel.’ Then Herod, when he  
 had privately called the Magians, learnt from them  
 8 exactly what time the star appeared. And he sent  
 them to Bethlehem, and said ; “ Go, and search  
 “ exactly for the young child : and, when ye  
 “ have found *him*, inform me, that I also may  
 9 “ come and do him obeisance.” So when they  
 had heard the king, they departed ; and, behold,  
 the star, which they ‡ had seen in the east, went  
 before them, till it came and stood over the  
 10 place where the young child was. And when  
 they

\* S. 162. † Gr. *feed*. ‡ S. 138.

Dr. Scott here, and c. xxvi. 3 ; where Theophylact is quoted as saying that the Jews changed their High-priests yearly, contrary to the law.

*Scribes.*] These were teachers of the law, Matth. vii. 29. xxiii. 2, 3 ; and of the Jewish traditions, Matth. xv. 1, 3 ; instructors of youth, Jos. Ant. xvii. vi. 2 ; and, as some think, the usual public speakers in the synagogues. Lardner's Cred. i. iv. iii. §. 3. Parkhurst's lex. *repensans*, appendix. Great de-

ference was paid to them. Matth. ii. 4. Most of them, but not all, were Pharisees. Acts xxiii. 9. Their name seems to be derived from their office of transcribing the sacred books.

6. Micah. v. 2. may be rendered, “ Art thou too little to be among the leaders of Judah ? ” which question implies the negative particle inserted in this quotation. See my note on Micah ; and Dr. Owen in Bowyer 4to. and Modes of quotation &c.

CHAP. II. they saw the star, they rejoiced with very great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and did him obeisance : and when they had opened their treasures, they presented to him gifts ; gold, and frankincense, and myrrh. And having been warned of God in a dream, that they should not return to Herod, they withdrew into their own country by another way.

13 And when they had withdrawn, behold, an angel of the Lord appeareth to Joseph in a dream, saying ; “ Arise, and take with thee the young child and his mother, and flee into Egypt, and “ \* remain there till I command thee : for Herod “ will seek the young child, to destroy him.”  
14 Then he arose, and took with him the young child and his mother by night, and withdrew into Egypt ; and † remained there till the death of  
15 Herod : ‡ so that it was fulfilled which the Lord spake

\* Gr. *be.* † Gr. *was.* ‡ Gr. *that it might be fulfilled which was spoken by the Lord.* See S. 163.

11. *Gifts.*] Agreeably to the ancient and present custom of the orientalists, when they would testify respect.

*Gold, and frankincense, and myrrh.*] The gold of Arabia is mentioned Ps. lxxii. 15. That frankincense and myrrh were resinous substances issuing from trees, that the Magians used them for medicinal purposes,

and that they were produced in Arabia only, we learn from authorities quoted by Wettstein.

14. *By night.*] The very night of the vision : a most ready obedience.

15. *So that it was fulfilled.*] The expression *to fulfil* is sometimes used in a loose and popular sense. Its meaning here is, that the words which Hosea, c. xi.

CHAP. spake by the prophet, saying; " Out of Egypt  
II.

" I called my son."

- 16 Then Herod, when he saw that he was deceived by the Magians, was greatly enraged; and sent and slew all the male children that *were* in Bethlehem, and in all its borders, from two years old and under, according to the time which he  
17 had learnt exactly from the Magians. Then was fulfilled that which was spoken by the prophet  
18 Jeremiah, saying; " A voice was heard in Ramah,  
[wailing,

c. xi. 1, uses of the Israelites, were applicable to an event in the life of Jesus Christ. Being verified anew in the transaction here related, the Evangelist accommodates them to his present purpose. See my note on Hosea.

18. Jeremiah, c. xxxi. 15, refers to the Babylonish victories and captivity. See Jer. xl.

1. Rachel, the image of affectionate Israelitish mothers, is supposed to rise and bewail her descendents, slain or led captives. The words are very beautifully accommodated by St. Matthew to a like mournful event.

For the silence of Josephus, and other historians, on this act of cruelty in Herod, see Lardner's Cred. vol. ii. B. ii. c. ii. 746. 3d ed. Lond. 1741: Bishop Pearce: and Michaelis's Introd. by Marsh. i. 50.

1. The most exact and diligent historians have omitted many events that happened within the compass of those times concerning which they undertook to write.

2. Bethlehem was a small town. If it had a thousand inhabitants, the number of males born there in a year would amount to between ten and twenty; who might have been destroyed by private assassins, without public order.

3. As Herod was King of Judea, no Roman Governour resided in Jerusalem.

4. The fact is credible, on account of the very great cruelties recorded of Herod.

5. The silence of the Greek and Roman historians may be accounted for from the vastness of the Roman empire; and from the obscurity, and comparative insignificance, of such a transaction in a remote and *barbarous* province. Juv. vi. 158.

6. Josephus took his accounts of Herod from Nicolaus of Damascus, who was partial to that King.

7. The great grandson of Herod, Agrippa the younger, had conferred obligations on Josephus, and was living when that historian wrote.

8. Josephus,

CHAP. " [wailing, and] weeping, and great lamentation ;

II. " Rachel weeping *for* her children, and refusing  
" to be comforted, because they were not."

19 But when Herod was dead, behold, an angel  
of the Lord appeareth in a dream to Joseph in  
20 Egypt, saying ; " Arise, and take with thee the  
" young child and his mother, and go to the land  
" of Israel : for they are dead who fought the  
21 " young child's life." Then he arose, and took  
with him the young child and his mother, and came  
22 to the land of Israel. But when he heard that  
Archelaus reigned over Judea, instead of his father  
Herod, he was afraid to go thither : but, having  
been

8. Josephus, a firm Jew, could not have mentioned this fact without giving the Christian cause a great advantage. To write that Herod had put to death all the young children at Bethlehem, on occasion of a report spread at Jerusalem that the *King of the Jews* had been newly born there, would have highly gratified the Christians.

9. Macrobius, de jocis Augusti, Saturnalia, L. ii. c. iv. has a passage, which shews, at least, that Herod's slaughter of the infants was well known in that author's time, who was a heathen and lived toward the end of the fourth century : and it may be esteemed probable that Macrobius transcribed not only the jest, but the occasion of it, from some antient writer : Cum audisset, inter pueros, quos in Syria Herodes rex Judæorum intra bimatum jussit

interfici, filium quoque ejus occisum, ait ; Melius est Herodis porcum [5.] esse, quam filium [viv.] The paronomasia shews that Augustus expressed himself in Greek.

It is worthy of observation with what simplicity and calmness the sacred historians relate the most atrocious crimes recorded by them : such as the murder of these infants, the beheading of John the Baptist, the treachery of Judas, the crucifixion of our Lord, and the martyrdoms of Stephen and of James the brother of John. See Raphelius and Campbell on c. xiv. 3—12.

21. *To the land of Israel.*] To its border.

22. *Archelaus.*] Ethnarch of Judea, Samaria, and Idumea.

*To go thither.*] To pass through Judea, for the purpose of living at Bethlehem.

CHAP. been warned of God in a dream, he withdrew  
 II.  
 23 into the parts of Galilee; and came and dwelt in  
 a city called Nazareth: \* so that it was fulfilled  
 which was spoken by the prophets, "He shall be  
 " called a † Nazarene."

CHAP.  
 III.

I NOW in those days cometh John the Baptist,  
 2 preaching in the desert of Judea, and saying;  
 " Repent

\* Gr. *that it might be fulfilled.* † Gr. *Nazorean.*

*He withdrew.]* By a private way, avoiding Bethlehem and Jerusalem.

23. *He shall be called a Nazarene.]* That *he shall be called* often imports *he shall be*, is shewn by Wakefield 4to in locum, and by Bishop Pearce on Luke i. 35. A Nazarene may import a despised and rejected person. See John i. 46. vii. 41. xix. 19. That the Messiah would be such, is agreeable to the tenour of the prophets. See Doddridge's note; Dr. Thomas Hunt's sermon, printed with his dissertations on the Proverbs, 4to. Oxf. 1775; and Michaelis translated by Marsh, i. 239.

Dr. Campbell has a curious note on the authenticity of the two first chapters of this gospel, which appears to me to be established beyond reasonable doubt. See also Wakefield, 4to. p. 37. Bowyer 4to. Dr. Williams's Free enquiry, &c. 8vo. London. White. 1789. Mr. Pope on

the miraculous conception &c. p. 144. London. Johnson. 1792. Lardner's Cred. ii. B. ii. c. ii. 761.

1. *Now in those days.]* While Jesus dwelt at Nazareth. Compare Exod. ii. 11. St. Matthew could not have begun his gospel in this manner; as the words imply a preceding narration, supposing the particle *δὲ* omitted: for which omission see the authorities in Wetstein and Griesbach; and Mill, Proleg. §. 1499. Some advocates therefore for the spuriousness of the two preceding chapters boldly propose, without any external authority, to expunge the words, *Εἰ ταῖς ἡμέραις ἐκείναις.*

*Preaching.]* Publishing abroad his doctrine.

*Desert.]* Some of the eastern deserts were extended plains, or plains broken by rocky mountains, and without trees, shrubs, or verdure. Others afforded pasture, and had their villages and towns. 1 Sam. xvii. 28. Josh.

CHAP. III. "Repent ye: for the kingdom of heaven draw-  
 3 "eth near." For this is he that was spoken of  
 by the prophet Isaiah, who saith; "The voice of  
 "one crying in the desert, Prepare ye the way of  
 4 "the Lord, make his paths straight." Now  
 this John had his raiment of camel's hair, and a  
 leathern girdle about his loins: and his food was  
 locusts and wild honey.

Then

xv. 61, 62. The desert of Judea is described Judges i. 16; and part of it is said by Bishop Pearce to have run from the Dead Sea along the west of Jordan.

2. *The kingdom of heaven.*] The gospel-dispensation. The kingdom of Christ, prophesied of by Daniel, ii. 44. vii. 13, 14; beginning on earth, and having its consummation in heaven.

3. It may well be supposed that the passage in Isaiah, c. xi. 3, refers both to the return of the Hebrews from Babylon, and to John the Baptist also.

Great men had their precursors: Gen. xli. 43: and, according to the custom of early times, the ways were prepared through which eastern kings with their numerous retinue, and leaders of great armies, designed to pass. See Grotius on Luke iii. 5; Hammond, Le Clerc, and Wettstein in locum; and Bishop Lowth on Isai. xl. 3.

4. *Of camel's hair.*] Cilicium erat contextum e pilis cameli rudibus et impexis. L. Bru-

genfis. "Camel's hair, it seems, is made into cloth now; for Chardin assures us the modern dervises wear such garments, as they do also leathern girdles; and sometimes feed on locusts." Harmer i. 487. "The inhabitants of the Jewish deserts made a very coarse stuff of the hair that came off their camels." Ib. iv. 488. "They pull off this woolly hair, which the camels are disposed in a sort to cast off." Ib. i. 487.

It appears from Ctesias, quoted by Wettstein, that the fine hair of some camels was wrought into very soft garments. That it is now wrought into valuable shawls, see Harmer iv. 486.

*A leathern girdle &c.*] In this, and probably in the whole of his dress, the Baptist resembled Elijah. 2 Kings i. 8.

*Locusts.*] That locusts were eaten, see Lev. xi. 21, 22. Wettstein furnishes many other authorities. They are still dried for food in some hot countries.

*Wild honey.*] Such as was found, 1 Sam. xiv. 25.

## CHAP.

## III.

5 Then went out unto him Jerusalem, and all  
 6 Judea, and all the country about Jordan; and  
 were baptized by him in Jordan, confessing their  
 7 sins. But when he saw many of the Pharisees  
 and Sadducees coming to his baptism, he said  
 unto them; "O generation of vipers, who hath  
 "warned you to flee from the anger *which is*  
 8 "about to come? Bring forth therefore fruit  
 9 "worthy of repentance: and \* think not to say  
 "within yourselves, † We have Abraham *for*  
 "our father: for I say unto you, that from these  
 "stones

\* Or, *and say not among.* † Or, *Abraham is our father.*

7. *Pharisees.*] These were the strictest sect among the Jews; Acts xxvi. 5; were as scrupulous in observing the traditions of the elders as the ceremonies of the law; admitted all the books of the old Testament; and maintained the doctrine of a future state. See more in Bishop Pearce's note.

*Sadducees.*] This Jewish sect held that there was no resurrection, angel, or spirit; Acts xxiii. 8; paid no regard to traditions; and, as some think, rejected all the Jewish scriptures but the five books of Moses. See Bishop Pearce.

*Coming to his baptism.*] It appears from Luke vii. 30, that few, if any, of these were actually baptized by John.

*Generation of vipers.*] The

austere character of John the Baptist led him to great and early boldness in reproving the vices of these leading sects among the Jews. "Ye race of subtle and malicious men, by whose suggestion are ye coming to my baptism of repentance, that ye may avoid the punishment from God which impends over your nation?"

9. *From these stones.*] Pointing to them. See c. iv. 3. vi. 29. xvii. 20. xxi. 21. Luke xvii. 6. John vi. 50. Our Lord alludes to the call of the gentiles: and that God should regard the gentiles as the children of Abraham, appeared to the Jews like a natural impossibility.

- CHAP. III. “stones God is able to raise up children unto  
 10 “Abraham. And now the axe also is laid to the  
 “root of the trees: every tree therefore which  
 “bringeth not forth good fruit \* is cut down,  
 11 “and cast into the fire. I indeed baptize you  
 “with water to repentance: but he who cometh  
 “after me is mightier than I, whose sandals I  
 “am not worthy to carry: he will baptize you with  
 12 “the Holy Spirit, and *with* fire: whose winnow-  
 “ing-flovel *is* in his hand, and he will thorough-  
 “ly cleanse his floor, and will gather the wheat  
 “into the granary; but he will burn the chaff  
 “with unquenchable fire.”
- 13 THEN cometh Jesus from Galilee to Jor-  
 14 dan unto John, to be baptized by him. But  
 John forbade him, saying; “I have need to be  
 “baptized by Thee, and comest Thou to me?”  
 15 And Jesus answered, and said unto him; “Suffer  
 “it now: for thus it becometh us to fulfil all  
 “right-

\* Or, *will be.*

10. And my exhortation is not only important, but seasonable also. The minds of men will soon be tried by preaching the gospel; and those who reject it will incur divine vengeance.

11. *Whose sandals I am not worthy to carry.*] Jesus is so much superior to me, that I am not worthy to perform for him the most humble office.

*And with fire.*] Fiery tongues

rested on the Apostles at the feast of Pentecost. Acts ii. 3.

12. *Winnowing-flovel.*] An instrument for separating the chaff, which could be carried in the hand.

14. This conduct must have raised great attention to Jesus.

15. *To fulfil all righteousness.*] Fully to perform [Rom. xiii. 10.] all positive as well as moral righteousness.

CHAP. III. "righteousness." Then *John* suffereth him.

- 16 Now when Jesus had been baptized, he went up immediately out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him. And, lo, a voice from heaven, saying; "This is my beloved Son, in whom I am well-pleased."

CHAP. IV.

- I THEN was Jesus led up by the Spirit into  
2 the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came to him, and said; "If thou be the Son of God, command  
4 "that these stones be made bread." But he answered and said; "It is written, 'Man \* liveth  
' not

\* Gr. *shall not live.*

16. *Unto him, and he saw.*] Unto Jesus, and Jesus saw. The Baptist asserts that he himself also saw the heavenly appearance: John i. 32: and it is probable that all present were witnesses both to the sign from heaven and to the voice. 1 John v. 6, 8.

*Descending as a dove.*] In a bodily shape, resembling the form and motion of a dove, which is one emblem of innocence. Luke iii. 22. Perhaps, as Grotius says, a bright flame assumed that appearance.

17. *Son.*] See Luke i. 35. Acts xiii. 33. John x. 35, 36. and the note on John i. 14.

1. *The desert.*] This was a fit scene for the first temptation, whether the reader supposes the transaction real or visionary.

2. *Fasted forty days and forty nights.*] This was a miraculous fast, like the fasts of Moses and Elijah.

3. We do not read that Christ, during his ministry, wrought a miracle to support himself.

*That these stones be made bread.*] That is, says Bishop Pearce, that each stone be made a loaf. There is a reference here, and c. vii. 9, to the like form of these substances.

- CHAP. IV. not by bread alone, but by every word which  
 5 'goeth forth out of the mouth of God.' Then  
 the devil taketh *Jesus* with him to the holy city,  
 6 and setteth him on a wing of the temple, and  
 faith unto him; "If thou be the Son of God,  
 "cast thyself down: for it is written; 'He shall  
 'give his angels charge concerning \* thee: and  
 '† on *their* hands they shall bear thee up, lest  
 7 'thou strike thy foot against a stone.' *Jesus* said  
 unto him; "It is also written; 'Thou shalt  
 8 'not ‡ tempt the Lord thy God.' Again the de-  
 vil taketh *Jesus* with him to a very high moun-  
 tain, and sheweth him all the kingdoms of the  
 9 world, and the glory of them; and faith unto  
 him; "All these things I will give thee, if thou  
 10 "wilt fall down and worship me." Then faith  
*Jesus* unto him; "Get thee behind me, Satan:  
 "for

\* Or, 'thee'. And, 'On &c.' † S. 77. ‡ Or, *make trial of*.

4. *By bread alone, &c.*] By ordinary food only; but may sometimes be supported by the extraordinary power of God, according to his will and command.

5. Some think that what is related here, and v. 8, passed in vision, without change of place. Compare Rev. iv. 1, 2. xvii. 3. xxi. 10.

6. The object of the temptation was, that Christ might expose himself to needless danger. Pl. xci. 11, 12, a promise is given that God will protect the righteous.

7. *Tempt the Lord thy God.*] Try how far his goodness will extend.

8. The devil raised up a visionary scene, pointed out the situation of the principal kingdoms then existing, and described their opulence and splendour.

9. Christ was here tempted by power, honour, and ambition.

*If thou wilt fall down and worship me.*] In token of being dedicated to my service.

10. *Satan.*] The word in Hebrew denotes an *adversary*.

Remarks

CHAP. IV. “ for it is written ; ‘ Thou shalt worship the Lord  
 11 the devil leaveth him : and, behold, angels came  
 and ministered unto him.

12 NOW when [Jefus] had heard that John  
 was delivered up *to prison*, he withdrew into Ga-  
 13 lilee. And, having left Nazareth, he came and  
 dwelt in Capernaum, which is on the fide of the  
 \* lake, in the borders of Zebulon and Naph-  
 14 tali : † so that it was fulfilled which was spoken  
 15 by the prophet Ifaiah, faying ; “ The land of Ze-  
 “ bulon, and the land of Naphtali, *toward* the  
 “ way of the ‡ lake by the fide of Jordan, *in* Gali-  
 16 “ lee of the gentiles ; the people who fat in dark-  
 “ nefs

\* Gr. *sea*. † Gr. *that it might be fulfilled*. ‡ Gr. *sea*.

Remarks on our Lord's temptation. 1. The mind of the tempter was fo influenced, that his modes of trial furnished excellent rules for our Lord's conduct in his miniftry. See Farmer's enquiry into the nature and defign of Chrif's temptation. 2. The fecond Adam overcame that Tempter who feded the firft Adam. 3. Chrif was animated to erect his fpiritual kingdom, in oppofition to the kingdom of the Evil One.

15. *The lake.*] Called the fea, or lake of Galilee, or of Tiberias, or of Gennefaret. Capernaum was fituated on its north fide.

*By the fide of.*] See Bifhop Pearce and Dr. Campbell. The preposition may be rendered *on this fide*, or, *on that fide* : עבר commonly fignifying that part of a country which is in the paffage to or from a river. See Taylor's Hebr. Concordance.

*Of the gentiles.*] Inhabited by a mixture of gentiles.

16. That thefe words have an immediate reference to the advent of the Meffiah, is made highly probable by Bifhop Lowth.

*Who fat in darknefs.*] Who were fo afflicted by the invafions of the Affyrian kings. 2 Kings

CHAP. "ness have seen a great light; and to those who  
IV. "sat in the region and shadow of death light hath

"sprung up."

17 From that time Jesus began to preach,  
and to say; "Repent ye: for the kingdom of  
"heaven draweth near."

18 Now as he walked by the \* lake of Galilee,  
he saw two brethren, Simon called Peter, and  
Andrew his brother, casting a net into the

19 † lake: for they were fishers. And he saith unto  
them; "Come after me, and I will make you

20 "fishers of men." And immediately they left

21 *their* nets, and followed him. And he went on  
thence, and saw two other brethren, James *the*  
*son* of Zebedee, and John his brother, in a ship  
with Zebedee their father, preparing their nets:

22 and he called them. And immediately they left  
the ship and their father, and followed him.

VOL. I.

C

And

\* Gr. *sea.* † Gr. *sea.*

2 Kings xv. 29. 1 Chron. v.  
26.

17. *The kingdom of heaven.*  
The spiritual kingdom of the  
Messiah, to be erected in the  
hearts of men. See c. iii. 2.

18. In *Miscellanea sacra*, ii.  
128 &c. ed. 1770, good rea-  
sons are given why Christ chose  
his apostles from men of hum-  
ble birth and education.

18—22. These apostles knew  
Jesus before this solemn call.  
Some of them had heard the  
testimony of John the Baptist  
to him: John i. 35, 40, 41,  
42: and it is probable that our  
Lord's divine knowledge and  
power were also well known  
to them. See John i. 48. ii.  
11, 23. iii. 2. iv. 29, 45, 50.

## CHAP.

## IV.

23

And Jesus went about all Galilee, teaching in their synagogues, and preaching the glad tidings of *his* kingdom, and curing every disease, and

24

every malady, among the people. And his fame went through all Syria: and they brought unto

him all *their* sick who were seized with various diseases and torments, and those who had demons, and those who were lunatick, and those who had

25

the palsy; and he cured them. And great multitudes followed him from Galilee, and *from* Decapolis, and *from* Jerufalem, and *from* Judea, and *from* beyond Jordan.

## AND

23. *In their synagogues.*] The synagogues of the inhabitants: by a common construction, called *κατὰ τὸ συναγώγιον*, or, an agreement with what is signified, and not with the grammatical form. See c. xii. 54. xxiv. 45. xxviii. 19. John xv. 6. xvii. 2. Rom. ii. 14. Rev. xvii. 16.

24. *Those who had demons.*] Many think that demoniacs were persons who laboured under certain bodily diseases, particularly those of the maniacal, lunatic, melancholy, and epileptic kind; these, and some other natural infirmities, [Luke xi. 14.] being popularly attributed to the agency of evil spirits. But most suppose that God permitted evil spirits to exercise a power over human bodies at the time of Christ's appearance, for the purpose of

displaying our Lord's authority over them.

The Greek word is omitted in three MSS. and by Theophylact.

*Those who were lunatick.*] Pricæus quotes Lucian, Basil, and Isidorus, to shew that lunatics were epileptics at the lunar periods. The original word occurs in the New Testament a second time only; where the lunatic, or epileptic, is said to have a demon. Matth. xvii. 15, 18. So that lunatics *may* be here mentioned as a species of demoniacs. Compare John x. 20; where the words imply that madness was one effect of having a demon.

25. *Decapolis.*] A part of Syria, lying on the east of the lake of Gennefaret; so called because it contained ten cities.

## CHAP.

## V.

1 AND when he saw the multitudes, he went  
up a mountain: and he sat down, and his disci-  
2 ples came near unto him. And he opened his  
mouth, and taught them, saying;

3 "HAPPY are the poor in spirit: for their's is  
4 "the kingdom of heaven. Happy are those who  
5 "mourn: for they shall be comforted. Happy  
"are the meek: for they shall inherit the land.  
6 "Happy are those that hunger and thirst after  
7 "righteousness: for they shall be filled. Happy

C 2

"are

1. *A mountain.*] In the New Testament the Greek article is often used without its proper force. See c. i. 23. v. 15. viii. 23. ix. 28. Mark xiv. 69. John. i. 21. iii. 10. vii. 40. xviii. 3. and Dr. Scott on Matth. i. 23. v. 15. viii. 4.

*His disciples came near to him.*] Jesus addressed this discourse to his disciples, [Luke vi. 20,] in the hearing of the multitude: c. vii. 28.

2. *He opened his mouth.*] A periphrasis for speaking. See c. xiii. 35. Acts viii. 35. x. 34. xviii. 14. Eph. vi. 19.

3. *Happy.*] This word comprehends the natural as well as the judicial consequences of a good disposition: whereas the term *blessed* seems confined to the favour of God.

*The poor in spirit.*] The lowly and unambitious. Such

were most likely to become Christ's disciples, and to be happy eternally.

4. *Who mourn.*] Who bear afflictions with resignation. Or, who mourn for their sins.

5. See Pl. xxxvii. 10, 11. The meek, or those who duly govern their anger, and exercise lenity and forgiveness, find friends; enjoy tranquillity and health; escape injuries, or support themselves under them.

6. *That hunger and thirst after righteousness.*] That earnestly desire to know and to practise righteousness. When Christ and his disciples taught, such had an opportunity of being abundantly satisfied: and they have now ample means of instruction, especially from the scriptures.

7. *Shall obtain compassion.*] From God, and from man.

- CHAP. " *are* the compassionate: for they shall obtain  
 V.  
 8 " compassion. Happy *are* the pure in heart :  
 9 " for they shall see God. Happy *are* the peace-  
 makers: for they shall be called the sons of God.  
 10 " Happy *are* those that are persecuted for *their*  
 " righteousness: for *their's* is the kingdom of  
 11 " heaven. Happy *are* ye when *men* shall re-  
 " proach you, and persecute *you*, and speak all \*  
 " kind of evil against you † falsely, for my sake.  
 12 " Rejoice, and be very glad: for great *shall be*  
 " your reward in heaven: for so *men* persecuted  
 " the prophets that were before you.  
 13 " Ye are the salt of the earth: but if the  
 " salt have lost its flavour, with what shall it be  
 " salted? it is no longer good for any thing, but  
 " to

\* S. 15. † Gr. *speaking falsely*.

8. *The pure in heart.*] Those who are morally pure, which far exceeds ceremonial purity; who are without deceit, hypocrisy, concealed guilt, evil thoughts and designs.

9. *The peace-makers.*] The composers of contention, of anger, of persecution, and of sedition: the friends of gentleness, of concord, of amity, of benevolence, and of obedience to civil government.

*The sons of God.*] They shall be called his imitators here, v. 45; and shall be his adopted

sons hereafter. It may be observed that the chief men among the Jews were remarkable for the opposite qualities to those inculcated v. 3—9. See Luke vi. 24.—26.

10. *For their's is the kingdom of heaven.*] They will hereafter inherit heavenly glory. See v. 12. and c. vii. 21.

13. *The salt of the earth.*] In hot countries, no meat can be preserved even for a moderate time without salt.

*With what shall it be salted?*] Who shall teach the Teacher?

- CHAP. V. " to be cast out, and to be trodden under foot by  
 14 " men. Ye are the light of the world. A city  
 15 " which is placed on an hill cannot be hidden.  
 16 " Nor do *men* light a lamp, and put it under a  
 " measure, but on a stand: and it shineth to all  
 17 " that are in the house. In like manner let your  
 " light shine before men, that they may see your  
 " good works, and glorify your Father that is in  
 " heaven.  
 18 " Think not that I came to destroy the law  
 " or the prophets: I came not to destroy but to  
 " fulfil *them*. For verily I say unto you, Till  
 " heaven and earth pass away, one jot or one tittle  
 " shall

*To be trodden under foot.*] Maundrell mentions insipid salt. " He broke off, from a small precipice in the valley of salt, a piece exposed to the sun, rain, and air; which, though it had the sparks and particles of salt, yet had perfectly lost its flavour." Journey &c. 8vo. Oxford. 1740. p. 162.

This salt might in some places be so plentiful as not only to be thrown out on the paths and highways, but used for repairing them.

Sal [Sodomiticus] infatuatus tempore pluvio, quando in clivo templi, propter soli lubricitatem, pedem figere nemo poterat, arenæ loco spargi solebat. Schoettgenius in loc. Quoted in Wakefield, 4to. from Bishop Law.

14. *Placed on an hill.*] Like Samaria, Bethulia, and Nazareth.

17. *To destroy.*] Solvere, dissolvere, auctoritate legislatoris

spretæ. Wetstein. To destroy, abolish, or set aside, the spirit and end of the law and of the prophets.

*To fulfil them.*] To fulfil the types and prophecies of the Old Covenant, and to enforce its moral precepts. C. vii. 12.

18. I say, to fulfil them. For, &c. Compare Luke xvi. 17. 'Αμὴν is explained by ἀληθῶς Luke ix. 27, compared with the parallel passages, Matth. xvi. 28. Mark ix. 1.

*Till heaven and earth pass away.*] Our Lord uses popular language to express an impossibility.

*One jot.*] The letter Jod, or Jota, is the smallest in the Syriac and in the Square Hebrew alphabets.

*Or tittle.*] "Minimæ literæ minimus apex. Κεφαλαίον, κεφαλαιῶδες ἄκρον. Glossar. ἀρχὴ κεφαλαιῶδες. Hesych." See Wetstein. The Hebrew י and ך differ by נקודא. Schoettgen.

CHAP V. 19 " shall by no means pass away from the law, till all  
 19 " be accomplished. Whosoever therefore shall  
 " break one of the least of these commandments,  
 " and shall teach men so, \* shall be called *the* least  
 " in the kingdom of heaven; but whosoever  
 " shall perform and teach *them*, he † shall be  
 20 " called great in the kingdom of heaven. For  
 " I say unto you, that unless your righteousness  
 " shall ‡ exceed *the righteousness* of the Scribes  
 " and Pharisees, ye shall by no means enter into  
 " the kingdom of heaven.

" Ye

\* Or, *will be the least*. † Or, *will be great*. ‡ Or, *abound more than*. Or, *excel*.

19. *Whosoever therefore shall break.*] The connection is: I am vested with the character of Him who came to fulfil the law. My commandments therefore deserve peculiar regard. *Εάν* is used for *άν*, in Xen. Memor. iii. x. 12. *ὡς εάν ἀρμότῃ*. and iv. 11. 29. *τῶν πολιτῶν ὅσοι εάν—πολιμήτων*. Ed. Simpson. Oxon.

*One of the least of these commandments.*] Compare the mode of expression, c. xxv. 40, 45. The literal rendering is, "one of these commandments, *even* the least of *them*."

*Shall be called the least &c.*] May be my nominal disciple, but is one of the lowest class.

20. I say that, to be eminent as my disciples, my higher and better precepts must be practised and taught. For &c.

*The Scribes and Pharisees.*] Observe how these had already acted toward Jesus, Luke vi. 7, 11, and the parallel places: and probably John v. 16. Yet our Lord seems to suppress the mention of their names, c. vi. 5, 16. Compare c. xxiii. 13, &c. when their opposition to him had been more aggravated.

*Enter into the kingdom of heaven.*] Be so my disciple here, as to be admitted into my kingdom of glory hereafter. See v. 10.

CHAP.  
V.

- 21 " Ye have heard that it hath been said to those  
" of old time, ' Thou shalt do no murther ;'  
" and whosoever shall do murther, shall be liable  
22 " to the judgement.' " But I say unto you,  
" that whosoever is angry with his brother with-  
" out a cause, shall be liable to the judgement :  
" and whosoever shall say to his brother, \*  
" ' Thou vile man,' shall be liable to the council :  
" but whosoever shall say, ' Thou fool,' shall  
23 " be liable to hell-fire. If therefore thou bring  
" thy gift to the altar, and there remember that  
" thy brother hath any matter of *complaint* against  
24 " thee ; leave there thy gift before the altar, and  
" go,

\* Syr. *Raca*.

21. Hear now the superiority of my precepts.

*The judgement.*] The courts of judicature erected in the cities of the Hebrews. Deut. xvi. 18.

22. *Without a cause.*] If we omit *ללא*, with some MSS. and versions, reason must limit the clause.

*Thou vile man.*] The original word implies a charge of emptiness, meanness, and despicableness.

*The council.*] The great council at Jerusalem. Deut. xvii. 8, 9. Luke xxii. 66. Acts vi. 12.

Some think that retaining *Raca* in the original is a mark that this gospel was written by St. Matthew in the Hebrew-Syriac. See also c. xvi. 17.

*Mammon* too is used once by St. Matthew: but it is used thrice by St. Luke.

*Thou fool.*] Charging his brethren with extreme infatuation and wickedness. See how the Hebrew word for *folly* is used, Judg. xx. 6. 2 Sam. xiii. 12, 13.

*Shall be liable to hell-fire.*] To a punishment corresponding to a death by fire in the valley of Hinnom. Jer. vii. 31.

It is here asserted that anger, reproach, and reviling, will be punished in proportion to their guilt. See Obs. on our Lord's conduct. 4to. p. 26.

23. *Thy gift.*] This is a general word for sacrifice. Our Lord speaks to the Jews who were then under the Mosaic dispensation.

- CHAP. V. “ go, first be reconciled to thy brother, and  
 25 “ then come and offer thy gift. Agree with thine  
 “ adversary quickly, while thou art in the way  
 “ with him; lest the adversary deliver thee to the  
 “ judge, and the judge deliver thee to the officer,  
 26 “ and thou be cast into prison. Verily I say  
 “ unto thee, Thou wilt by no means come out  
 “ thence, till thou have paid the uttermost far-  
 “ thing.  
 27 “ Ye have heard that it hath been said, ‘ Thou  
 28 “ shalt not commit adultery.’ But I say unto you,  
 “ that whosoever looketh on a woman \* in order  
 “ to desire her, hath already committed whore-  
 29 “ dom with her in his heart. Now if thy right  
 “ eye cause thee to offend, pluck it out, and cast  
 “ it from thee : for it is better for thee that one of  
 “ thy members perish, than that thy whole body  
 30 “ should be cast into hell. And if thy right hand  
 “ cause thee to offend, cut it off, and cast it from  
 “ thee : for it is better for thee that one of thy  
 “ members

\* Or, *to the end that he may.* So vi. 1.

25. *Agree with thine adver-  
 sary.*] Not pertinaciously bring-  
 ing the complaint against thee  
 to a judicial decision.

*While thou art in the way.*] In via rem uti pacent orato. Twelve tables. Blackstone’s comm. 4to. 1768. iii. 298. Book iii. c. 20. See Luke xii. 58.

26. When the matter is brought to the determination of the magistrate, rigorous justice will be the consequence.

28. *In order to desire her.*] See c. vi. 1. xiii. 30. xxiii. 5.

Giving full scope to his wicked thoughts. Moralists agree that the intention is criminal.

Patitur poenas peccandi sola voluntas. Juv.

29. *Thy right eye, &c.*] If any thing as dear to thee as a right eye, or right hand, be the cause of sin. What follows is a strong eastern manner of expressing that seductions from duty should be avoided at all events. See more on v. 28—30 in Obs. on our Lord’s conduct &c. p. 28, 29.

CHAP. V. " members perish, than that thy whole body  
V. " should be cast into hell.

31 " Now it hath been said, ' Whosoever shall  
" put away his wife, let him give her a bill of  
32 ' divorcement.' " But I say unto you, that who-  
" soever shall put away his wife, except on ac-  
" count of whoredom, causeth her to commit  
" adultery : and whosoever shall marry her that is  
" put away, committeth adultery.

33 " Again, ye have heard that it hath been  
" said to those of old time, ' Thou shalt not for-  
" swear thyself, but shalt perform unto the Lord  
34 ' thine oaths.' But I say unto you that ye swear  
" not at all ; neither by heaven, for it is God's  
35 " throne ; nor by the earth, for it is his foot-  
" stool ; nor by Jerusalem, for it is the city of  
36 " the great king. Neither shalt thou swear  
" by thine head ; because thou canst not make  
37 " one hair white or black. But let your dif-  
" course

32. Compare c. xix. 9. Luke xvi. 18. Such a man commits adultery, if he marries again while his wife is living : he causes her to commit adultery, if she marries again during his life : in which latter case, her second husband is an adulterer.

34. *At all.*] Even if truly ; even if the oath be performed.

34-36. Swear not even by what has a reference to God ; nor by your head or life, over which God only has power.

That the Jews used to swear by the life of their head, see Whitby.

" The city of the great King" occurs Ps. xlviii. 2.

37. *Discourse.*] Our Lord's prohibition relates to oaths in ordinary conversation, and to unimportant and voluntary ones ; not to oaths on solemn and extraordinary occasions, and to those exacted by legal authority.

CHAP. V. "course be, Yes, yes; No, no: for whatsoever

"is more than these, proceedeth from evil.

38 "Ye have heard that it hath been said,

"An eye for an eye, and a tooth for a tooth."

39 "But I say unto you that ye resist not \* evil:

"but whosoever shall strike thee on thy right

40 "cheek, turn to him the other also. And if any

"man choose to sue thee at law, and to take

"away thy vest, let him have *thy* mantle also.

41 "And whosoever shall † compel thee to go one

42 "mile, go with him two. Give to him that

"asketh thee; and from him that would borrow

"of thee turn not away.

"Ye

\* Or, injury. Or, the injurious man. † Or, force, constrain, press.

*From evil.]* From irreverence to God, from a previous habit of falsehood in ourselves, from an undue incredulity in others. See Hammond's paraphrase.

39, 40. Lardner observes that these precepts relate to small matters, and are hyperbolic and proverbial expressions. Memoirs of Lardner: p. 75, 6. 8vo. London. 1769.

But it is probable that those precepts in this discourse which have so strong an appearance of *hard sayings* were confined to our Lord's early disciples in their peculiar circumstances. See Obs. on our Lord's conduct &c. p. 32. Bishop Pearce

on c. vii. 7, 8. Beausobre, Remarques Historiques, Critiques, &c. 4to. p. 16. Randolph's View &c. p. 108. Observe well Luke xii. 33.

*Thy vest.]* The tunic, or inner covering; which is opposed to the mantle, or outer covering. See Wetstein here; and compare Bishop Pearce on Matth. x. 10. See also Iliad x. 131.

41. *Compel thee.]* The Persians called their public Messengers *angari*. Those national officers, and, in imitation of this policy, the Roman couriers, assumed authority to *press* men into their service.

CHAP.  
V.

- 43 " Ye have heard that it hath been said,  
" Thou shalt love thy neighbour, and hate thine  
44 ' enemy.' " But I say unto you, Love your  
" enemies, [bless those that curse you, do good  
" to those that hate you,] and pray for those that  
45 " injuriously treat you, and persecute you: that  
" ye may be *the* sons of your Father that is in  
" heaven: for he maketh his sun to rise on the  
" evil and on the good, and sendeth rain on the  
46 " righteous and on the unrighteous. For if ye  
" love those who love you, what reward have  
47 " ye? do not even the publicans the same? And  
" if ye salute your \* brethren only, what do ye  
" which is excellent? do not even the gentiles in  
" like

\* Or, *friends*. See MSS.

43. *Hate thine enemy.*] See Pf. cxxxix. 21, 22. Some think that in this verse Christ refers to the comments of the Jews on their law, as well as to the law itself.

44. See MSS. Mill's note, and Luke vi. 27. This is one of the many passages in the gospels to which supplements have been made from parallel places.

Observe the instances in which we must shew the effects of love to our enemies. We cannot command the affection itself.

Hæc certe verba plaustum illum merentur, "Nec vox hominem sonat;" siquidem vox est quæ lumen naturæ superat.

Bacon de augm. scient. L.

ix. c. 1. p. 263. Fol. London. 1740.

45. *Sons.*] Imitators. John viii. 39, 41.

46. *The publicans.*] The collectors, or farmers, of the Roman taxes and customs. Publicani sunt qui publico fruuntur, qui aliquid a fisco conducunt. Ulpian. See Wettstein, Parkhurst's lex. and Bishop Pearce.

47. *Your brethren only.*] "The Jews, it should seem, would not address the usual compliment [or form of salutation] of *Peace be to you* to either heathens or publicans." Harmer. iii. 271.

*Which is excellent.*] Eximium: majus quidpiam quam ab aliis fieri solet. Raphelius. *Μεγα*, πολύ. Hefychias.

CHAP. " like manner ? Be ye therefore perfect, as your

V. 48  
CHAP. " Father that is in heaven is perfect.

VI.

- I " Take heed that ye do not your *acts of right-*  
" *cousness* before men, in order to be seen by  
" them : otherwise, ye have no reward with  
2 " your Father that is in heaven. When there-  
" fore thou doest *thine* alms, sound not a trumpet  
" before thee ; as the hypocrites do in the syna-  
" gogues and in the streets, that they may receive  
" honour from men. Verily I say unto you,  
3 " They have their reward. But when Thou doest  
" alms, let not thy left hand know what thy right  
4 " hand doeth : that thine alms may be in secret :  
" and thy Father who seeth in secret, [himself]  
" will reward thee [openly.]  
5 " And when thou prayest, be not as the  
" hypocrites *are* : for they love to pray, standing  
" in the synagogues and in the corners of the  
" streets, that they may be seen by men. Ve-  
" rily I say unto you, [that] they have their reward.  
6 " But Thou, when thou prayest, enter into thy  
" closet, and, when thou hast shut thy door,  
" pray

48. *Perfect.*] In goodness, giving.  
clemency, compassion. See v.

45, and Luke vi. 36.

I. A branch of that goodness  
to which I exhort you, c. v.

48, is almsgiving.

*Righteousness.*] The corre-  
sponding Syriac word signifies  
both righteousness and alms-

2. *Sound not a trumpet.*] A  
proverbial expression for doing  
a thing very publicly.

*The hypocrites.*] The hy-  
pocritical Scribes and Pharisees.

*Their reward.*] In the ap-  
plause of men.

- CHAP. VI. “ pray to thy Father that is in secret: and thy  
 7 “ [openly.] But when ye pray, use not many  
 “ words, as the gentiles do: for they think that  
 “ they will be heard for their much speaking.  
 8 “ Be not therefore like them: for your Father  
 “ knoweth what things ye have need of before  
 9 “ ye ask him. In this manner therefore pray  
 “ Ye: ‘ Our Father, that art in heaven, sanc-  
 10 ‘ tified be thy name. Thy kingdom come. Thy  
 ‘ will be done on earth, as *it is* in heaven.  
 11 ‘ Give us this day the food sufficient for us.  
 ‘ And

7. *Use not many words.*] “Use not many idle words,” may perhaps express the idea more exactly. See H. Steph. lex. Though repetition is forbidden under the general term, it is not necessarily implied in it. There may be needless enumeration and enlargement, without tautology. See Eccl. v. 2. Ecclus. vii. 14. Βαττολογία, ἀργολογία, ἀκαταλόγητος, φλυαρία, πολυλογία. See Scott, and Wetstein. Πολυλογία is our Lord’s own explanation. According to Suidas, Battus wrote long hymns full of tautology.

9. *Thy name.*] God’s name denotes his person and attributes; which we sanctify by acting, speaking, and thinking rightly with respect to God. 1 Pet. iii. 15.

That *the name of God* is equivalent to *God*, see Ps. xx. 1. Mark xiii. 9, compared with

Luke xxi. 12. So χαλκῶν, Ἀχλὺς τ’ ὄνομα. Eurip. Iph. Taur. 663. See also l. 905. Ed. Barnes.

10. *Thy kingdom come.*] The kingdom which Christ came to establish on earth is called the kingdom of God, and of heaven.

11. *The food sufficient for us.*] Ἄριστος is equivalent to εὖ, or *cibus*. From *ἔσθια* comes ἐπίσσιος, unde vivamus. Such a portion of food as is necessary for our subsistence. “Daily; or, which is sufficient for our support and subsistence.” Chrys. “Panis sustentandis nobis idoneus.” H. Steph. lex. From the same root περίσσιος signifies *abundant*. See Suidas, J. Mede, p. 125; Dr. Scott; Toup, epist. crit. ad G. Warburton, Lond. 1767. p. 140; Parkhurst, and Wakefield.

## CHAP.

## VI.

- 12 ‘ And forgive us our \* trespasses, as we also forgive  
 13 ‘ † those who trespass against us. And bring  
 ‘ us not into temptation, but preserve us from  
 14 ‘ ‡ evil.’ “ For if ye forgive men their offences,  
 “ your heavenly Father will forgive you also :  
 15 “ but if ye forgive not men [their offences,]  
 “ neither will your Father forgive your offences.  
 16 “ Moreover, when ye fast, be not as the  
 “ hypocrites, of a sad countenance : for they  
 “ disfigure their faces, that they may appear un-  
 “ to men to fast. Verily I say unto you, [that] they  
 17 “ have their reward. But when Thou fastest,  
 18 “ anoint thine head, and wash thy face ; that  
 “ thou appear not unto men to fast, but unto  
 “ thy Father that is in secret : and thy Father  
 “ that seeth in secret shall reward thee.  
 19 “ Lay not up for yourselves treasures upon  
 “ earth, where moth and rust § consume, and  
 “ where

\* Gr. debts. † Gr. our debtors. ‡ Or, the Evil one. § Gr. consumeth.

12. *Our trespasses.*] Debts and sins, debtors and sinners, are equivalent terms. See Luke xi. 4. xiii. 4. and observe the sense of the word דָּוִיב in Chald. Syr. Sam. Arab. Cast. lex.

13. *Temptation.*] The original word is used for persecution, Luke viii. 13. Compare Mark iv. 17. See also James i. 2. “ So guide events by thy Providence, that we be not brought into severe trials.”

19. *Moth.*] The eastern rich men stored up garments ; the form of the mantle being adapted to almost any one. See Pol. Syn. James v. 2, and Benson’s note. For a like custom among the Romans, see a most beautiful comparison, Tull. de oratore i. 35 : non explicata veste &c.

*And rust.*] Or canker. Whatever eats into any valuable substance ; as into grain, fragrant woods,

- CHAP. VI. " where thieves \* break through and steal :  
 20 " but lay up for yourselves treasures in heaven,  
 " where neither moth nor rust consumeth, and  
 " where thieves do not break through nor steal :  
 21 " for where your treasure is, there will be your  
 22 " heart also. The lamp of the body is the eye :  
 " if therefore thine eye be † clear, thy whole  
 23 " body will be enlightened. But if thine eye be  
 " dim, thy whole body will be in darkness. If  
 " therefore the light which is in thee be dark-  
 24 " ness, how great *must be* that darkness! No  
 " man can serve two masters : for either he will  
 " hate the one, and love the other ; or he will  
 " ‡ hold to the one, and despise the other. Ye  
 25 " cannot serve God and § Wealth. Where-  
 " fore I say unto you ; Take no anxious thought  
 " for

\* Gr. *dig through*. † S. 101. ‡ Or, *cleave to*. § *Mammon*.

woods, &c. *ἑρῶς* erosio, corrosio quælibet. So *ἑρῶμα*, Baruch vi. 12. Kypke.

*Break through*.] Literally, *dig through* ; a term applicable to eastern houses ; which were often built of earth, or of clay baked in the sun.

The context furnishes limitations to this precept. So as to set your heart on these treasures : v. 21. So as to be a slave to them : v. 24. But the words may be confined to the disciples of that early age.

22, 23. Make therefore a right use of your understanding, which is your mental eye. Prefer heavenly treasures to earthly : v. 19—21 : and prefer God

to riches : v. 24.

24. He will hate the one and love the other, if he divides his service between both : or he will attach himself to the service of one, and shew his hatred of the other by deserting him.

*Ye cannot serve God and Wealth*.] Two masters whose wills are opposite must be meant.

*Wealth*.] The Syriac word signifies opes, facultates : from *אטרך* nutrit : quia inde vita hominis sustentatur.

25. *Take no anxious thought*.] So as to make this anxiety an evil : v. 34. But the precept may have been particularly intended for Christ's disciples at that time.

- CHAP. VI. “ for your life, what ye shall eat, [or what ye  
 “ shall drink ;] nor for your body, with what ye  
 “ shall be clothed. Is not *your* life more than  
 26 “ food ; and *your* body than clothing ? Behold  
 “ the fowls of the air ; that they neither sow,  
 “ nor reap, nor gather into barns : yet your hea-  
 “ venly Father feedeth them. Are not Ye much  
 27 “ better than they ? Now which of you, by  
 “ taking anxious thought, can add one cubit to  
 28 “ his stature ? And why take ye anxious thought  
 “ for clothing ? Consider how the lilies of the  
 29 “ field grow : they neither labour nor spin : yet  
 “ I say unto you, that even Solomon in all his  
 30 “ glory was not arrayed like one of these. Now  
 “ if God so clothe the herb of the field, which \*  
 “ flourisheth to-day, and to-morrow is cast into  
 “ the furnace ; *will be* not much more *clothe* You,  
 31 “ O ye of little faith ? Wherefore take no anxi-  
 “ ous thought, saying ; ‘ What shall we eat ? or,  
 ‘ What shall we drink ? or, What shall we put  
 32 “ on ? (for after all these things the gentiles seek :)  
 “ for your heavenly Father knoweth that ye have  
 33 “ need of all these things. But seek ye first the  
 “ kingdom of God, and the righteousness re-  
 “ quired

\* Gr. *is*.

*More than food.*] He there-  
 fore who gives the greater  
 blessing, will give the less.

30. *Tomorrow.*] In those hot  
 countries herbs were almost  
 immediately fit for burning.

32. The latter part of this

verse shews that a reasonable  
 care for such things is proper,  
 where a special interposition of  
 Providence is not promised.

33. *The righteousness required  
 by him.*] See Dr. Campbell,  
 who refers to James i. 20.

CHAP. VI. " quired by him; and all these things shall be  
 34 " added unto you. Take therefore no anxious  
 " thought about the morrow: for the morrow  
 " will take anxious thought for the things of  
 CHAP. VII. " itself. Sufficient to the day is its own evil.

I " Judge not, that ye be not judged.  
 2 " For with what judgement ye judge, ye shall be  
 " judged: and with what measure ye \* deal out,  
 3 " it shall be measured to you *again*. And why  
 " beholdest thou the splinter which is in thy bro-  
 " ther's eye, but observest not the beam which  
 4 " is in thine own eye? Or how canst thou say to  
 " thy brother, ' Let me take the splinter out of  
 " thine eye:' and, behold, a beam is in thine  
 5 " own eye? Thou hypocrite, first take the beam  
 " out of thine own eye; and then thou wilt see  
 " clearly to take the splinter out of thy brother's  
 " eye.

6 " Give not that *food* which is holy to dogs;  
 " nor cast your pearls before swine, lest they  
 VOL. I. D " tread

\* Gr. *measure*.

1. *That ye be not judged.*] in Wettstein. Light and great  
 That *is* is here *eventual* ap- faults are meant.

3. *Καὶ φάρ*, according to He- to instruction and admonition;  
 sychius, signifies *καρπία ἐύλη* which are uselessly and im-  
*λεωσί*. This sense corresponds prudently bestowed on the har-  
 to *δακτύλιος*, the term opposed; dened and incorrigible.

which signifies a beam, or such *That which is holy.*] The food  
 a staff as Polyphemus's eye which the priest only was to  
 was blinded with. See Tzetzes, eat.

CHAP. VII. " tread them under their feet, and turn and rend

" you.

7 " Ask, and it shall be given you ; seek, and

" ye shall find ; knock, and it shall be opened

8 " unto you : for every one that asketh re-

" ceiveth ; and \* he that seeketh findeth ;

" and to him that knocketh it shall be opened.

9 " What man is there among you, who, if his

10 " son shall ask bread, will give him a stone ? or, if

11 " he shall ask a fish, will give him a serpent ? If

" Ye therefore, being evil, know *how* to give good

" gifts unto your children, how much more will

" your Father, that is in heaven, give good

12 " things to those that ask him ? All things there-

" fore whatsoever ye would that men should do

" unto you, do Ye likewise so unto them : for

" this is the law and the prophets.

13 " Enter in by the strait gate : for wide *is*

" the gate, and broad *is* the way, which leadeth

" to

\* Or, *every one that, &c.*

7, 8. This peculiarly relates to the prayers of the disciples for the extraordinary guidance and support of the Spirit, and for the power of working miracles. See c. xxi. 21, 22. Mark xi. 22, 23, 24.

9, 10. See on Luke xi. 12.

11. *Being evil.*] Prone to be warped by many infirmities and

passions ; and very imperfect and evil, when compared with the infinitely perfect and good God.

12. *All things therefore &c.*] Imitate God therefore : be animated by his goodness. " Do that to no man, which thou hatest." Tobit iv. 15.

- CHAP. VII. " to destruction, and there are many that enter  
 14 " by it. How strait *is* the gate, and *how* narrow  
 15 " *is* the way, which leadeth to life; and *how* few  
 16 " are there who find it! But beware of false  
 17 " prophets, who come to you in sheep's clothing,  
 18 " but inwardly are ravenous wolves. By their  
 19 " fruits ye will know them. Do men gather  
 20 " grapes from thorns, or figs from thistles? In  
 21 " like manner every good tree bringeth forth good  
 " fruit; but a \* corrupt tree bringeth forth bad  
 " fruit. A good tree cannot bring forth bad  
 " fruit; nor *can* a † corrupt tree bring forth  
 " good fruit. Every tree which bringeth not  
 " forth good fruit, is hewn down, and cast into  
 " the fire. Wherefore by their fruits ye will  
 " know them.  
 " Not every one that saith unto me, ‡  
 ' Lord, Lord,' shall enter into the kingdom of  
 D 2 " heaven;

\* Or, *bad*. † Or, *bad*. ‡ Or, *Master, Master*.

14. *How strait &c.*] That *is* is the true reading here, and expresses admiration, see Wetstein.

15. I have exhorted you to enter in by the strait gate. But beware of false guides.

19. Such tree, *however*, will be cut down and burnt. This awful admonition is thrown in very naturally and forcibly.

The omission of the connexive particle is frequent in the New Testament. Yet as

*is*, is inserted c. iii. 10, some MSS. add that particle here.

A repetition by our Lord of words which John the Baptist used occurs also c. iv. 17.

20. A solemn conclusion is here drawn, that the best way to judge of men is by their actions.

21. Thus, with respect to my kingdom, he that acts rightly, not he that makes professions, shall be finally accepted.

CHAP. VII. " heaven; but he that doeth the will of my Fa-

22 " ther that is in heaven. Many will say unto me

" in that day; \* ' Lord, Lord, have we not pro-

" phesied in thy name? and in thy name cast out

23 " demons? and in thy name done many wonder-

" ful works?" But I will then declare unto

" them, ' I never knew you: depart from me,

" ye that work iniquity.'

24 " Whosoever therefore heareth these words

" of mine, and doeth them, I will liken him

" to a wise man, who built his house upon a

25 " rock: and the rain descended, and the streams

" came, and the winds blew, and beat upon that

" house, and it fell not: for it was founded on

26 " a rock. And whosoever heareth these words

" of mine, and doeth them not, will be likened

" to a foolish man, who built his house on the

27 " sand: and the rain descended, and the streams

" came, and the winds blew, and beat upon that

" house; and it fell, and the fall of it was

" great."

28 And it came to pass when Jesus had ended

these words, *that* the people were amazed at his

29 teaching: for he taught them as having authori-

ty; and not as the scribes.

Now

\* Or, *Master, Master.*

22, 23. Hence it follows that some who had received the gifts of the Spirit became after-ward immoral.

25. *The rain.*] In those countries great torrents of rain fell.

29. *As having authority.*] There was seriousness, dignity, and majesty in his manner. *I say unto you*, is the introduction to many of his precepts.

CHAP.  
VIII.

I Now when \* *Jesus* was come down from the mountain, great multitudes followed him.

2 AND, behold, a leper came and did him obei-  
fance, saying; " Sir, if thou wilt, thou canst  
3 " make me clean." And *Jesus* stretched forth  
*his* hand, and touched him, saying, " I will;  
" be thou made clean." And immediately his  
4 leprosy was made clean. Then *Jesus* saith unto  
him; " See thou tell no man; but go, shew  
" thyself to the priest, and offer the gift which  
" Moses commanded; for a testimony unto  
" them."

5 AND when *Jesus* had entered into Caper-  
naum, a centurion came to him, beseeching him,  
6 and saying; " Sir, my servant lieth at home sick  
7 " of the palsy, greatly afflicted." And *Jesus*  
" saith

\* S. 16.

1. See a like construction in the Greek, v. 5, 28. c. ix. 27, 28.

2. *Make me clean.*] The leper was legally unclean. Lev. xiii. 44, 45. Numb. v. 2, 3.

3. *Touched him.*] To shew whence the power proceeded. Our Lord thus contracted legal uncleanness; as Elishah did when he stretched himself on a dead body. 2 Kings iv. 34. But miraculous works were exempt from ritual precepts. Grotius.

4. *See thou tell no man.*] Christ gave this prohibition, not merely to avoid present in-

convenience; Mark i. 45; nor merely from humility; but from a motive of prudence, that he might not attract the attention of the Jews and Romans too early, or in too great a degree. See Observations &c. p. 293.

4. *For a testimony unto them.*] To work conviction in them, when they know the Author of a miraculous cure which they themselves acknowledge to be perfect. C. x. 18. xxiv. 14. Luke xxi. 13. See Grotius.

7. The Jewish elders had represented the worth of the Centurion; Luke vii. 4, 5; and *Jesus* knew it supernaturally.

- CHAP. VIII. faith unto him; "I will come and cure him."
- 8 Then the centurion answered and said; "Sir,  
 "I am not worthy that thou shouldest enter under my roof: but only command by word,  
 9 "and my servant will be healed. For I also,  
 "who am a man under authority, have soldiers  
 "under me: and I say to this *man*, 'Go,' and  
 "he goeth; and to another, 'Come,' and he  
 "cometh: and to my \* servant, 'Do this,'  
 10 "and he doeth *it*." And when Jesus heard *it*,  
 he wondered, and said to those who followed;  
 "Verily, I say unto you, I have not found so  
 11 "great faith, even in Israel. And I say unto you,  
 "that many shall come from the east and the  
 "west, and † shall be guests with Abraham,  
 "and Isaac, and Jacob, in the kingdom of hea-  
 12 "ven: but the ‡ heirs of the kingdom shall  
 "be put forth into the outer darkness: there  
 "will

\* Or, *slave*. † Gr. *shall recline*. ‡ Gr. *sons*.

9. For I, though subject to authority myself, from which so great a prophet as you must be exempt, have soldiers under me: &c. He argues from the less to the greater.

The sense is, says Grotius; "For even I, though a man under authority, yet have soldiers under me." And Doddridge and Wakefield translate, "For even I, who am a man under authority, have soldiers under myself."

A centurion commanded a hundred soldiers, as the name imports.

11, 12. The admission of the gentiles into the kingdom

of the Messiah, and the rejection of the Jews, are here foretold.

*Shall be guests.*] The kingdom of heaven is represented under the image of a feast; of which the easterns partook, reclining on couches.

*With Abraham &c.*] The Jews would not eat with the gentiles. A great privilege is here promised figuratively.

*The heirs of the kingdom.*] Gr. the sons. Filius est, qui circa rem aliquam versatur. Schoettgen.

*The outer darkness.*] In opposition to the illuminated guest chamber.

CHAP. VIII. " will be weeping, and gnashing of teeth." And

13 Jesus said to the centurion, " Go; and according  
" as thou hast believed, so be it done unto thee."  
And his servant was healed in that very hour.

14 And Jesus came into Peter's house, and saw  
his wife's mother lying *on a bed*, and sick of a fe-  
15 ver. And he touched her hand, and the fever left  
her: and she arose, and ministered to them.

16 Now when evening was come, many that  
had demons \* were brought unto him: and he  
cast out the spirits with a word, and cured all  
17 who were sick: † so that it was fulfilled which  
was spoken by the prophet Isaiah, saying; " He  
" took away our infirmities, and removed our  
" diseases."

18 Now when Jesus saw great multitudes about  
him, he gave commandment to depart unto the  
19 other side *of the lake*. (And a certain scribe  
came, and said unto him; " ‡ Master, I will fol-  
20 low thee whithersoever thou goest." And  
Jesus saith unto him; " The foxes have holes,  
" and

\* Gr. *they brought unto him many &c.* † Gr. *that it might be fulfilled.* ‡ Gr. *Teacher.*

16. *When evening was come.*] It appears from the parallel places that the preceding day was the sabbath; during which the Jews did not think it lawful to carry out their sick, or that miracles should be wrought on them.

17. The general sense of the prophet Isaiah is, that Christ, by his sufferings, took away the causes of sorrow to which man-

kind would otherwise have been subject. C. liii. 4. In like manner, says the Evangelist, Christ took away their bodily evils by his miraculous power. 1 Pet. ii. 24. refers to Isai. liii. 12.

19. *A certain scribe.*] Converted by the power and wisdom which Jesus displayed. See v. 21.

CHAP. "and the birds of the air *have* roosts: but the  
VIII.

"Son of man hath not where to rest *his* head."

21 And another of his disciples said unto him;

"Sir, suffer me first to go and bury my father."

22 But Jesus said unto him; "Follow me; and let

23 "the dead bury their dead." And when *Jesus*  
had gone into a ship, his disciples followed him.

24 And, behold, a great tempest rose in the † lake, so  
that the ship was covered with the waves: but

25 he was asleep. And his disciples came near, and  
awoke him, saying; "Sir, save us: we perish."

26 And he saith unto them; "Why are ye fearful,

"O ye of little faith?" Then he arose, and re-  
buked the winds and the sea: and there was a

27 great calm. And the men wondered, saying;

"What kind of man is this, that even the winds

"and the sea obey him!"

28 And when he was come to the other side,  
into the country of the Gergesenes, there met him

two

† Gr. *sea*.

20. *The Son of man.*] This is humble language: and has a latent reference to our Lord's preexisting state. That it is not equivalent to *the Christ*, appears from c. xvi. 13.

21. *Bury my father.*] Then living, but advanced in years. He meant that, after his father's death, he would be Jesus's constant follower.

22. Let the spiritually dead perform the office of burying those who are naturally dead. At present, your duty to preach the gospel supercedes all other duties.

26. *A great calm.*] "The wind will sometimes cease on a sudden: but the sea will not be smooth till some time after. Therefore the miracle was most evident." Jortin's Tracts Philological &c. i. 396.

28. *Gergesenes.*] Other readings of no contemptible authority are, *Gadarenes*, and *Gerasenes*. The country so called was to the south-east of the lake, in Peræa, the capital of which was Gadara. See on this text Michaelis by Marsh ii. 396 &c.

CHAP.  
VIII.

- two who had demons, coming out of the sepulchres, very fierce, so that no man could pass along by  
 29 that way. And, lo, they cried out, saying; \*  
 “What have we *to do* with thee, *Thou* Son of  
 “God? art thou come hither to torment us be-  
 30 fore the time?” Now there was at some distance from them an herd of many swine feeding.  
 31 So the demons besought him, saying; “If thou  
 “cast us out, send us into the herd of swine.”  
 32 And he said unto them; “Go.” And when they

\* Or, *what hast thou to do with us?*

*The sepulchres.*] Where they had gone for shelter from the storm: or, rather, which were their usual places of resort. See Isai lxxv. 4. “Dr. Shaw, 4to. p. 219, observes that, among the Moors, the graves of the principal citizens have cupolas, or vaulted chambers, of four or more yards square, built over them; and that they frequently lie open, and afford an occasional shelter from the inclemency of the weather.” Priestley’s English Harmony: p. 59. Harmer. i. 257. Wetstein quotes Aëtius as saying that melancholy persons like to pass their time in gloomy places, in tombs, and in deserts.

29. *What &c.*] *Cur nobis molestiam exhibes?* Raphaelius.

*Thou Son of God.*] That *the Son of God*, and *the Christ*, were equivalent terms, see Luke-xxii. 67, 70. *Hæc ex illis audiverant, a quibus fama*

de Christo longe latèque sparsa erat. Wetstein. Or, God might have wise reasons for influencing their minds to give this testimony. See Acts xvi. 17. xix. 15.

*To torment us before the time.*] Those who maintain that demoniacs were diseased persons say, that these men imagined themselves to be possessed by demons, and spoke here, and v. 31, agreeably to their own wild conceptions and persuasions. See Obs. note 6, p. 281. Priestley’s English Harmony: p. 59.

30. *At some distance.*] At a moderate distance. See Servius in Wetstein.

32. *Go.*] Our Lord, as some think, may have used the popular language on the subject of demoniacs.

Speaking of Hades, Bahrdt says; *Ex his facile patet, quantum scriptores sacri orationem suam*

CHAP. they were come out, they went into the swine:  
 VIII. and, lo, the whole herd of swine ran violently  
 down a steep place into the \* lake, and perished  
 33 in the waters. And those who kept them fled,  
 and went away into the city, and told all *this*;  
 and the things concerning those that had the de-  
 34 mons. And, lo, the whole city came out to  
 meet Jesus: and when they saw him, they be-  
 sought him that he would depart out of their bor-  
 ders.

CHAP.  
 IX.

I AND he went into a ship, and passed over,  
 2 and came to his own city. And, behold, † there  
 was brought to him a man sick of the palsy, ly-  
 ing on a bed: and when Jesus saw their faith, he  
 said

\* Gr. *sea*. † Gr. *they brought*.

suam aptaverint vulgi præjudi-  
 ciis; nec adeo mirum esse quod  
 et Christus dæmonologiam item  
 Judaicam toleraverit. On  
 Habac. ii. 5.

*And when they were come out  
 they went into the herd of swine.*] Some assert that this language  
 may express the opinion of the  
 spectators, or even of the evan-  
 gelists, without determining the  
 reality of the fact.

*Ran violently &c.*] A puni-  
 tive miracle may be allowed in  
 the destruction of the swine;  
 the keeping of which by Jews  
 was a breach of the law; and  
 by gentiles, within the confines

of Palestine and in the midst of  
 Jews, a snare to the Jewish  
 people, and a contempt of their  
 religion. See more Obs. p.  
 281.

34. *They besought him.*] St.  
 Luke, c. viii. 37, gives the reason  
 of this respectful conduct after  
 the loss sustained. They were  
 struck with great fear, on ac-  
 count of his miraculous power.

1. *His own city.*] Capernaum,  
 now his place of abode: in op-  
 position to the city Gadara,  
 mentioned in the two foregoing  
 verses.

2. *A bed.*] A narrow porta-  
 ble couch, or mattress.

- CHAP. said to the sick of the palsy ; “ Take courage,  
 IX. “ Son ; thy sins are forgiven thee.” And, be-  
 3 hold, some of the scribes said \* within them-  
 4 selves ; “ This *man* blasphemeth.” But Jesus  
 perceived their thoughts, and said ; “ Why  
 5 “ think ye evil in your hearts ? For which is  
 “ easier ? to say, ‘ thy sins are forgiven thee ?’  
 6 “ or to say, ‘ Arise, and walk ?’ But that ye  
 “ may know that the Son of man hath power  
 “ on earth to forgive sins,” (then he saith to  
 the sick of the palsy,) ‘ Arise, take up thy bed,  
 7 ‘ and go to thine house.’ And he arose, and de-  
 8 parted to his house. And when the multitudes  
 saw *it*, they † wondered, and glorified God,  
 who had given such power to men.  
 9 And as Jesus passed by from that place, he  
 saw

\* Or, *among*. † Or. *were struck with fear*. MSS.

2. *Son*.] A term which expressed Jesus’s authority and affection.

Ὁ τίςνα. Καὶ μετὰ τὴν παλαιὰν τρεφί. Soph. Œd. Tyr. i.

5. To know that a man is worthy of forgiveness, by seeing his mind ; or to work a miracle. To have supernatural knowledge or supernatural power. Both are marks that my mission is from God.

6. *Hath power on earth*.] Granted to him here on earth.

*Take up thy bed*.] Lucian relates of a slave called Midas, that, after he had been cured of a serpent’s bite, he took up the σκίμπος, lectulus, grabatus,

*bed*, or *couch*, on which he had been carried ; and went into the country. Philopseud. § 473. Elsner. Tom. iii. § ii. p. 39. 4to. ed. Reitzii.

“ Their beds consist of a “ mattress laid on the floor, and “ over this a sheet, in winter “ a carpet &c.” Harmer ii. 67. from Russell, p. 90.

9. The scene of this transaction was Capernaum ; where Jesus had taught, and worked miracles, for some time. Matthew therefore could not but have previously known his character, doctrine, and mighty works.

CHAP. saw a man named Matthew, sitting at the receipt  
IX. of custom; and saith unto him; "Follow me."

And *Matthew* rose up, and followed him.

10 And it came to pass as *Jesus* was at meat in the house of *Matthew*, *that*, behold, many publicans and sinners came, and placed themselves

11 with him and his disciples. And when the Pharisees saw *it*, they said to his disciples; "Why eateth your\* Master with publicans and sinners?"

12 But when *Jesus* heard *that*, he said [unto them;]

"Those that are well need not a physician, but

13 "those that are sick. But go ye and learn what *that* meaneth, 'I desire pity, and not sacrifice:' for I came not to call righteous men to repentance, but sinners."

14 Then the disciples of *John* come to him, saying; "Why do we and the Pharisees fast

15 "much, but thy disciples fast not?" And *Jesus* said unto them; "Can the † companions of the bridegroom mourn, as long as the bridegroom

"is

\* Gr. *Teacher*. † Gr. *sons of the bridechamber*.

9. *At the receipt of custom.*] Capernaum was situated on the lake of Gennesaret. More veterum, magistri tributorum, id est publicani, operam in portu dabant, inferendarum rerum et efferendarum vectigal exigentes. Donatus: Ter. Phorm. i. ii. 100.

10. *And sinners.*] St. Matthew humbly adopts the usual language of the Jews. With like humility, he calls himself *the publican*, c. x. 3.

Compare this v. with Luke v. 29, and the modesty of St.

Matthew's manner will further appear.

13. *And not sacrifice.*] Rather than sacrifice. See Hof. vi. 6. and Bishop Pearce.

*For &c.*] And I am now exercising that compassion and philanthropy for which the Father sent me: for &c.

14. This was a natural question, after what had passed v. 10.

15. *The bridegroom.*] He means himself. See John iii. 29.

- CHAP. " is with them ? But the days will come when  
 IX. " the bridegroom shall be taken from them ; and  
 16 " then they will fast. Now no man putteth a  
 " piece of unwrought cloth upon an old gar-  
 " ment : for the piece which filleth it up taketh  
 " from the garment, and a worse rent is made.  
 17 " Nor do men put new wine into old skins :  
 " otherwise, the skins are burst, and the wine is  
 " spilled, and the skins will be marred : but they  
 " put new wine into new skins, and both are  
 " preserved."  
 18 While he spake these things unto them,  
 behold, there came a certain ruler and did him  
 obeisance, saying ; " My daughter is by this time  
 " dead : but come and put thine hand upon her,  
 19 " \* and she will live." And Jesus arose, and  
 followed him : and his disciples † also went.  
 20 (And, behold, a woman, who was diseased  
 with an issue of blood twelve years, came behind  
 him,

\* Or, *that she may live.* † See S. 92. Or, *And Jesus, and his disciples, arose and followed him.*

*They will fast.]* Fasting was a customary expression of sorrow among the Jews. 1 Sam. xxxi. 13.

16, 17. It is no more fit that rigorous discipline should be enjoined to my converts, than that a piece of unwrought cloth should be put on an old garment ; or that new wine, in its state of fermentation, should be put into old leathern bottles, Josh. ix. 4, which are too weak

to contain it.

17. *Will be marred.]* The Greek word is in the future frequentative. *Perire solent.*

18. *Ruler.]* Of a synagogue. *Is by this time dead.]* She has perhaps expired since I left her ; the danger of immediate death appeared so very great.

20. *An issue of blood.]* Significatur hoc loco fluxus mulieris perpetuus.

CHAP. *him*, and touched the border of his garment :

IX.

21 for she said within herself ; “ If I may but touch

22 “ his garment, I shall be \*made well.” But when

Jesus turned about and saw her, he said, “ Take

“ courage, daughter ; thy faith hath † made

“ thee well.” And the woman was ‡ made

23 well from that hour.) And when Jesus came into

the ruler’s house, and § perceived the || minstrels,

24 and the people making a disturbance, he saith

unto them ; “ Depart : for the damsel is not

“ dead, but sleepeth.” And they derided him.

25 But when the multitude were sent out, he enter-

ed in, and took her by the hand, and the damsel

26 arose. And \*\* the fame of this went abroad into

all that country.

27 And as Jesus passed by from that place, two

blind men followed him, crying out, and saying ;

28 “ *Thou* son of David, have pity on us.” And

when

\* Or, *restored*. † Or, *restored thee*. ‡ Or, *restored*.  
§ Gr. *saw*. || Or, *pipers*. \*\* Gr. *this report went*.

23. *Perceived the minstrels.*] Observed the musicians who customarily attended funerals, and the noisy lamentations of the multitude. When it was supposed that Josephus was slain, great lamentations were made ; and many hired *pipers*, who led the way in these lamentations. B. I. iii. viii. 5. ed. Hudson. Harmer. iii. 396. Wetstein.

Majore tumultu  
Planguntur nummi, quam  
funera. Juv.

Sir John Chardin says that

in the east the concourse of people where persons lie dead is incredible. Every body runs thither, the poor and the rich ; and the former, more especially, make a strange noise. Harmer’s Obs. ii. 135.

24. *Is not dead &c.*] This is not a lasting death ; but, as it were, a short sleep.

27. *Thou son of David.*] This appears in other passages to be an acknowledgment that Jesus was the Messiah. See c. xii. 23. xxi. 9. and Pf. lxxxix. 4, 28, 29.

CHAP. when he had entered into an house, the blind  
IX.

men came near to him: and Jesus saith unto them; "Believe ye that I am able to do this?"  
29 They say unto him; "Yes, Master." Then he touched their eyes, saying; "According to your  
30 "faith be it unto you." And their eyes were opened: and Jesus strictly commanded them,  
31 saying; "See *that* no man know *it*." But they went out and spread abroad his fame in all that country.

32 And as they went out, behold, \* there was brought to him a dumb man who had a demon.  
33 And when the demon was cast out, the dumb spake; and the multitudes wondered, saying;  
34 "It was never seen thus in Israel." But the Pharisees said; "He casteth out demons by the  
"prince of the demons."

35 AND Jesus went about all the cities and towns, teaching in their synagogues, and preaching the glad tidings of *his* kingdom, and curing every disease and every malady.

36 And when he saw the multitudes, he had compassion on them, because they were wearied, and scattered abroad, as sheep having no shepherd.  
37 Then he saith to his disciples; "The  
"harvest

\* Gr. *they brought*.

30. *See that no man know it.*] on c. iv. 23.  
See on c. viii. 4. *Preaching.*] That is, proclaiming, or publishing abroad.  
35. *In their synagogues.*] See

CHAP. IX. "harvest indeed *is* plenteous; but the labourers  
 38 "are few. Pray ye therefore the \* Lord of the  
 "harvest, that he would send forth labourers  
 "into his harvest."

CHAP. X.

- I And when he had called to *him* his twelve disciples, he gave them power over unclean spirits, to cast them out, and to cure every disease and  
 2 every malady. Now the names of the twelve apostles are these: *The first*, Simon who is called Peter, and Andrew his brother; James *the son*  
 3 of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and Lebbeus  
 4 surnamed Thaddeus; Simon the Cananite, and Judas Iscariot, who also delivered *Jesus* up.

These

\* Or, owner.

1. *Unclean Spirits.*] Demoniacs often contracted legal impurity; and never used the prescribed means to remove it.

2. *Are these.*] Therefore this gospel was written while most of the Apostles were living.

*The first, Simon.*] Peter was first called, and then the three apostles whose names follow. C. iv. 18, 21. See Dr. Owen. Bowyer. 4to.

3. *Thomas and Matthew the publican.*] Matthew is placed before Thomas, Mark iii. 18. Luke vi. 15. The change of order is an internal argument that Matthew wrote this gospel. See on c. ix. 10.

*Lebbeus surnamed Thaddeus.*]

Called also Judas, the son of James. Thus Matthew was called Levi. Lebbeus may be derived from לב cor; and Thaddeus from תדר, that is שר, pectus. But see other derivations in my Harmony &c. § 35.

4. *The Cananite.*] Called elsewhere Zelotes, from his zealous disposition. קנא signifies zelotypus fuit.

*Iscariot.*] A man of Kerioth. John xiv. 22, MS. D has an explanatory reading, ארם קארי-  
 ירו.

The apostles are probably placed two and two, as they were sent. See Mark vi. 7.

CHAP.  
X.

5 These twelve Jesus sent forth, and commanded  
them, saying; "Go not into the way of the  
"gentiles, and into *any* city of the Samaritans  
6 "enter ye not. But go rather to the lost sheep  
7 "of the house of Israel. And as ye go, preach,  
"saying; 'The kingdom of heaven draweth  
8 'near.' "Cure the sick, cleanse the lepers,  
"cast out demons: ye have received of free  
9 "bounty, give of free bounty. Provide neither  
10 "gold, nor silver, nor brags, in your purses; nor  
"bag for your journey, nor two vests, nor san-  
dals, nor staves: for the labourer is worthy  
11 "of his food. And into whatsoever city or town  
"ye enter, enquire who in it is worthy; and  
12 "there remain, till ye depart. And when ye  
13 "enter into an house, salute it. And if the  
"house be worthy, let your *wish* of peace come  
VOL. I. E "upon

5, 6. The foundation of this command may be seen Matth. xv. 24. Rom. xv. 8.

8. *Give of free bounty.*] This is one mark, among many others, that Christ was no Impostor.

9. *Purses.*] Zones, or girdles, with which the easterns bound their loose garments, were used by them, and by other nations, for purses. Dr. Shaw says that one end of the girdles worn by the Arabs in Barbary, being doubled back, served them for purses. Travels. P. 227.

10. *Bag.*] For the purpose of carrying provisions. See Wetstein. Judith xiii. 10.

*Nor sandals, nor staves.*] No additional supply of them. The true reading is *isodou*.

11. *There remain.*] Their miracles, doctrine, and conduct, constantly observed, were likely to convert that family.

12. *Salute it.*] Some MSS. and versions add, "saying, Peace be to this House:" which is a marginal explanation, exhibiting the Jewish form of salutation. See Luke x. 5. *House* is often used for *family*.

- CHAP. X. upon it: but if it be not worthy, let your  
 14 *wish of peace* return to yourselves. And who-  
 "soever shall not receive you, nor hear your  
 "words, when ye go out of that house or city,  
 15 "shake off the dust of your feet. Verily I say  
 "unto you, It shall be more tolerable for the  
 "land of Sodom and Gomorrah in the day of  
 "judgement, than for that city.  
 16 "Behold, I send you forth as sheep amidst  
 "wolves: be ye therefore wise as serpents, and  
 17 "harmless as doves. And beware of men:  
 "for they will deliver you up to councils, and  
 18 "they will scourge you in their synagogues. And  
 "ye will be brought before governours and kings  
 "for my sake; for a testimony to them and to  
 19 "the gentiles. But when they deliver you up,  
 "take no anxious thought how or what ye shall  
 "speak: [for it shall be given you at the time  
 20 "what ye shall speak.] For it is not Ye who  
 "speak, but the Spirit of your Father which  
 21 "speaketh in you. Now the brother will deliver  
 "up

13. *Return to yourselves.]*

Let your wish for the welfare of that family return in blessings on yourselves. See Pl. xxxv.

13.

14. *Shake off the dust of your feet.]* To shew that you disclaim intercourse with them. See Acts xiii. 51.

15. *Than for that city.]*

Which will witness such miracles, and hear such instruction, as would have converted Sodom and Gomorrah. See c. xi. 23,

24.

17. *And beware of men.]* Be

wise, I say; and beware of your countrymen, and of the gentiles.

*Scourge you in their synagogues.]* This custom is referred to c. xxiii. 34. Acts xxii. 19. xxvi. 11. Acofta suffered this punishment in a synagogue of modern Jews. See Doddridge.

*For a testimony to them.]* That your testimony to the truth of my gospel may be given before them.

20. *It is not Ye who speak.]*

In effect, and ultimately.

- CHAP. " up the brother to death, and the father the  
 X. " child; and the children will rise up against  
 " *their* parents, and cause them to be put to  
 22 " death. And ye will be hated by all *men* be-  
 " cause of my name: but whosoever endureth to  
 23 " the end, he shall be preserved. But when \*  
 " they persecute you in one city, flee ye into ano-  
 " ther: and if they persecute you out of this,  
 " flee ye into another. For verily I say unto  
 " you, Ye shall not have † gone through the  
 24 " cities of Israel, till the Son of man come. *The*  
 " disciple is not above *his* teacher, nor *the* ‡ ser-  
 25 " vant above his master. It is enough for the  
 " disciple that he be as his teacher, and the §  
 " servant as his master. If *men* have called the  
 " master of the house Beelzebub, how much  
 26 " more *will they call* those of his household? Fear  
 E 2 " them

\* Or, *ye are persecuted.* † Or, *finished.* ‡ Or, *slave.*  
 § Or, *slave.*

22. *Because of my name.*] Be-  
 cause of me; or, as it is ex-  
 pressed v. 18, for my sake. So,  
 "ἵνα τι δόξαται Μίμνει δαίμα. δι' ἐμὸν  
 ὄνομα. Eurip. Iph. Aul. 1495.

*But whosoever endureth &c.*] The same words occur c. xxiv.  
 13. Bishop Pearce understands  
 both passages of preserving  
 Christ's faithful disciples from  
 the destruction by the Romans.  
 See also Hammond, who ren-  
 ders *σώθησθαι* by *shall escape*.  
 See v. 39.

23. *Ye shall not have gone  
 through &c.*] Ye shall not have  
 preached the gospel throughout  
 all the cities of Israel, before I

come to destroy the Jewish  
 state by the Romans. Non  
 obieritis, peragraveritis, cir-  
 cuiveritis. Eliner. τολῶν, ἐκπι-  
 γαίνον, ἀνύον. Krebsius.

24. And ye must expect per-  
 secution; since it is my lot,  
 and the disciple &c.

25. *Beelzebub.*] The word,  
 written thus, means *the Lord  
 of flies*. The Jews contemp-  
 tuously changed it to Beelzebub,  
*the Lord of dung*.

26. Ye will be persecuted in  
 common with me, of whose  
 divine mission ye are persuaded.  
 Therefore fear them not. For  
 my doctrine must be preached  
 openly

- CHAP. " them not \* therefore : for there is nothing  
 X. " covered, which shall not be revealed; and *no-*  
 " *thing* hidden, which shall not be known :  
 27 " what I tell you in darkness, *that* speak ye in  
 " light : and what ye hear in the ear, *that* pro-  
 28 " claim ye upon the house tops : and fear not  
 " those who kill the body, but are not able to  
 " kill the soul : but rather fear Him that is able  
 29 " to destroy both soul and body in hell. Are not  
 " two sparrows sold for † a penny ? and yet one  
 " of them falleth not [to the ground] without ‡  
 30 " *the will of* your Father. And even the hairs of  
 31 " your head are all numbered. Fear not therefore :  
 " ye are of more value than many sparrows.  
 32 " Whosoever therefore shall confess me before  
 " men, I also will confess him before my Father  
 33 " that is in heaven. But whosoever shall deny  
 " me before men, I also will deny him before  
 " my Father that is in heaven.

" Think

\* *Nevertheless fear them not.* S. 74. † Gr. *three farthings?*  
 ‡ S. 124.

openly and boldly: v. 26, 27. And your adversaries can only kill the body: v. 28. And God's Providence presides over you: v. 29, 30, 31.

27. *Upon the house tops.*] The houses in Judea were low, and had flat roofs with battlements. Deut. xxii. 8. Acts x. 9. See Bishop Pearce. We have an instance in Josephus of an address to a multitude from a housetop. B. I. ii. xxi. 5. Wetstein.

29. " There falleth no leaf,

but God knoweth it." Sale's Koran, p. 104. *Παύται, cadere solet.*

30. A strong proverbial manner of expressing God's providential care.

32. Now the consequence to him that feareth not men, but confesseth me before them, will be, that I also, &c.

Michaelis considers *ἐγώ* as a Syriacism; verbs of confessing being used with *ἐγώ* in that language. Marsh's translation. i. 135.

CHAP.  
X.

- 34 " Think not that I came to bring peace  
" on earth: I came not to bring peace, but a  
35 " sword. For I came to set a man at variance  
" against his father, and the daughter against her  
" mother, and the daughter-in-law against her  
36 " mother-in-law. And a man's foes *will be* they  
37 " of his own household. He who loveth father  
" or mother more than me, is not worthy of me:  
" and he who loveth son or daughter more than  
38 " me, is not worthy of me. And he who taketh  
" not his cross, and followeth after me, is not  
39 " worthy of me. He who gaineth his life, shall  
" lose it: and he who loseth his life for my sake,  
40 " shall gain it. He who receiveth you, receiveth  
" me; and he who receiveth me, receiveth him  
41 " that sent me. He who receiveth a prophet \*  
" in the name of a prophet, shall receive a pro-  
" phet's

\* Or, *because he is.*

34. *But a sword.*] Our Lord expresses not the design or tendency, but the event or consequence, of his coming.

35, 36. Variance will subsist between nearest relations; some of the same family having been converted to the gospel, others, who remain unconverted, will hate them on that account.

37. However, he who loveth &c. The connexive particles are often omitted in the writings of the New Testament.

38. *Taketh not his cross.*] Is not ready to bear his cross to

the place of crucifixion, as I shall do.

39. *Gaineth.*] Seeketh to preserve it by deserting his duty.

*Shall lose it.*] In the future world.

*Shall gain it.*] At the day of judgement. C. xvi. 25, 27.

41. *In the name of a prophet.*] Ut prophetam, quia propheta est. See Wetstein. It must be observed that the word *prophet* is often used in the New Testament for a Teacher divinely appointed. See Bishop Pearce on c. xi. 9.

CHAP. "phet's reward; and he who receiveth a righte-  
X.

"ous man \* in the name of a righteous man,

42 "shall receive a righteous man's reward. And

"whosoever shall give one of these little ones a

"cup of water only to drink, † in the name of

CHAP. "a disciple, verily I say unto you, he shall by

XI. "no means lose his reward."

I And it came to pass when Jesus had made an  
end of commanding his twelve disciples, *that* he  
departed thence to teach and to preach in their  
cities.

2 NOW when John had heard in prison of the  
works of Christ, he sent two of his disciples,  
and said unto him; "Art Thou he that was to

3 "come, or do we look for another?" Then Je-

4 "sus answered and said unto them; "Go and tell

5 "John those things which ye hear and see: the

"blind receive *their* fight, and the lame walk;

"the lepers are cleansed, and the deaf hear; the

"dead

\* Or, *because he is.* † Or, *because he is.*

42. *One of these little ones.]*

Some very young disciples may have been present, to whom our Lord pointed. See c. xviii. 6, 10, 14. Or *little* may mean *inconsiderable*.

1. *In their cities.]* In the cities of Galilee.

3. *Who was to come.]* The

Messiah, whose coming was foretold. See v. 14. Zech. ix. 9. This is not an expression of unbelief in the Messiahship of Jesus, but an expostulation. John wondered that Messiah, the Prince, Dan. ix. 25, did not rescue his forerunner.

CHAP. XI. " dead are raised, and to the poor glad tidings are

6 " \* preached. And happy is *he* † whosoever  
" shall not offend because of me."

7 And as these departed, Jesus began to say unto  
the multitudes concerning John; " What went  
" ye out into the desert to behold? A reed shaken

8 " by the wind? But what went ye out to see?  
" A man clothed in soft garments? Lo, those  
" that wear soft *garments* are in kings' houses.

9 " But what went ye out to see? A prophet? yes,  
" I say unto you, and much more than a pro-

10 " phet. For this is *he* of whom it is written;  
" Behold, I send my messenger † before thy face,

11 " who shall prepare thy way before thee." " Verily  
" I say unto you; Among those that are born of  
" women, there hath not risen a greater than  
" John

\* Or, *proclaimed*. † Or, *to whom I shall not be a cause of offending*. ‡ Or, *before thee*.

5. *The poor*.] Isaiah lxi. 1, the text has עניים, *the meek*. The translation here supposes the reading to be עניים.

6. *Shall not offend because of me*.] To whom I shall not be a cause of offending, stumbling, or falling off from belief in the gospel. Hence it follows that Christ's humble appearance on earth, and the nature and slow progress of his spiritual kingdom, had not been revealed to John the Baptist; but that, in common with his countrymen, he had false notions of the Messiah's temporal reign.

7. *Began to say*.] The verb

ἐρχομαι is often pleonastic. See Bishop Pearce on Luke iii. 23. and Dr. Symonds, p. 151. Part I.

*A reed shaken by the wind?*] One meanly habited, and exposed to the injuries of the weather? This sense is fixed by the opposition, v. 8. See Obs. p. 69.

9. *Much more than a prophet*.] For this our Lord assigns two reasons: that John was his Harbinger, and was prophesied of as such: v. 10: and that the kingdom of heaven, or the gospel-dispensation, began with John's preaching: v. 12, 13. It

- CHAP. XI. " John the Baptist : but the least in the kingdom  
 12 " of heaven is greater than he. And from the  
 " days of John the Baptist until now the king-  
 " dom of heaven suffereth violence, and the vio-  
 13 " lent take it by force. For all the prophets and  
 14 " the law prophesied until John. And if ye be  
 " willing to receive *it*, this is Elijah who was to  
 15 " come. He that hath ears to hear, let him  
 " hear.  
 16 " But to what shall I liken this generation ?  
 " It is like children sitting in the market-places,  
 17 " and calling to their companions, and saying ;  
 " We

It is observable that our Lord's early preaching was in the same words with that of the Baptist. C. iii. 2. iv. 17. See more in Doddridge's note.

11. *The least.*] The comparative, which occurs here in the Greek, is often used for the superlative in the New Testament. See c. xiii. 32. xviii. 1, 4. xxiii. 11. I Cor. xiii. 13. 2 Tim. 1, 18.

*Greater than he.*] In religious knowledge; in the power of working miracles; John x. 41; and in other spiritual endowments.

12. *Suffereth violence.*] From publicans, harlots, and other sinners, who crowd into it. C. xxi. 31, 32. Luke vii. 29. *Βιαιον* is explained by the last clause of the verse. The kingdom of heaven is, as it were, seized on by violence, and hastily caught at as a prey. Regno

cœlorum vis inferitur; hoc est, homines summo studio in regnum cœlorum, seu ecclesiam, ingredi nituntur. Krebsius.

13. I say that my kingdom suffereth violence &c. from the days of John the Baptist. For before that time it was predicted; but then it began.

Other translations of the foregoing verse may be preferred:—"the kingdom of heaven is pressed into, [taken by force,] and those who press into it [take it by force] seize on it."

14. *Be willing to receive it.*] Have minds disposed to admit such a truth. Acts viii. 14.

*Elijah.*] See Malachi iv. 5. He who was to come in the power and spirit of Elijah. Luke i. 17.

15. As the preceding words contain a plain intimation that he was the Messiah, Jesus solemnly

CHAP. XI. ' We have piped unto you, and ye have not dan-

ced ; we have mourned unto you, and ye have

18 ' not lamented.' " For John came neither eat-

" ing nor drinking ; and *men* say, ' He hath a

19 ' demon.' " The Son of man came eating and

" drinking ; and they say ; ' Behold a glutton

' and a wine-bibber, a friend of publicans and

' sinners.' " And yet wisdom is \* justified by

' her children."

20 Then he began to reprove the cities in which  
most of his mighty works had been done, because

21 they repented not. " Alas for thee, O Chora-

" zin ! alas for thee, O Bethsaida ! For if the

" mighty

\* That is, *vindicated*.

lemly called the attention of the multitudes to it. *Διὸς οὖν ἵσταται μοι, καὶ τοὺς ἀνδρῶν τοῦ πνεύματος.* Orpheus. H. Steph. Poes. Phil. p. 96.

17. *We have mourned.*] This is an allusion to the *nænia*, or *carmen funebre*, in which those who were present usually bore a part.

18. *Neither eating nor drinking.*] Observing abstinence and austerity.

*He hath a demon.*] This was said because John seemed to be under the power of melancholy. Farmer on Dem. p. 97. " He is a madman, a melancholic, hypochondriac. John x. 20." Dr. Wall, in locum.

19. *Eating and drinking.*] Partaking of meats and drinks like other men ; but with temperance, and thankfulness to God.

*A friend of publicans &c.]* An allusion to c. ix. 11. Thus you act like froward children, whom nothing can please.

*And yet wisdom &c.]* Nevertheless, the wisdom of my conduct approves itself to the sons of wisdom, to the really wise and good ; and the doctrines taught by me are received and recommended by them as worthy of God.

21. Chorazin and Bethsaida were situated near the lake of Genesareth.

The miracles referred to are not mentioned in the gospels ; and there are many other proofs that the evangelists were not ostentatious in recording the mighty works which Jesus performed.

*Alas for thee.]* That this is a mode of deploring and commiserating, appears from c. xviii.

CHAP.  
XI.

- “mighty works, which have been done in you,  
 “had been done in Tyre and Sidon, they would  
 “have repented long ago in sackcloth and ashes.  
 22 “But I say unto you; It shall be more tolerable  
 “for Tyre and Sidon in the day of judgement  
 23 “than for you. And thou, Capernaum, which  
 “art exalted to heaven, shalt be brought down  
 “to the grave: for if the mighty works, which  
 “have been done in thee, had been done in So-  
 “dom, it might have remained until this day.  
 24 “But I say unto you, that it shall be more to-  
 “lerable for the land of Sodom in the day of  
 “judgement, than for thee.  
 25 “At that time Jesus \* spake † and said; “I praise  
 “thee, O Father, Lord of heaven and earth,  
 “‡ that though thou hast hidden these things  
 “from

\* Gr. answered. † Or, saying. ‡ Gr. that thou hast hidden  
 —and hast revealed &c.

xviii. 7. xxiv. 19. Everlast-  
 ing punishment is sometimes  
 foretold under this form; but it  
 is not necessary to suppose that  
 it is threatened and denounced.  
 See Lucas Brugensis, and  
 Wakefield 4to.

We may render throughout,  
 Woe is &c. See 1 Cor. ix. 16.

23. Exalted to heaven.] By  
 wealth and pride.

To the grave.] Very low.  
 See Isai. lvii. 9. This happen-  
 ed in the war with the Ro-  
 mans. Bishop Pearce.

25. Spake.] The Hebrew  
 נִסַּח, and the Greek ἀπαγορεύω,  
 often signifying taking occasion  
 to say, taking up the discourse

and saying: or, as Taylor ex-  
 presses it in his Hebrew con-  
 cordance, “speaking suitably  
 to a case, occasion or affair, in  
 agitation or in thought.” Deut.  
 xxi. 7. xxvi. 5. xxvii. 14. Job.  
 iii. 2. Cantic. ii. 10. c. xvii. 4.  
 xxii. 1. &c. &c. \*

25. That though thou hast  
 hidden these things from men  
 of repute for wisdom and learn-  
 ing, such as the Scribes and  
 Pharisees, yet thou hast made  
 them known and received by  
 such inconsiderable and unedu-  
 cated, but upright and sincere,  
 men as my disciples. See Rom.  
 vi. 17, Bishop Pearce, and  
 Dr. Campbell.

- CHAP. " from the wise and understanding, yet thou hast  
 XI.  
 26 " revealed them to babes. Yes, Father; for so  
 27 " it hath seemed good in thy sight. All things  
 " have been delivered unto me by my Father:  
 " and none knoweth the Son, but the Father;  
 " neither knoweth any one the Father, but the  
 " Son, and *he* to whomsoever the Son chooseth  
 " to reveal *him*.  
 28 " Come unto me, all *ye* that are wearied and  
 29 " heavily laden; and I will give you rest. Take  
 " my yoke upon you, and learn from me; for I  
 " am meek and humble in heart: and ye shall  
 30 " find rest to your souls. For my yoke is easy,  
 " and my burthen *is* light."

CHAP.

XII.

- I AT that time Jesus went on the sabbath  
 through the corn-fields: and his disciples hun-  
 2 eat. But when the Pharisees saw *it*, they said  
 unto him; " Behold, thy disciples do that  
 " which it is not lawful to do on the sabbath."  
 3 But he said unto them; " Have ye not read what  
 " David

26. *Yes, Father.*] Testatur  
 se in Patris consilio prorsus  
 acquiescere. Beza. Be it so.  
 Doddridge.

27. *All things.*] All power  
 and knowledge.

*None knoweth the Son but the  
 Father.*] This assertion, which  
 is repeated Luke x. 22, and  
 Rev. xix. 12, 13, should teach  
 us great reverence when we  
 speak on so high a subject as the  
 nature of the Son.

28. This is an inference

from what was said in the fore-  
 going verse. " Come therefore  
 &c."

*Laden.*] With the observance  
 of Jewish rites and traditions.

29. *Meek and humble in heart.*] I  
 am not prone to anger and  
 pride, like your present teach-  
 ers. I teach my religious les-  
 sons with meekness and humi-  
 lity. Elsnor. Campbell.

2. *Not lawful.*] Being a kind  
 of work.

CHAP. XII. David did, when *both* he hungered and those

4 "that were with him? how he entered into the

"house of God, and ate the shew-bread, which

"it was not lawful for him to eat, nor for those

"that were with him; but for the priests alone?

5 "Or have ye not read in the law, that on the

"sabbaths the priests in the temple profane the

6 "sabbath, and yet are blameless? But I say unto

"you, that *one* greater than the temple is here.

7 "But if ye had known what *this* meaneth, 'I

'desire pity, and not sacrifice,' "ye would not

8 "have condemned the blameless. For the Son

"of man is Lord of the sabbath."

9 And he passed on thence, and went into

10 their synagogue. And, behold, there was a man

that had a withered hand. And they asked \* *Jesus*,

saying; "Is it lawful to work a cure on the sab-

11 "bath?" that they might accuse him. And

he said unto them; "What man of you will

"there be, who shall have one sheep; and if

"it

\* S. 17.

4. *The shew-bread.*] The loaves, placed on a table in the tabernacle, or house, of God.

5. *Profane the sabbath.*] Not resting on it from the oblation of the morning and evening sacrifice.

6. *One greater than the temple is here.*] Or, something greater. See MSS. Those therefore who attend on me may use still greater liberty than those who attend on the temple.

8. I say, the blameless. For

the action was not only innocent in itself, but I have authority to regulate the observance of the sabbath.

9. *Their synagogue.*] A synagogue of the Galileans, frequented by the Pharisees whom he had reproved. See how the pronoun is used c. iv. 23. ix. 35. xi. 1.

11. *One sheep.*] Or, a sheep. See Wakefield 4to. here, and on c. viii. 19. See also c. xviii. 24.

- CHAP. XII. "it fall into a pit on the sabbath, will he not  
 12 "lay hold on it, and lift *it* out? How much  
 "then is a man better than a sheep? Wherefore  
 13 "it is lawful to do well on the sabbath." Then  
 "saith he to the man; "Stretch forth thine hand."  
 And he stretched *it* forth; and *it* was restored.  
 14 found, as the other. Then the Pharisees went  
 out, and took counsel against \* *Jesus*, how they  
 15 might destroy him. But *Jesus* knew *it*, and with-  
 drew thence: and great multitudes followed him,  
 16 and he cured them all; and strictly charged them  
 17 that they should not make him known: † so  
 that it was fulfilled which was spoken by the pro-  
 18 phet *Isaiah*, saying; "Behold, my servant, whom  
 "I have chosen; my beloved, in whom my soul  
 "is well pleased: I will put my Spirit upon  
 "him, and he shall publish *his* law to the gen-  
 19 "tiles. He will not strive, nor cry out; nor  
 "will any one hear his voice in the streets.  
 20 "The bruised reed he will not break, and the  
 "smoking

\* S. 17. † Gr. *that it might be fulfilled.*

18. *His law.*] The Hebrew extinguished.

word certainly means, *Isaiah* xlii. 1, the law to be published by the Messiah, the institution of the gospel. See *Bishop Lowth*.

20. *The smoking taper.*] The meaning is, that Christ will shew gentleness and encouragement to the contrite and feeble-minded: he will heal the broken-hearted penitent, and revive the dying flame of goodness. *Ezek. xxxiv. 16.*  
 1 *Thess. v. 14.*

CHAP  
XII

“ \* smoking † taper he will not quench, until  
21 “ he send forth *his* cause to victory. And in his  
“ name the gentiles shall hope.”

22 THEN was brought to him one who had a demon, blind and dumb: and *Jesus* cured him, so that the blind and dumb both spake and saw.

23 And all the people were astonished, and said;

24 “ Is this the son of David ?” But when the Pharisees heard *it*, they said; “ This man doth not  
“ cast out demons, but by Beelzebub prince

25 “ of the demons.” And *Jesus* knew their thoughts, and said unto them; “ Every kingdom  
“ divided against itself is brought to desolation;  
“ and every city or house divided against itself

26 “ cannot stand. And if Satan cast out Satan,  
“ he is divided against himself: how then can

27 “ his kingdom stand? And if I by Beelzebub  
“ cast out demons, by whom do your sons cast

“ *them*

\* Or, dimly-burning. † Gr. *flax*.

20. *Until he send forth his cause to victory.*] Grotius gives *ἕως* and *ἕως* here the sense of *causa quæ in disceptationem vocatur*, receptissima significatione.

The clause in the Hebrew is, “ he shall send forth &c.” Lucas Brugensis therefore has justly observed that *until* does not denote a limit of a certain time, but what the event will be. Compare c. xxii. 44, with Hebr. x. 12. “*ἕως*” is translated *while*, c. xiv. 22.

23. *Is this the son of David.*] That this is a right translation, see Scott, Wakefield 4to, and

Campbell: c. xxvi. 22. John xviii. 35. James iii. 11. &c.

27. *Your sons.*] Your kindred, or, your scholars, who have that power as my disciples; or, who use my name, though they are not my disciples. See Mark ix. 38. Luke ix. 49. Are these also in league with Beelzebub? Ask them, and hear the testimony of many witnesses against you.

“*ἐκ βαλῶν*” is a curious reading; but there is slight authority for it here, and none Luke xi. 19.

CHAP.  
XII.

- “ *them* out ? wherefore they shall be your judges.  
28 “ But if I by the Spirit of God cast out demons,  
“ then the kingdom of God is come unto you.  
29 “ How can any one enter into a strong man’s  
“ house, and plunder his goods, unless he first bind  
“ the strong man ? and then he may plunder his  
30 “ house. He that is not with me, is against  
“ me ; and he that gathereth not with me, scat-  
31 “ tereth. Wherefore I say unto you, All sin and  
“ blasphemy \* will be forgiven unto men : but  
“ the blasphemy *against* the Spirit † will not be  
32 “ forgiven unto men : and whosoever speaketh a  
“ word against the Son of man, it ‡ will be for-  
“ given him ; but whosoever speaketh against the  
“ Holy Spirit, it § will not be forgiven him,  
“ neither in this age, nor in the *age* to come.  
“ Either

\* Or, *may be*. † Or, *cannot*. ‡ Or, *may be*. § Or, *cannot*.

29. I afford proof that I am stronger than Satan.

30. Neutrality is criminal in my cause, which is supported by such full evidence. How great then is the guilt of your opposition and blasphemy ?

31. *Will be forgiven.*] May be forgiven on repentance.

*And blasphemy.*] Such as calling me a glutton, a wine-bibber, a friend of publicans and sinners, a deceiver of the people, a demoniac.

*The blasphemy against the Spirit.*] In attributing my miracles to the power of Satan. Mark iii. 30.

Others, as Whitby and Dod-

dridge, suppose this a solemn admonition against blaspheming the holy spirit, after its full communication on the day of Pentecost : with respect to which opinion Dr. Wall quotes Acts ii. 13, 38, as shewing that such were not denounced to be unpardonable, but were exhorted to repent.

Men might repent of the blasphemy against the Son of man ; that against the holy Spirit shewed a hardened and irreclaimable mind.

32. *In this age.*] Such men were the objects of God’s wrath in this life ; and accordingly many of them were punished

## CHAP.

- XII. "Either make the tree good, and its fruit good;  
 33 "or make the tree \* corrupt, and its fruit †  
 "corrupt: for the tree is known by the fruit.  
 34 "O generation of vipers, how can ye, being  
 "evil, speak good things? for out of the abun-  
 35 "dance of the heart the mouth speaketh. A good  
 "man out of *his* good treasure bringeth forth good  
 "things: and an evil man out of *his* evil trea-  
 36 "sure bringeth forth evil things. But I say  
 "unto you, that every idle word which men shall  
 "speak, they shall give account of in the day of  
 37 "judgement. For by thy words thou shalt be  
 "‡ justified, and by thy words thou shalt be  
 "condemned."

Then

\* Or, *bad*. † Or, *bad*. ‡ That is, *treated as righteous*.

punished by the Romans. C. iii. 10. The age to come is what will begin with the day of judgement.

33, 34, 35. Suppose the tree to be good, and then its fruit will be good: &c. The general sense is, Unless you make your heart good, your actions and words cannot be so.

35. *Bringeth forth.*] "Αλις ἔπος ἐμβαλόν. Il. xviii. 324. Wakefield. Nam veræ voces tum demum pectore ab imo Ejiciuntur. Lucret. iii. 57.

36. *Every idle word.*] (1.) Ἀργίς may signify pravus. See

Stobæus in Palairot: and κέραι λόγοι in Whitby, from Plato de leg. iv. p. 717. c. ed. Serr. Accordingly, πῖ is explained by otiosus, vanus, ἀργός, nequam, in Cast. lex. Less may be expressed than is meant; as Hebr. xiii. 17. Eph. v. 4. (2.) Even our negligent words must be accounted for; much more sinful ones. See Secker's sermon on this verse.

37. *By thy words.*] As well as by thy thoughts and actions. *Justified.*] Treated as just, or righteous, before God, at the final judgement.

CHAP.  
XII.

- 38 Then some of the scribes and of the Pharisees  
spake, saying; \* “ Master, we desire to see a sign  
39 “ from thee.” But he answered and said unto  
them; “ An evil and adulterous generation seek-  
“ eth after a sign; and a sign shall not be given  
40 “ it, except the sign of the prophet Jonah. For  
“ as Jonah was three days and three nights  
“ in the belly of the fish, so will the Son of  
“ man be three days and three nights in the  
41 “ heart of the earth. The men of Nineveh  
“ will rise up in the judgement together with  
“ this generation, and will condemn it: because  
“ they repented at the preaching of Jonah; and,  
42 “ behold, † a greater than Jonah is here. The  
“ queen of the south will rise in the judgement  
“ together with this generation, and will con-  
“ demn it: for she came from the ends of the  
VOL. I. F “ earth

\* Gr. Teacher. † Gr. somewhat greater.

38. *A sign.*] From heaven. Luke xi. 16: c. xvi. 1: and that instantly. Perhaps they expected to see him *come with the clouds of heaven*. Dan. vii. 13. Or, they asked such a sign as John the Baptist saw, when he baptised Jesus. John i. 32.

39. *Adulterous generation.*] A race of men degenerated from the virtue of their ancestors. Isai. i. 4. John viii. 39. See Grotius and Doddridge.

*Except the sign of the prophet*

*Jonah.*] Our Lord seems to correct himself. Such a sign as these sinful men now ask shall not be given them: however, the sign of the prophet Jonah shall be given them. Compare c. xx. 23.

40. *Three days and three nights.*] Three days; that is, part of three days. See the note in my Harmony. § 74.

*In the heart of the earth.*] In the earth. See Ezek. xxvii. 4. in the Hebr.

- CHAP. XII. "earth to hear the wisdom of Solomon; and,  
 "behold, a \* greater than Solomon is here.
- 43 "Now when the unclean spirit is gone out of  
 "a man, he passeth through dry places, seeking  
 44 "rest; and findeth none. Then he saith; I will  
 "return into mine house whence I came out:  
 "and when he is come, he findeth it empty,  
 45 "swept, and set in order. Then he goeth, and  
 "taketh with him seven other spirits more evil  
 "than himself, and they enter in, and dwell  
 "there: and the last state of that man becometh  
 "worse than the first. Thus will it be also to  
 "this evil generation."
- 46 Now while he yet spake to the people, behold,  
 his mother and his brethren stood without, seek-  
 47 ing to speak with him. Then one said unto him;  
 "Behold, thy mother and thy brethren stand  
 48 "without, seeking to speak with thee." But he  
 answered and said to him that told him; "Who  
 "is my mother? and who are my brethren?"  
 49 And he stretched forth his hand toward his disci-  
 ples,

\* Gr. *somewhat greater.*

43, 44, 45. Our Lord may be supposed to say, in terms adapted to the popular persuasion, that, as the diseases of maniacs often increased in violence after a transient recovery, so those men would go on to higher degrees of wickedness.

43. *He passeth.*] The evil spirit passeth.

*Dry places.*] Preferring deserts and solitude: ipse suum cor edens, hominum vestigia vitans. See Luke viii. 29, and the note on c. viii. 28.

This comparison is not introduced abruptly; but soon after curing a demoniac, who was perhaps standing before Christ. Farmer on demoniacs. p. 330.

45. *Seven.*] See Luke viii. 2. Many. A definite number for an indefinite.

48, 49, 50. Our Lord's reply seems imputable, in some degree, to the conduct of his relations, recorded Mark iii. 21. That *brother* often means *cousin-german*, see Bishop Pearce on c. xiii. §5.

CHAP. XII. ples, and said; " Behold, my mother, and my  
50 " brethren. For whosoever shall do the will of  
CHAP. XIII. " my Father that is in heaven, he is my brother,  
" and sister, and mother."

1 Now on that day Jesus went out of the house,  
2 and sat by the *side of the* \* lake. And great multi-  
tudes were gathered together unto him, so that  
3 he went into a ship, and sat: and the whole mul-  
titude stood on the shore. And he spake many  
4 things unto them in parables, saying; " Behold,  
" a sower went out to sow: and as he sowed,  
" some *seeds* fell by the way-*side*, and the birds  
5 " came and devoured them. And some fell on  
" rocky places, where they had not much earth:  
" and immediately they sprang up, because they  
6 " had not depth of earth: but when the sun was  
" risen, they were scorched; and, because they  
7 " had not root, they withered. And some fell  
" among thorns; and the thorns grew up, and  
8 " choked them. But others fell on good ground,  
" and yielded fruit, some an hundred-*fold*, and  
9 " some sixty, and some thirty. He that hath  
" ears to hear, let him hear."

10 And the disciples came near, and said unto  
him; " Why speakest thou to them in parables?"

11 And he answered and said unto them; " Unto

F 2

" you

\* Gr. *sea*.

1. *Out of the house.*] Where he was, when his mother and brethren stood without. C. quotes Herodotus as saying that a part of Libya produced an hundred fold; and of Babylonia, two or three hundred fold. On

xii. 47. See Mark iii. 19.  
8. *An hundred fold.*] See v. 23.  
Gen. xxvi. 12. Raphaelius

- CHAP. XIII. " you it is given to know the mysteries of the  
 " kingdom of heaven; but unto them it is not  
 12 " given. For whosoever hath \* *much*, to him  
 " shall be given, and he shall abound: but who-  
 " soever † hath \* little, from him shall be taken  
 13 " away even that which he hath. I therefore  
 " speak to them in parables, because seeing they see  
 " not; and hearing they hear not, nor understand.  
 14 " And in them is fulfilled the prophecy of Isaiah,  
 " which saith; ' By hearing ye will hear, and  
 " will not understand; and seeing ye will see,  
 15 " and will not perceive. For the heart of this  
 " people is become gross, and *their* ears are dull  
 " of hearing, and their eyes they have closed;  
 " ‡ so that they see not with *their* eyes, nor hear  
 " with *their* ears, nor understand with *their* heart,  
 " nor are converted, that I should heal them.'  
 16 " But happy *are* your eyes, for they see; and  
 17 " your ears, for they hear. For verily I say unto  
 " you, that many prophets and righteous *men*  
 " have desired to see *those things* which ye behold,  
 " and have not seen *them*; and to hear *those things*  
 " which ye hear, and have not heard *them*.

" Hear

\* S. 125. † Gr. *bath not*. ‡ Gr. *lest they should see, &c.*

11. *To know the mysteries.*] should not die at the last day, but all should be changed: 1 Compare 1 Cor. xiii. 2. A mystery, in the usual scripture-sense of the word, is a doctrine or fact unknown, or obscurely intimated, which Christ or his apostles discovered, or made fully known. As, that all Cor. xv. 51: and, that the gentiles should be admitted into the Christian covenant. Eph. iii. 3—6. Thus v. 30—33, 47—50, contained mysteries.

CHAP.  
XIII.

- 18 " Hear Ye therefore the parable of the sower.  
19 " When any one heareth the word concerning \*my  
" kingdom, and considereth it not, the Evil One  
" cometh, and snatcheth away that which was  
" sown in his heart. This is he who received seed  
20 " by the way-side. And he who received seed on  
" rocky places, is he that heareth the word, and  
21 " immediately receiveth it with joy; yet hath not  
" root in himself, but endureth a short time:  
" and when affliction or persecution ariseth be-  
" cause of the word, he immediately † offend-  
22 " eth. And he who received seed among thorns,  
" is he that heareth the word; and the anxious  
" care of this world, and the deceitfulness of  
" riches, choke the word, and it becometh un-  
23 " fruitful. But he who received seed on the good  
" ground, is he that heareth the word, and con-  
" sidereth it; who likewise beareth fruit, and  
" bringeth forth, some an hundred-fold, and some  
" fixty, and some thirty."

He

\* Gr. the. † Or, falleth away. Gr. is caused to offend.

19. *And considereth it not.*] See Secker's Sermons. vii. p. 340. Or, mindeth [regardeth] it not; or, hearkeneth not, [attendeth not] to it. *Ξύνης, ακυρος, ψηφος.* Didymus on Iliad ii. 26. Parkhurst's lex. See also Grotius.

*This is he &c.*] Mark iv. 20. seems decisive for this construction.

It is highly useful that we

have our Lord's authority for explaining his other parables in a manner analogous to the interpretations which he has given in this chapter.

21. *Offendeth.*] The word *σκανδαλιζομαι* here is equivalent to *ἀφίσταμαι*, I apostatize, I fall away. Luke viii. 13.

22. *It becometh unfruitful.*] This rendering is established by Mark iv. 19.

CHAP.  
XIII.

- 24 \* He put forth to them another parable, saying ;  
 25 “ The kingdom of heaven is like a man who  
 26 “ sowed good seed in his field : but while men  
 27 “ slept, his enemy came and sowed † tares  
 28 “ among the wheat, and went away. But when  
 29 “ the blade sprang up, and brought forth fruit,  
 30 “ then appeared the tares also. So the ‡ ser-  
 31 “ vants of the householder came near, and said  
 “ unto him ; ‘ Sir, didst not thou sow good seed  
 ‘ in thy field ? whence then hath *it* tares ?’  
 “ And he said unto them ; ‘ An enemy hath  
 ‘ done this.’ “ Then the § servants said unto  
 “ him ; ‘ Wilt thou therefore that we go and  
 29 ‘ gather them up ?’ “ But he said ; ‘ No ; left,  
 ‘ while ye gather up the tares, ye root up the  
 30 ‘ wheat with them. Let both grow together un-  
 ‘ til the harvest ; and in the time of the harvest  
 ‘ I will say to the reapers, Gather up first the  
 ‘ tares, and bind them *in* bundles to burn them :  
 31 ‘ but gather the wheat into my barn.’ || He put  
 forth to them another parable, saying ; “ The  
 “ kingdom of heaven is like a grain of mustard-  
 “ feed,

\* Or, *He laid before them.* † Or, *darnel* : or, *cockle*.  
 Throughout. ‡ Or, *slaves.* § Or, *slaves.* || Or, *He laid*  
*before them.*

24. *Is like.*] The aorist in  
 the Greek may be frequen-  
 tative ; as *ἐργάζετο* v. 44.

25. *Tares.*] *Cracca minor.*  
 Small wild tare, or tine tare.

*Segetum pestis est.* Raii synop-  
 sis stirpium &c. 8vo. 3d. ed.  
 p. 322. So that *tare* is a ren-  
 dering sufficiently exact in a  
 popular version.

CHAP.  
XIII.

- “ seed, which a man took and sowed in his field :  
 32 “ which indeed is the least of all seeds : but,  
 “ when it is grown, it is the greatest of herbs,  
 “ and becometh a tree ; so that the birds of the  
 “ air come and lodge in its branches.”  
 33 He spake to them another parable : “ The  
 “ kingdom of heaven is like leaven, which a wo-  
 “ man took and \* mixed with three measures of  
 34 “ meal, till the whole was leavened.”  
 All these things spake Jesus to the multitudes  
 in parables ; and without a parable he spake not  
 35 unto them : † so that it was fulfilled which was  
 spoken by the prophet, saying ; “ I will open my  
 “ mouth in parables ; I will utter things which  
 “ have been ‡ kept secret from the founda-  
 “ tion of the world.”  
 36 Then Jesus sent away the multitude, and went  
 into an house : and his disciples came near to him,  
 saying ; “ Explain to us the parable of the tares  
 37 “ of the field.” And he answered and said unto  
 them ; “ He who soweth the good seed is the  
 38 “ Son of man : and the field is the world : and  
 “ the

\* Gr. *hid in.* † Gr. *that it might be &c.* ‡ Or, *left.*

32. *Becometh a tree.*] Simon had a mustard-tree, capable of being ascended by climbing. Another mustard-tree had three branches ; one of which furnished shade for potters to work under. Jerusalem Talmud. Pol. syn.

33. *Three measures.*] Three *fata* made an ephah : the quantity, as Grotius observes, which the Jews were accustomed to

mix together. Gen. xviii. 6. Judg. vi. 19. 1 Sam. i. 24. Many minute circumstances of this kind occur in the writings of the New Testament, which serve to stamp authenticity on them.

35. So that the words of the prophet became applicable to the conduct of Jesus on this occasion.

- CHAP. XIII. " the good seed are the \* sons of the kingdom :  
 " and the tares are the sons of the Evil One :  
 39 " and the enemy who sowed them is the devil :  
 " and the harvest is the end of the † world : and  
 40 " the reapers are the angels. As therefore the  
 " tares are gathered up, and burnt in the fire ; so  
 41 " will it be in the end of this ‡ world : the Son  
 " of man will send forth his angels, and they will  
 " gather out of his kingdom all who cause of-  
 42 " fences, and those who commit iniquity ; and  
 " will cast them into a furnace of fire : there will  
 43 " be weeping, and gnashing of teeth. Then will  
 " the righteous shine forth as the sun, in the king-  
 " dom of their Father. He that hath ears to  
 " hear, let him hear.  
 44 " Again, the kingdom of heaven is like trea-  
 " sure hidden in a field ; which when a man hath  
 " found, he hideth it, and for joy thereof goeth  
 " and

\* i. e. *heirs*. † Or, *age*. ‡ Or, *age*.

41. *Offences*.] Falling away from the belief of Christianity.

42. *A furnace of fire*.] This is a strong representation of the future punishment which awaits wicked men.

44. *Treasure*.] In those dry countries, various treasures might be concealed for some time in subterraneous places prepared for the purpose. See Jer. xli. 8.

Some think that veins of valuable ore are meant.

*He hideth it*.] Carefully covering up the place. Or, concealeth it. Or, keepeth it secret. See Bowyer. In the

concealment we have a picture of human nature, not a recommendation of the fact. " Common sense shews that the instruction is not meant to be conveyed by the *under parts* of a parable ; but by the general scope of the whole." Gilpin. We have a clear proof, Matth. xxi. 37, that the inferior circumstances of a parable were not designed to be strictly interpreted. For God foretold by his prophets that his Son would not be revered by the Jews on his assumption of human nature.

CHAP. XIII. " and selleth all that he hath, and buyeth that  
" field.

45 " Again, the kingdom of heaven is like a mer-  
46 " chant, seeking goodly pearls : who, when he  
" had found one very costly pearl, went *and* sold  
" all that he had, and bought it.

47 " Again, the kingdom of heaven is like a net  
" cast into the sea, and \* gathering together  
48 " *fishes* of every kind : which, when it was filled,  
" *men* drew to shore, and sat down, and gathered  
" the good into vessels, but cast the bad away.

49 " So will it be in the end of the † world : the  
" angels will come forth, and will separate the  
50 " wicked from among the righteous, and will  
" cast them into a furnace of fire : there will be

51 " weeping, and gnashing of teeth. [Jesus saith  
unto them ;] " Understand ye all these things ?"

52 They say unto him ; " Yes, Master." Then said  
he unto them ; ‡ " Therefore every scribe, made  
" a disciple to the kingdom of heaven, is like an  
" householder, who bringeth forth out of his  
" treasure-house *things* new and old."

And

\* Or, *enclosing*. † Or, *age*. ‡ Or, *Concerning this matter*.

51. *Jesus saith unto them*, has the appearance of a marginal annotation received into the text; and makes the passage less animated.

*Understand ye.*] That the preter tense has often the force of the present, see c. xii. 47. xxiii. 23. John iii. 13, and Bishop Pearce's note. John v. 24, &c. &c.

52. *Every scribe.*] Scribes were accustomed teachers of the law.

*Made a disciple to.*] If we read *ἐν τῇ βασιλείᾳ*, we should translate *instructed in* : that is, so instructed as to become a convert.

*Things new and old.*] New and old furniture, gems, vests, &c.

Others

CHAP.  
XIII.

- 53 And it came to pass when Jesus had ended these  
 54 parables, *that* he departed thence. And when he  
 was come to *Nazareth*, his own country, he  
 taught them in their synagogue; so that they  
 were amazed, and said; "Whence hath this *man*  
 55 " this wisdom, and *these* mighty works? is not  
 " this the son of the carpenter? is not his mo-  
 " ther called Mary? and his brethren, James,  
 56 " and Joses, and Simon, and Judas? and are not  
 " all his sisters with us? whence therefore hath  
 57 " this *man* all these things?" And \* he was to  
 them a cause of offending. But Jesus said unto  
 them; "A prophet is not without honour, ex-  
 " cept in his own country, and in his own †  
 58 " house." And he did not many mighty works  
 there, because of their unbelief.

CHAP.  
XIV.

- 1 AT that time Herod the tetrarch heard of the  
 2 fame of Jesus; and said to his servants; "This  
 " is

\* Gr. *they were scandalized at him.* † Or, *family.*

Others understand the passage of a store-house, containing provisions recently and formerly deposited. Lev. xxvi. 10. Cantic. vii. 13. Drusius. Grotius. Knatchbull. Wakefield. 4to.

So my disciples will possess a store of new and old religious truths.

55. *The son of the carpenter.*] Faber lignarius is denoted by the Greek word, when used by itself: and this sense is agreeable to the opinion of the ancients.

Grotius mentions it as a laudable custom among the Jews, that they learnt some kind of manual work, even though their circumstances were good and their education liberal. See Acts xviii. 3.

55, 56. *His brethren—his sisters.*] That these may have been his cousin-germans, see on c. xii. 48.

57. *A prophet &c.*] This observation is true for the most part, and is founded on the force of early prejudices.

CHAP. XIV. " is John the Baptist ; he is risen from the dead ;  
 " and therefore mighty works are wrought by  
 3 " him." (For Herod had apprehended John, and  
 bound him, and put *him* in prison, because of  
 4 Herodias, his brother Philip's wife. For John  
 had said unto him ; " It is not lawful for thee  
 5 " to have her." And when *Herod* would have  
 put him to death, he feared the multitude, be-  
 6 cause they accounted *John* as a prophet. But  
 when Herod's birth-day was kept, the daughter  
 of Herodias danced \* before them, and pleased  
 7 Herod. Upon which he promised with an oath  
 8 to give her whatsoever she should ask. And she,  
 having been before † instructed by her mother,  
 saith ; " Give me here the head of John the  
 9 " Baptist in a ‡ basin." And the king was  
 grieved ; yet because of his oaths, and of his  
 10 guests, he commanded *it* to be given *her* ; and  
 11 sent and beheaded John in the prison. And his  
 head

\* Gr. in the midst. † Or, urged on. Or, set on. ‡ Or, dish.

4. *To have her.*] He had married her during his brother's life.

The Herod here mentioned was Herod Antipas, tetrarch of Galilee, Luke iii. 1, and son to Herod called the Great. Philip was Herod Philip, son of Herod the Great and of Mariamne : a private person, and not the tetrarch of Iturea, Luke iii. 1 : for that tetrarch married the daughter of Herodias mentioned in this transaction, whose

name was Salome. See Lardner's Cred. ii. 884 &c. ed. 3. Herodias was daughter of Aristobulus, son to Herod the Great.

5. *Would have put him to death.*] At length consented to this measure, prevailed on by the importunity of Herodias. See Mark vi. 19, 20.

10. *And sent &c.*] Vide quanta simplicitate rem narret, ne graviore quidem verbo factum indignissimum notans. Nimirum

CHAP. head was brought in a basin, and given to the  
XIV.

12 damsel: and she brought *it* to her mother. And  
his disciples came, and took up the body, and  
13 buried it: and went and told Jesus.) And when  
Jesus heard *of it*, he withdrew thence by ship  
into a desert place privately: and when the people  
heard *of it* they followed him by land from the  
cities.

14 And Jesus \* went out, and saw a great  
multitude, and was moved with compassion to-  
15 ward them, and cured their sick. And when it  
was evening, his disciples came to him, saying;  
“ This is a desert place, and the day is now ad-  
vanced; send the multitudes away, that they  
“ may go to the towns, and buy themselves  
16 “ food.” But Jesus said unto them; “ They  
“ need

\* Or, went out *of the ship*.

mirum hujusmodi oratione eos  
deceat uti, quibus humile styli  
genus est propositum. Neque  
hæc aliter scribi oportuit. Ra-  
phelius. Campbell observes fur-  
ther, from v. 9, that there is  
no allowance, which even the  
friends of Herod would have  
urged in extenuation of his  
guilt, that this historian is not  
ready to make.

13. *Heard of it.*] That his  
fame had reached Herod. So  
Theophylact: according to  
whom the narration concerning  
John is a parenthesis. See  
Bowyer. 4to.

*He withdrew.*] Partly to

give his Apostles rest, after  
returning from their mission.  
Mark vi. 31. But perhaps  
chiefly because his miracles  
had become known to Herod,  
who sought to see him. Luke  
ix. 9.

15. Compare this verse with  
c. xv. 33; and the wisdom of  
choosing the desert twice for  
the scene of miraculously feed-  
ing the multitude will appear  
in its proper point of view.  
These miracles were not un-  
necessary acts of power; and  
their reality became more pro-  
bable. See Wakefield. 4to.  
p. 227.

CHAP. XIV. "need not go: give Ye them *food* to eat."

17 And they say unto him; "We have here but

18 "five loaves, and two fishes." And he said;

19 "Bring them hither to me." And when he

had commanded the multitudes to \* place them-

selves on the grass, he took the five loaves, and

the two fishes, and looked up to heaven, and

blest, and brake, and gave the loaves to *his* dis-

ciples; and the disciples *gave them* to the multi-

20 tudes. And they all ate, and were filled: and

*the disciples* took up the remainder of the frag-

21 ments, twelve panniers full. And those that

had eaten were about five thousand men, besides

women and children.

22 And immediately *Jesus* compelled his disciples

to get into a ship, and to go before him to the

other side, until he sent the multitudes away.

23 And when he had sent the multitudes away, he

went up a mountain apart to pray: and when

24 evening came, he was there alone. But the ship

was

\* Gr. recline, or, lie down.

19. *And blessed.*] Εὐλογῶν,

when thus used alone, may be

equivalent to εὐχαριστῶν, the word

which occurs in the parallel

place, John vi. 11. But St.

Luke, in relating this miracle,

c. ix. 16. has εὐλόγησεν αὐτούς.

Compare 1 Cor. x. 16. In

these two places the word may

signify imploring God's blef-

sing on the things themselves,

that they might answer the good

purposes designed. So 1 Sam.

ix. 13. See Scott in loc.

Doddridge on Matth. xxvi. 26.

and Bishop Pearce on 1 Cor.

xi. 24.

20. *Panniers.*] Cophinus

est vas rusticum vimine con-

textum, a levitate [κοφία] dic-

tum. Σπυρίς, *basket*, is the

word used in the second miracle

of feeding the multitude: c.

xv. 37. See Dr. Scott.

The fragments were collect-

ed by our Lord's command.

John vi. 12. And how proper

it was to raise in the Apostles a

due *sense* of his power, appears

from Mark vi. 52.

23. *When evening came.*]

This was the second Jewish

evening,

CHAP. was now in the midst of the \* lake, tossed by  
 XIV.  
 25 the waves: for the wind was contrary. And in  
 the fourth watch of the night, *Jesus* went to  
 26 them, walking on the † lake. And when the  
 disciples saw him walking on the ‡ lake, they  
 were § troubled, saying; “It is an apparition:”  
 27 and they cried out through fear. But *Jesus* im-  
 mediately spake unto them, saying; “Take  
 28 “courage: it is I; be not afraid.” And Peter  
 answered him and said; “Master, if it be thou,  
 29 “bid me come to thee on the water.” And he  
 said; “Come.” Then Peter went down out of  
 the ship, and walked on the water, that he might  
 30 go to *Jesus*. But seeing the wind strong, he was  
 afraid; and when he began to sink, he cried out,  
 31 saying; “Master, save me.” And *Jesus* imme-  
 diately stretched forth *his* hand, and took hold of  
 him, and saith unto him; “O thou of little  
 32 “faith, wherefore didst thou doubt?” And  
 when they had entered into the ship, the wind  
 33 ceased. Then those who were in the ship came  
 and did him obeisance, saying; “Truly thou art  
 “*the* Son of God.”

And

\* *Gr. sea.* † *Gr. sea.* ‡ *Gr. sea.* § Or, *affrighted.*

evening, which began at our six in the evening. The former Jewish evening, mentioned v. 15, began at our three in the evening.

25. *The fourth watch.*] The four watches consisted of three hours each, from our six in the evening to six in the morning. These answered to evening, midnight, cock-crowing, and

morning: Mark xiii. 35.

*Walking on the lake.*] The Egyptian hieroglyphic, to denote an impossibility, was two feet walking on water. *Elfner, Wolfius, Doddridge, &c.*

31. *Didst thou doubt.*] Peter was thus taught that unbelief in the divine power was inconsistent with working a miracle.

CHAP.  
XIV.

34 And when they had passed over, they came into  
35 the land of Gennefaret. And when the men of  
that place knew him again, they sent into all that  
country round about, and brought to him all who  
36 were diseased; and *these* besought him that they  
might only touch the border of his garment: and

CHAP. as many as touched *it* were perfectly cured.  
XV.

1 THEN come near to Jesus scribes and Pha-  
2 risees \* from Jerusalem, saying; " Why do thy  
" disciples transgress the tradition of *their* fore-  
" fathers? for they wash not their hands when  
3 " they eat bread." But he answered and said  
unto them; " Why do Ye also transgress the  
4 " commandment of God by your tradition? For  
" God commanded, saying; ' Honour *thy* fa-  
" ther and mother: ' and, ' He who revileth fa-  
5 ' ther or mother, let him surely die.' " But Ye  
" say; ' Whosoever shall say to *his* father or  
" mother, *It is* a gift whereby thou mightest be  
6 ' profited by me; and shall not honour his father  
" or

\* Or, *who* were of.

35. *Knew him again.*] He  
had been in that country before.  
C. viii. 28.

1. *From Jerusalem.*] See  
Mark vii. 1.

2. *The tradition.*] Injuncti-  
ons delivered down by the an-  
cestors of the Jews, but not  
written in the law of Moses.

*Of their forefathers.*] Of the  
ancients. Hebr. xi. 2.

4. *Honour.*] Succour, assist  
with thy substance. See v. 6.

Acts xxviii. 10. 1 Tim. v. 3.

5. *It is a gift.*] It is conse-  
crated by me to a religious  
purpose. I have vowed that  
I will give it to the treasury in  
the temple.

The Scribes and Pharisees  
seem to have encouraged these  
rash vows, which interfered  
with the offices of humanity  
and of natural affection.

6. *And shall not honour &c.*] We have here an aposiopesis;  
a very

- CHAP. XV. 'or his mother; *it is well.*' " Thus ye have  
 7 " made the commandment of God of none effect  
 8 " by your tradition. *Ye* hypocrites, well hath  
 9 " Isaiah prophesied of you, saying; ' This peo-  
 10 " ple honoureth me with their lips; but their  
 11 " heart is far from me: but in vain do they wor-  
 12 " ship me, teaching doctrines *which are* the com-  
 13 " mandments of men.' And he called to him the  
 14 " multitude, and said unto them; " Hear, and un-  
 15 " derstand. Not that which entereth into the  
 16 " mouth defileth a man: but that which pro-  
 17 " ceedeth out of the mouth, this defileth a  
 18 " man."  
 19 " Then came his disciples, and said unto him;  
 20 " Knowest thou that the Pharisees were \*  
 21 " estranged from thee, when they had heard  
 22 " thy discourse?" But he answered and said;  
 23 " Every plant which my heavenly Father hath  
 24 " not planted, shall be rooted up. † Regard  
 25 " them

\* Or, *revolted at thee.* † Or, *Leave them to themselves.*

a very common figure in Attic writers. See Luke xiii. 9.

7. *Prophesied of you.*] Used words which are applicable to you. Bishop Pearce. Thus, says Le Clerc, when Roscius recited on the Roman stage, O ingratici Argivi, inanes Graii, immemores beneficii, all the Romans accommodated the passage to Cicero; and Cicero himself, in his oration for Sextus, observed, Illud scripsit disertissimus poeta pro me. Supplement to Hammond.

11. *Which entereth into the*

*mouth.*] It is not any particular kind of food which defileth, merely by entering into the mouth. That excess may defile, is not here denied.

*Defileth.*] The Greek word signifies to treat a thing as if it were common, and had nothing in it of a holy or religious nature.

12. *Were estranged from thee.*] Became disposed to reject thee as a prophet.

13. These men are not the objects of God's favour, but of his anger.

- CHAP. XV. " them not: they are blind leaders of the blind.  
 15 " And if the blind lead the blind, both will fall  
 16 " into the ditch." Then answered Peter, and  
 17 said unto him; " Explain to us that \* saying."  
 18 And Jesus said; " Are Ye also still without un-  
 19 derstanding? do ye not yet perceive that what-  
 20 soever entereth into the mouth, goeth into the  
 21 belly, and is cast out into the vault? But those  
 22 things which proceed out of the mouth, come  
 23 forth from the heart; and they defile a man.  
 For out of the heart proceed evil thoughts,  
 murders, adulteries, fornications, thefts, false-  
 witness, evil-speaking. These are *the things*  
 which defile a man: but to eat with unwashen  
 hands defileth not a man."  
 Then Jesus went thence, and withdrew into  
 the parts about Tyre and Sidon. And, behold,  
 a Canaanitish woman came out of those borders,  
 and cried unto him, saying; " Have pity on  
 me, Sir, *thou* son of David: my daughter is  
 † grievously afflicted by a demon." But he an-  
 swered

VOL. I.

G

fwered

\* Gr. *this parable.* † Or, *miserably.*

15. *That saying.*] So Dr. Campbell renders. That doctrine delivered v. 11. Παροιμία signifies a proverb, a moral maxim, a forcible sentence, a weighty doctrine, as well as a comparison. See Bishop Lowth on *Isai.* xiv. 4.

16. *Still.*] That *ἀκριβὲς* has

this sense, see Raphelius and Wettstein.

22. *Son of David.*] The woman knew Jesus; and had seen or heard of his miracles, and had become acquainted with his character, by her intercourse with the Galileans.

CHAP. XV. swered her not a word. And his disciples came

near and besought him, saying; "Send her  
24 "away, for she crieth after us." Then he an-

swered and said; "I am not sent but to the lost  
25 "sheep of the house of Israel." Then she came,

and did him obeisance, saying; "Sir, help me."  
26 But he answered and said; "It is not right to

"take the children's bread, and cast it to dogs."  
27 And she said; "Truth, Sir: and yet the dogs

"eat of the crumbs which fall from their mas-  
28 "ters' table." Then Jesus answered and said

unto her; "Woman, great is thy faith: be it  
"unto thee as thou desirest." And her daughter

was cured from that hour.  
29 And Jesus departed thence, and came near the

\* lake of Galilee; and went up a mountain, and  
30 sat down there. And great multitudes came near

to him, having with them *those that were* lame,  
blind, dumb, maimed, and many others; and

laid them down at Jesus's feet: and he cured  
31 them: so that the multitudes wondered, when

they † perceived that the dumb spake, the maimed  
were

\* Gr. *sea*. † Gr. *saw*.

23. *Send her away.*] By c. x. 5, 6. Acts xiii. 46.  
granting her request, in curing Rom. xv. 8.  
her daughter at a distance.

*After us.*] This happened 26. Jesus used this strong  
while Jesus and his disciples proverbial expression, knowing  
were on the way. But when the woman's exemplary faith,  
Jesus entered into a house, Mark and what would follow. Com-  
vii. 24, the woman came and pare John vi. 6.

30. *Maimed.*] To supply a limb was a creation; and there-  
fore an astonishing miracle.

24. *I am not sent, &c.*] See

CHAP. were whole, the lame walked, and the blind saw :  
 XV. and they glorified the God of Israel.

- 32 Then Jesus called to him his disciples, and  
 said ; “ I have compassion on the multitude, be-  
 “ cause they \* have now continued with me three  
 “ days, and have nothing to eat ; and I am un-  
 “ willing to send them away fasting, lest they  
 33 “ grow faint on the way. And his disciples say  
 unto him ; “ Whence should we have so many  
 “ loaves in the desert, as to satisfy so great a  
 34 “ multitude ?” And Jesus saith unto them ;  
 “ How many loaves have ye ?” And they said ;  
 35 “ Seven ; and a few small fishes.” And he com-  
 manded the multitudes to † place themselves  
 36 on the ground. And he took the seven loaves  
 and the fishes, and gave thanks, and brake  
*them*, and gave to his disciples ; and the disciples  
 37 gave to the multitude. And they all ate, and  
 were satisfied : and they took up that which re-  
 mained of the fragments, seven baskets full.  
 38 Now they that ate were four thousand men, be-  
 39 sides women and children. And he sent away  
 the multitudes, and went into a ship, and came  
 into the borders of Magdala.

G 2

Then

\* S. 139. † Gr. *recline*, or, *lie down*.

34—38. Lardner observes that this miracle falls short of that recorded c. xiv. 17—21. There is no gradation, as in fictitious histories.

39. *Magdala*.] A place on the eastern side of the lake ; from which it is probable that Mary was called *Magdalene*, that is, of Magdala.

CHAP.  
XVI.

- 1 Then the Pharisees and Sadducees came near, and, trying *Jesus*, desired him to shew them a  
 2 sign from heaven. And he answered and said unto them; "When it is evening, ye say; '*It*  
 3 '*will be fair-weather: for the sky is red.*' And  
 "in the morning, ye say; '*It will be stormy*  
 "weather this day: for the sky is red and lowr-  
 "ing." "[Ye hypocrites!] ye know how to dis-  
 4 "cern the face of the sky; but can ye not *discern*  
 "the signs of the times? An evil and adulterous  
 "generation seeketh after a sign; and a sign  
 "shall not be given it, except the sign of the  
 "prophet Jonah." And he left them, and de-  
 parted.  
 5 Now when his disciples were come to the other  
 side, they had forgotten to take bread *with them*.  
 6 Then *Jesus* said unto them; "Take heed and be-  
 "ware of the leaven of the Pharisees and Sad-  
 7 "ducees." And they reasoned among them-  
 selves, saying; "*It is* because we have taken no  
 8 "bread *with us.*" But *Jesus* knew *this*, and  
 said unto them; "O ye of little faith, why reason  
 "ye among yourselves, because ye have taken no  
 9 "bread *with you?* Do ye not yet perceive; nor  
 "remember

1. *A sign from heaven.*] See on c. xii. 38.

3. *The signs of the times.*] In which the Messiah appears. Such signs as those mentioned c. xl. 5.

4. See on c. xii. 39.

5. *They had forgotten.*] They perceived that they had forgotten. Markland.

6. *Leaven.*] This term is here figuratively used for bad doctrine, v. 12; and elsewhere for bad practice and example.

CHAP. XVI. "remember the five loaves of the five thousand,  
 10 "and how many panniers ye took up? nor the  
 "seven loaves of the four thousand, and how  
 11 "many baskets ye took up? How is it that ye do  
 "not perceive that I did not say unto you con-  
 "cerning bread, 'Beware now of the leaven of  
 12 'the Pharisees and Sadducees?' Then they un-  
 derstood that he did not bid them beware of the  
 leaven of bread, but of the doctrine of the  
 Pharisees and Sadducees.

13 NOW when Jesus came into the parts of Ce-  
 sarea *in the dominion* of Philip, he asked his disci-  
 ples, saying; "Whom do men say, that I, the  
 14 "Son of man, am?" And they said; "Some say  
 "that thou art John the Baptist; some Elijah;  
 "and others, Jeremiah, or one of the prophets."  
 15 He saith unto them; "But whom say Ye that I  
 16 "am?" Then Simon Peter answered and said;  
 "Thou art the Christ, the Son of the living  
 17 "God." And Jesus answered and said unto him;  
 "Happy art thou, Simon, \* son of Jonah: for  
 "flesh

\* Syr. Bar-Jona.

13. *Cesarea.*] In the tetrar-  
 chy of Philip: so called to  
 distinguish it from another Ce-  
 sarea on the coast of the Me-  
 diterranean sea.

14. *John the Baptist.*] Risen  
 from the dead. C. xiv. 2.

*Elijah—Jeremiah—one of the  
 prophets.*] The Pharisees be-  
 lieved that the souls of good  
 men migrated into other bodies.  
 Jos. B. I. ii. viii. 14. Ant.

xviii. 1. 3.

15. *But whom say ye.*] Some  
 of our best grammarians ren-  
 der, *But who say ye?* The  
 construction seems to be, But  
 who is he whom ye say that I  
 am?

17. Peter's reply was made  
 by the suggestion of the holy  
 Spirit. *Flesh and blood* is equi-  
 valent to *man*: as Gal. i. 16.

CHAP. " flesh and blood hath not revealed it unto thee,  
 XVI.  
 18 " but my Father that is in heaven. And I also  
 19 " say unto thee, that thou art Peter, *which is, by*  
 " *interpretation, A rock*; and upon this rock I  
 " will build my church; and the gates of \* death  
 " shall not prevail against it. And I will give  
 " unto thee the keys of the kingdom of heaven;  
 " and † whatsoever thou shalt bind on earth,  
 " shall be bound in heaven; and ‡ whatsoever  
 " thou

\* Or, *of the grave.* Gr. *Hades.* † Gr. *What thing forever.*  
 See c. 18. 18. ‡ Gr. *What thing forever.*

18. *Peter.*] Πέτρος is Greek for a rock. Βαλὸν μυλοῦντι πέτρῳ. Il. vii. 270. Cephas is derived from a Syriac word which signifies *a rock*. The allusion is retained in the Syriac, Arabic, Latin, Spanish, Italian, and French versions; but cannot be represented in the English language without such a supplement as is here made.

Similar allusions to names very often occur in the Hebrew scriptures. See Gen. xxvii. 3, 6, xlix. 8, 16, 19; and my note on Micah. i. 10.

*Upon this rock.*] Upon thee, as upon a rock. Peter was the first apostle who preached to the Jews: Acts ii. And he was the first also who preached to the gentiles: Acts x. But the other apostles were foundation stones, as well as Peter. Eph. ii. 20.

*The gates of death.*] See Job. xxxviii. 17. Ps. ix. 13. cvii. 18. Isai. xxxviii. 10. Rev. i. 18. Hades considered as a place,

and Death considered as a person, have gates attributed to their access. Et quasi jam Lethi portas cunctarier intra. Lucr. iii. 67. Our Lord foretels that death, how frequently and cruelly soever inflicted by the persecutors of his religion, should not prevent its propagation. See (Ibs. 257.

19. *The keys, &c.*] "The power of opening and shutting, of admitting or excluding, in relation to my kingdom." Bearing the keys is a mark of office and rule. See Bishop Lowth on Isai. ix. 5 or 6. xxii. 22. and Rev. iii. 7.

*Whatsoever thou shalt bind, &c.*] If we understand ὁ here, and ὅσα c. xviii. 18, of things; the sense will be, Thou shalt declare what are Christian duties, and what are not: what precepts of the law, says Bishop Pearce, are obligatory, and what are not. But the neuter ὁ and ὅσα may refer to persons. See c. xix. 6. John vi.

- CHAP. XVI. "thou shalt loose on earth, shall be loosed in  
 20 "heaven." Then he commanded his disciples to tell no man that he was the Christ.
- 21 From that time Jesus began to tell his disciples, that he must go to Jerusalem, and suffer many things from the elders and chief-priests and scribes,
- 22 and be killed, and be raised *on* the third day. Then Peter took him aside, and began to reprove him, saying; " \* Be it far from thee, Master: this
- 23 "shall by no means befall thee." But he turned, and said to Peter; "Get thee behind me, †  
 "Thou adversary: thou art a snare unto me:  
 for

\* Or, *Mercy on thee.* Gr. God be propitious to thee. † Syr. *Satan.*

vi. 37, 39. Gal. iii. 22. Col. i. 20. Hebr. vii. 7. 1 John v. 4. Then the meaning will be, Thou shalt condemn men, or absolve them. John xx. 23. Thou shalt inflict miraculous punishments on men, or remove them. Secker's Sermons. vi. p. 354. The interpretation respecting persons is favoured by the context, c. xviii. 18; as the precepts immediately preceding relate to an offending brother-christian.

It must be well observed that the power given, John xx. 23, was common to all the apostles; who were guided by the Spirit in their exercise of it.

21. *To tell his disciples:]* To teach them. Mark viii. 31. Tum Thrasius Busrin adit,

monstratque piari  
 Hospitis effuso sanguine posse  
 Jovem. Ovid.

His high character having been acknowledged, our Lord, with great humility, spoke plainly of his sufferings.

23. *Thou adversary.]* Or, Satan. Thou who, in this respect, resemblest Satan himself. See c. iv. 8, 9.

*A snare.]* Vous etes propre a me faire tomber. Le Clerc. So c. xiii. 41: *Scandale est une chose qui fait tomber.* Thou wouldst obstruct my purpose of suffering death.

This reproof is not recorded by St. Luke; probably because his gospel was revised by St. Paul, who had been at variance with St. Peter. Gal. ii. 11.

CHAP. XVI. "for thou regardest not the things of God, but

24 " *the things* of men." Then Jesus said to his disciples;

" If any *man* choose to come after me, let him deny himself, and take up his cross,

25 " and follow me. For whosoever desireth to save his life, shall lose it: and whosoever shall

26 " lose his life for my sake, shall gain it. For what is a man profited, if he shall gain the whole world, and forfeit his own life? or what would a man give \* in exchange for his

27 " life? For the Son of man shall come in the glory of his Father, with his angels; and then he will render to every man according to

28 " his deeds. Verily I say unto you, There are some standing here who shall not taste of death, till they have seen the Son of man coming in

CHAP. XVII. "his kingdom."

I Now after six days, Jesus taketh with him Peter, and James, and John his brother, and

2 bringeth them up an high mountain apart; and was transfigured before them: and his face shone as the sun, and his garments became white as the

3 light. And, lo, there appeared unto them Mo-

4 ses and Elijah, talking with him. Then Peter spake

\* Or, *as a ransom.*

24. This is not the language of an impostor; but of one conscious that God supported his cause.

25. *Shall lose it—shall gain it.*] in the world to come. See c. x. 39.

26. And this is the most important of all considerations. For what is &c. or how great things would a man give &c. See Job. ii. 4, and Grotius.

27. I say, that he shall gain his life. For, &c.

28. As an earnest of the future judgement at the last day, some of you shall live to see me execute vengeance on the unbelieving and wicked Jews. That St. John is meant, see John xxi. 22.

3. *Moses and Elijah.*] The great Jewish lawgiver, and the most eminent of the prophets.

- CHAP. spake, and said to Jesus; " Master, it is good for  
XVII. " us to be here: if thou wilt, let us make here  
" three \* tabernacles; one for thee, and one  
5 " for Moses, and one for Elijah." While he  
yet spake, lo, † a bright cloud overshadowed  
them: and, lo, a voice out of the cloud, say-  
ing; " This is my beloved Son, in whom I am  
6 " well pleased: hear ye him." And when the  
disciples heard *it*, they fell on their face, and  
7 feared greatly. And Jesus came near and touched  
8 them, and said; " Arise, and fear not." And  
when they had lifted up their eyes, they saw no  
man, except Jesus only.  
9 And as they were coming down from the moun-  
tain, Jesus commanded them, saying; " Tell the  
" vision to no one, until the Son of man be risen  
10 " again from the dead." And *his* disciples asked  
him, saying; " Why then say the scribes, that  
11 " Elijah must come first?" And [Jesus] answered  
and said unto them, " Elijah indeed doth come  
12 " first, and restore all things. But I say unto  
" you,

\* Or, *tents*. † Gr. *A cloud of light*.

To those who believe that the soul survives the body, the appearance of Moses in such glory as God chose to shed on him will occasion no difficulty. Others may suppose that Moses was raised up for a particular purpose; like Samuel, or like the bodies of the saints after our Lord's resurrection. Matth. xxvii. 52, 53.

5. *Overshadowed them.*] Je-

sus, Moses, and Elijah. See Luke ix. 34.

10. *Why then—come?*] If we are to be so long silent on this appearance of Elijah.

11. *Doth come first &c.*] It is true that a prophet in the power and spirit of Elijah cometh first; and useth the means for reforming the Jews, and for preparing them to receive the Messiah.

- CHAP. VI. 1. “ you, that Elijah is come already; and men  
 “ knew him not, but did to him whatsoever they  
 “ chose: in like manner the Son of man also will  
 13 “ thus suffer from them.” Then the disciples under-  
 stood that he spake to them of John the Baptist.  
 14 And when they were come to the multitude,  
 a *certain* man approached him, kneeling down to  
 15 him, and saying; “ Sir, have pity on my son; for  
 “ he is lunatick, and grievously \* afflicted: for  
 “ often *be* falleth into the fire, and often into the  
 16 “ water. And I brought him to thy disciples;  
 17 “ and they were not able to cure him.” Then  
 Jesus answered and said; “ O unbelieving and  
 “ perverse generation, how long shall I be with  
 “ you? how long shall I endure you? Bring him  
 18 “ hither to me.” And Jesus rebuked the de-  
 mon, and it came out of the child; who was  
 cured from that very hour.  
 19 Then the disciples came near to Jesus apart,  
 and said; “ Why were not We able to cast him  
 20 “ out?” And Jesus said unto them; “ Because  
 “ of your unbelief: for verily I say unto you,  
 “ If ye have faith as a grain of mustard-seed, ye  
 “ shall say to this mountain, ‘ Remove hence  
 ‘ to

\* Or, *miserably*.

15. *Lunatick, &c.*] He was he lived.  
 an epileptic at the lunar pe-  
 riods.

17. Jesus knew what soon  
 appeared, that his power to  
 cure the lunatic was doubted.  
 See Mark ix. 22. He there-  
 fore reflects on the unbelief of  
 that race of men with whom

20. *As a grain of mustard-  
 seed.*] A proverbial expression  
 for, in a small degree. See c.  
 xiii. 32.

*This mountain.*] Pointing to  
 that on which he had been  
 transfigured.

CHAP. XVII. *to yonder plate;* and it shall remove; and no-

21 "thing shall be impossible unto you. However,  
"this kind of *demons* goeth not out but by prayer  
"and fasting."

22 And while they abode in Galilee, Jesus said  
unto them; "The Son of man is about to be de-

23 "livered up into the hands of men: and they  
"will kill him, and the third day he will be  
"raised *again*." And they were much grieved.

24 And when they were come to Capernaum,  
those who received \* the half-shekel came near  
to Peter, and said; "Doth not your Master pay

25 "† the half-shekel?" He saith, "Yes." And  
when Peter entered into the house, Jesus spake  
before him, saying; "What thinkest thou, Si-

26 "mon? from whom do the kings of the earth  
"take tribute or custom? from their own sons;  
"or from strangers?" [Peter] saith unto him;

27 "From strangers." Jesus said unto him;  
"Then are the sons free. Notwithstanding, lest  
"we ‡ estrange them from us, go to the sea,  
"and

\* Gr. *the two drachmas*. † Gr. *the two drachmas*. ‡ Or,  
*lest they revolt at us*.

21. However, you must acquire faith in God by using the best natural means, in order to work such great miracles.

24. Every Jew annually paid half a shekel, or a didrachm, to the service of the temple. Exod. xxx. 13, 14. This was now demanded by the authority of the High priest and of the great council.

25. *Spake before him.*] An-

ticipated him, was beforehand with him. See 1 Thess. iv. 15.

*Or custom.*] The original words have the appearance of a gloss.

26. Then I, as the heir of David, am free from this levy.

27. *Lest we estrange them from us.*] By not conforming to the law of Moses.

CHAP. XVII. “ and cast an hook, and take the fish which first

“ cometh up; and, when thou hast opened its

“ mouth, thou wilt find \* a shekel: that take

CHAP. XVIII. “ and give them for me and thee.”

- I † At that time the disciples came near to Jesus, saying; “ Who is greatest in the kingdom of
- 2 “ heaven?” Then Jesus called a little child unto
- 3 him, and set him in the midst of them, and said;
- “ Verily I say unto you, Unless ye ‡ turn, and
- “ become as little children, ye cannot enter into
- 4 “ the kingdom of heaven. Whosoever therefore
- “ shall humble himself as this little child, he is
- 5 “ the greatest in the kingdom of heaven. And
- “ whosoever shall receive one such little child in
- 6 “ my name, receiveth me. But whosoever shall
- “ cause one of these little ones who believe in me
- “ to offend, it were better for him that an upper-
- “ millstone were hanged about his neck, and *that*
- “ he were drowned in the depth of the sea.
- 7 “ Alas for the world from causes of offending!
- “ for it must needs be that causes of offending
- “ come; but alas for that man by whom the
- 8 “ cause of offending cometh! But if thine hand
- “ or

\* Gr. *A stater*. † Or, *In that day*. MSS. ‡ Or, *be changed*.

*A shekel.*] A stater, equal to a shekel, or to four drachmas; and therefore the tribute due from our Lord and Peter.

3. *Unless ye turn.*] Lay aside your notions of temporal greatness in my kingdom.

4. *Is the greatest.*] Is regarded

by me as greatest here, and shall be raised to the highest degree of glory hereafter.

5. *In my name.*] On account of my name. As my disciple.

7. *It must needs be.*] Considering the state of human nature. See 1 Cor. xi. 19.

CHAP.  
XVIII.

- “ or thy foot cause thee to offend, cut them off,  
 “ and cast *them* from thee : it is better for thee  
 “ to enter into life lame or maimed, than, having  
 “ two hands or two feet, to be cast into everlast-  
 9 “ ing fire. And if thine eye cause thee to offend,  
 “ pluck it out, and cast *it* from thee : it is better  
 “ for thee to enter into life with one eye, than,  
 “ having two eyes, to be cast into hell fire.  
 10 “ Take heed that ye despise not one of these  
 “ little ones : for I say unto you, that their an-  
 “ gels in heaven always behold the face of my  
 11 “ Father that is in heaven. [For the Son of  
 “ man is come to save that which was lost.]  
 12 “ What think ye ? If a man have an hundred  
 “ sheep, and one of them be gone astray, doth  
 “ he not leave the ninety *and* nine on the moun-  
 “ tains, and go and seek that which is gone  
 13 “ astray ? And if it happen that he find it, verily  
 “ I say unto you that he rejoiceth more for that  
 “ *sheep*, than for the ninety *and* nine which went  
 14 “ not astray. In like manner it is not the will  
 “ of your Father who is in heaven that one of  
 “ these little ones should be lost.

“ Moreover,

8. *Or thy foot.*] See Eccl. v. For, &c.

1.

10. *Their angels.*] Who minister to the heirs of salvation. As this verse is omitted in some MSS. it seems to have been supplied from Luke xix. Hebr. i. 14. Acts v. 19. viii. 10. And then the connection of v. 12 with v. 10 will be : I say, *one* of these little ones.

11. Occasion not their fall : v. 6 : despise them not : v. 10.

What &c. This is agreeable to the close of v. 14.

CHAP.  
XVIII.

- 15 " Moreover, if thy brother shall sin against thee, go *and* reprove him between thee and him alone: if he shall hear thee, thou hast gained
- 16 " thy brother. But if he shall not hear thee, then take with thee one or two more, that by the mouth of two or three witnesses every word may
- 17 " be established. And if he shall neglect to hear them, tell it to the \* church: but if he shall neglect to hear the † church also, let him be
- 18 " unto thee as an heathen and a publican. Verily I say unto you, ‡ Whatsoever ye shall bind on earth, shall be bound in heaven: and § whatsoever ye shall loose on earth, shall be
- 19 " loosed in heaven. Again I say unto you, that if two of you shall agree on earth concerning
- " any

\* Or, congregation. † Or, congregation. ‡ Gr. *Whatsoever things.* § Gr. *Whatsoever things.*

15. Wetstein observes that our Lord here proceeds to teach those who are despised. See v. 10.

*Sin against thee.*] By injustice, personal injury, calumny, &c.

*Gained thy brother.*] Gained his goodwill, and an intercourse of good offices with him.

17. *To the church.*] The congregation frequented by thy brother-christian.

*As an heathen and a publican.*] Conduct yourselves to him as you commonly do to such. Acts x. 28. Avoid intercourse with him. 1 Cor. v. 11. 2 Thess. iii. 6, 14.

18. Proceeding thus, your decisions shall be ratified in heaven, when you cut off a person from Christian communion.

19. This promise is restrained to the apostolical age. "Whatsoever two of you shall ask, for the miraculous confirmation of your decisions." See Doddridge. For instance, as to the infliction of diseases. See 1 Cor. v. 5.

The limitation of this assurance creates a doubt whether the foregoing verse is limited in like manner; or whether it extends to Christian ministers and

CHAP.  
XVIII.

- “ any thing which they shall ask, it shall be done  
20 “ for them by my Father that is in heaven. For  
“ where two or three are gathered together in my  
“ name, there am I in the midst of them.”  
21 Then Peter came near to him, and said;  
“ Master, how often shall my brother sin against  
22 “ me, and I forgive him? till seven times?” Je-  
sus saith unto him; “ I say not unto thee, ‘ Till  
“ seven times:’ but ‘ Till seventy times seven.’  
23 “ \* Therefore the kingdom of heaven is like  
“ a king, who chose to reckon with his † ser-  
24 “ vants. And when he had begun to reckon,  
“ one was brought to him, that owed him ten  
25 “ thousand talents. But as he had not *wherewith*  
“ to pay, his master commanded him to be sold,  
“ and his wife and children, and all that he had ;  
26 “ and payment to be made. The ‡ servant  
“ therefore fell down and did him obeisance, say-  
“ ing; ‘ Sir, have patience with me, and I will  
27 “ pay thee all.’ Then the master of that § ser-  
“ vant

\* Or, *Concerning this matter.* † Or, *slaves.* ‡ Or, *slave.*  
§ Or, *slave.*

and congregations in all ages, acting in such matters agreeably to the scriptures. See Bishop Pearce here, and on v. 18.

20. *Two or three.*] Of you my apostles. See Bishop Pearce.

*In my name.*] As my disciples, and acting by such authority as I delegate to them.

*In the midst of them.*] Giving

efficacy to their petitions. See Bishop Pearce.

21. *And I forgive him.*] In case I reprove him, and he heareth me: v. 15.

22. *Till seventy times seven.*] To an unlimited number of times.

24. *To reckon.*] Συνέχει λόγος, conferre rationem: a Latinism.

## CHAP.

XVIII.

- “ vant was moved with compassion, and \* sent  
 28 “ him away, and forgave him the debt. But that  
 “ † servant went out, and met with one of his  
 “ ‡ fellow-servants, that owed him an hundred  
 “ denarii: and he seized on him, and took *him*  
 “ by the throat, saying; ‘ Pay [me] what thou  
 29 ‘ owest.’ His § fellow-servant therefore fell down,  
 “ and besought him, saying; ‘ Have patience  
 30 ‘ with me, and I will pay thee all.’ And he  
 “ would not: but went and cast him into pri-  
 31 “ son, till he should pay the debt. So when his  
 “ || fellow-servants saw what was done, they  
 “ were very sorry, and came and told their mas-  
 32 “ ter all which was done. Then his master called  
 “ him, and said unto him; ‘ Thou wicked  
 “ \*\* servant, I forgave thee all that debt, because  
 33 ‘ thou desiredst me. Oughtest not Thou also  
 ‘ to have had pity on thy § fellow-servant, even as  
 34 ‘ I had pity on thee?’ And his master was angry,  
 “ and delivered him over to the †† gaolers, till  
 35 “ he should pay all which was due to him. In like  
 “ manner my heavenly Father also will do unto  
 “ you, if from your hearts ye forgive not every  
 “ one his brother.”

AND

\* Or, *released him.* † Or, *slave.* ‡ Or, *fellow-slaves.* § Or, *fellow-slave.* || Or, *fellow-slaves.* \*\* Or, *slave.* †† Gr. *Tormentors.*

28. *Denarii.*] The denarius was a Roman coin worth seven pence halfpenny of our money. It was the Jewish hire for a day. C. xx. 2.

34. *The gaolers.*] Those whose office it was to administer

the torture; though they often acted in the capacity of gaolers only.

Claiming a debt which had been remitted is an *under part* of the parable; and is not proposed to imitation.

CHAP.  
XIX.

1 AND it came to pass *that*, when Jesus had ended these words, he departed from Galilee, and came into the borders of Judea, by the side of Jordan. 2 And great multitudes followed him; and he cured them there.

3 Then the Pharisees came near unto him, trying him, and saying [to him;] “ Is it lawful that a man should put away his wife for every cause?”

4 And he answered and said unto them; “ Have ye not read, that he who made *them* from the beginning, made them a male and a female? and said; ‘ For this *cause* a man will leave father and mother, and cleave to his wife : and they 6 ‘ two will be one flesh.’ So that they are no more ‘ two; but one flesh. What therefore God hath 7 “ joined together, let not man put asunder.

8 They say unto him; “ Why then did Moses command to give *a wife* a bill of divorcement, 8 “ and to put her away?” He saith unto them; “ Moses, because of the \* perverseness of your hearts, suffered you to put away your wives : 9 “ yet from the beginning it was not so. But I VOL. I. H “ say

\* Gr. *hardness*.

1. *By the side of Jordan.*] Compare Mark x. 1. John x. 40. I understand the words as importing that Jesus travelled to Judea by the eastern side of the river Jordan.

5. *And said.*] By Adam, or by Moses.

6. Our Lord argues against divorce from the closeness of the marriage-union.

8. *Because of the perverseness of your hearts.*] To prevent the greater evils which would have arisen from your proneness to sin.

CHAP. XIX. "say unto you; Whosoever shall put away his wife,

"except for whoredom, and shall marry another, committeth adultery: and he who marrieth her  
10 "that is put away, committeth adultery." His  
"disciples say unto him; "If the condition of a  
"man be so with *his* wife, it is not good to marry."

11 But he said unto them; "All *men* \* cannot re-  
"ceive these words; but *they only* to whom it is  
12 "given. For there are eunuchs, who were so  
"born from *their* mothers' womb: and there are  
"eunuchs, who were made eunuchs by men:  
"and there are eunuchs, who have made them-  
"selves eunuchs for the kingdom of heaven. He  
"that is able to † receive *them*, let him receive  
"them."

13 Then were brought to him little children, that he  
might put *his* hands on them, and pray: and the  
14 disciples rebuked *those who brought* them. But Je-  
sus said; "Suffer the little children, and forbid  
"them not to come unto me: for of such-like is  
15 "the kingdom of heaven." And he put *his*  
hands on them, and departed thence.

And

\* Or, are not able to admit. † Or, admit.

9. *That is put away.*] Without such sufficient cause. See Matth. v. 32.

11. *These words.*] That it is not good to marry.

*To whom it is given.*] On whom God has bestowed the gift of continence.

12. *Made themselves eunuchs.*] Have, as it were, made themselves so, by subduing their desires.

*He that is able, &c.*] He who, by constitution or self-

command, is able to refrain from marriage *for the kingdom of heaven*, let him dedicate himself at this time to preaching that kingdom. Marriage is not at any time a command incumbent on all.

13. *Rebuked those who brought them.*] See Mark x. 13.

14. *Of such like.*] C. xviii. 3. Of persons resembling them in disposition; having their innocence, simplicity, humility, and teachableness.

CHAP.  
XIX.

- 16 And, behold, one came near, and said unto him,  
 " [Good] \* Master, what good thing shall I do,  
 17 " that I may have everlasting life?" † And  
 Jesus said unto him; " Why callest thou Me  
 " good? *there is* none good but one, *that is*,  
 " God. But if thou desire to enter into life, keep  
 18 " the commandments." He saith unto Jesus;  
 " Which?" And Jesus said; " Thou shalt do  
 " no murder: Thou shalt not commit adultery:  
 " Thou shalt not steal: Thou shalt not bear false  
 19 " witness: Honour thy father and *thy* mother:  
 " and, Thou shalt love thy neighbour as thyself."  
 20 The young man saith unto him; " All these  
 " things I have kept from my youth: what want I  
 21 " more?" Jesus said unto him; " If thou desire to  
 " be perfect, go *and* sell what thou hast, and give  
 " it to the poor; and thou shalt have treasure in  
 22 " heaven: and come *and* follow me." But when  
 the young man heard these words, he went away  
 sorrowful: for he had great possessions.  
 23 Then said Jesus to his disciples; " Verily I say  
 H 2 " unto

\* Gr. Teacher. † Or, *Why askest thou me concerning good?*  
*One only is good.* MSS. &c.

17. *There is none good but one.* None is originally, essentially, and infinitely good, but One.

19. *And, Thou shalt love thy neighbour as thyself.* Origen suspected this clause. It is omitted in vers. Syr. Hieros. See Adler: 166.

21. *If thou desire to be per-*

*fect.*] This is a reply to "what want I more?" Such a conduct would have been perfection at that time, when Christ might have been constantly followed. But it was not necessary in all early converts. A few only were selected, and that with perfect wisdom, to be stated attendants on our Lord.

CHAP.  
XIX.

- 24 “unto you, that a rich *man* will with difficulty  
“enter into the kingdom of heaven. And again  
“I say unto you; It is easier that a camel  
“should go through the eye of a needle, than  
“that a rich man should enter into the kingdom  
25 “of God.” But when *his* disciples heard *it*,  
they were greatly amazed, saying; “Who then  
26 “can be saved?” But Jesus looked on *them*, and  
“said unto them; “With men this is impossi-  
“ble; but with God all things *are* possible.”  
27 Then answered Peter, and said unto him;  
“Lo, We have left all, and followed thee:  
28 “what shall We have therefore?” And Jesus  
said unto them; “Verily I say unto you, that  
“Ye who have followed me, in the regeneration,  
“when the Son of man shall sit on the throne of  
“his glory, yourselves also shall sit on twelve  
“thrones, judging the twelve tribes of Israel.  
29 “And every one that hath left houses, or brethren,  
“or

24. That a rich man, and one who trusts in his riches, Mark x. 24, should become my disciple, and should leave all and follow me, may be compared to a natural impossibility.

“Rabbins as well as Arabs were accustomed, in describing an impossibility, or a high degree of improbability, to say, It will not happen before a camel or an elephant has crept through the eye of a needle.” Michaelis translated by Marsh. i. 131.

25. *Can be saved?*] Can place himself in a state of salvation, by entering into thy kingdom here on earth.

The astonishment which

prompted this question arose from the expectation of a grand temporal kingdom.

26. *Looked on them.*] Fixed his eyes on them with earnestness, to engage their attention.

*With God &c.*] God by his Spirit, and by the evidence given to support his religion, may effect this.

28. *In the regeneration &c.*] In the future renovation of all things, when I judge the world, ye shall be as eminently exalted as if ye were my assessors.

Tully calls his new state, after his exile, his *παλιγγενεσία*. Ad Atticum. vi. 6.

CHAP. XIX. " or sisters, or father, or mother, or wife, or  
 " children, or lands, for \* the sake of my name,  
 " shall receive an hundred-fold, and shall inherit everlasting life.

30 CHAP. XX. " But many *that are* first will be last; and the  
 " last first. For the kingdom of heaven is like  
 " an householder, who went out early in the  
 " morning to hire labourers into his vineyard.  
 2 " And when he had agreed with the labourers  
 " for a denarius a day, he sent them into his vine-  
 3 " yard. And he went out about the third hour,  
 " and saw others standing idle in the market-  
 4 " place, and said unto them; ' Go Ye also into  
 " the vineyard; and whatsoever is right, I will  
 5 " give you.' " And they went. Again he went out  
 " about the sixth and ninth hour, and did in like  
 6 " manner. And about the eleventh hour he went  
 " out, and found others standing [idle,] and said  
 " unto

\* Or. *because of.*

29. *An hundred-fold.]* An ample reward " now in this present time." Mark x. 30. A great increase upon the whole, in a temporal view. This may refer not only to the blessings of a good conscience, and of joy in the holy Spirit, which Christians possessed, but to their escape from the calamities in which the unbelieving Jews were involved by the Romans.

30. But the Jews, that are called first into the kingdom of God, shall many of them be last in his favour; and the gen-

tiles, that will be called last, shall many of them be first.

1. It appears by the particle *γὰρ*, and by v. 16, that the parable is intended to illustrate c. xix. 30.

*The kingdom of heaven.]* The preachers of the gospel to mankind; first to the Jews, and then to the gentiles.

2. *A denarius a day.]* The hire denotes the privileges, and the promised rewards of Christians.

3. *Idle.]* Unemployed, without work. Dr. Scott.

CHAP. XX. "unto them; 'Why stand ye here all the day  
 7 'idle?' "They say unto him;" 'Because no man  
 8 'hath hired us.' "He saith unto them;" 'Go  
 9 'Ye also into the vineyard; [and whatever is  
 10 'right, ye shall receive.]" "So when evening  
 11 'was come, the owner of the vineyard saith to  
 12 'his steward; 'Call the labourers, and give  
 13 'them *their* hire; and begin from the last, unto  
 14 'the first.' "And when they came who *were*  
 15 '*hired* about the eleventh hour, they received  
 16 'every man a denarius. But when the first came,  
 17 'they supposed that they should receive more;  
 18 'and they also received every man a denarius.  
 19 'And when they had received *it*, they murmured  
 20 'against the householder, saying; 'These last  
 21 'have \* worked *but* one hour, and thou hast  
 22 'made them equal to us, who have borne the  
 23 'burthen and heat of the day.' "But he an-  
 24 'swered one of them and said; † 'Friend, I  
 25 'do thee no wrong: didst not thou agree with  
 26 'me for a denarius? Take what is thine, and de-  
 27 'part: now it is my will to give unto this  
 28 'last, even as unto thee. Is it not lawful for  
 29 'me to do what I will ‡ with mine own? is  
 30 'thine

\* Or, *have been*. James iv. 13. Wakefield. † Gr. *Companion*. ‡ Or, *in mine own affairs?*

11. The Jews murmured at the reception of the gentiles into covenant with God. converts to the gospel, and always worshippers of the true God.

12. *Have worked.*] See the Greek, Ruth ii. 19. Bowyer.

*The burthen and heat of the day.*] Who have been early

15. Art thou narrow and envious, because I am bountiful?

CHAP.  
XX.

\* thine eye † evil, because I am † good ?

16 “ Thus the last will be first; and the first last :  
“ for many are called, but few chosen.”

17 And as Jesus was going up to Jerusalem, he  
took unto him the twelve [disciples] privately on

18 the way, and said unto them ; “ Behold, we are  
“ going up to Jerusalem : and the Son of man

“ will be delivered up to the chief priests and  
19 “ scribes, who will condemn him to death, and

“ will deliver him up to the gentiles, that they  
“ may deride and scourge and crucify *him* : and

“ the third day he will rise again.”

20 Then the mother of the sons of Zebedee came  
near to him together with her sons, doing *him*

obeisance, and asking a certain thing of him.  
21 And he said unto her ; “ What desirest thou ?”

She saith unto him ; “ Command that these my  
“ two sons may sit, the one on thy right hand

“ and

\* Or, *envious*. † Or, *bountiful*.

16. Thus the gentiles will  
be first; and the Jews, who  
will reject the gospel because  
its benefits are proposed to the  
gentiles, will be last.

The Jews, I say, will reject  
the gospel. For my kingdom  
resembles a royal banquet, to  
which many are invited, but  
few are guests whom the king  
approves of. See c. xxii. 14 :

from which place Bishop Pearce  
supposes, with great probability,

that the latter clause in this v.  
which is omitted in two MSS.  
and Copt. has been here inter-  
polated. The clause is omit-  
ted also in the famous cod. Vat.

1209. See Andr. Birch’s edi-  
tion of the four gospels. Hav-  
nize. 1788.

21. It is probable that Salome,  
James, and John were strongly  
impressed by our Lord’s words,  
c. xix. 28.

CHAP. XX. "and the other on *thy* left, in thy kingdom."

- 22 But Jesus answered and said; "Ye know not  
 " what ye ask. Can ye drink of the cup which  
 " I am about to drink of?" "They say unto  
 23 "him; We can." Then he saith unto them;  
 "Ye will drink indeed of my cup: but to sit on  
 " my right hand, and on [my] left, is not mine  
 " to give, but to *those* for whom it is prepared by  
 24 " my Father." And when the Ten heard *it*, they  
 were moved with indignation against the two bre-  
 25 thren. But Jesus called them unto him, and said;  
 "Ye know that the rulers of the gentiles have  
 " dominion over them, and the great ones exer-  
 26 " cise authority upon them. It shall not be so  
 " among You; but whosoever desireth to be  
 " great among You, let him be your \* servant;  
 27 " and whosoever desireth to be chief among you,  
 28 " let him be your slave: *Even* as the Son of man  
 " came not to be † served, but to ‡ serve; and  
 " to give his life a ransom for § many."

- 29 And as they went out from Jericho, a great  
 30 multitude followed him. And, behold, when  
 two blind men, *who were* sitting by the way-side,  
 heard that Jesus was passing by, they cried out,  
 saying;

\* Or, attendant. † Or, attended on. ‡ Or, attend. § That is, all.

22, 23. To be baptised with a baptism, and to drink of a cup, are figurative expressions for suffering death or affliction.

23. *Drink indeed of my cup.* See Acts xii. 2. Rev. i. 9.

*It is prepared.*] In the foreknowledge of God; who will dispense his rewards according

to what is just. "Christ has a real power to dispose of the high honours in his kingdom, but with this restriction." Dr. Scott.

That *ἐάν* is equivalent to *et si*, appears by comparing Matth. xvii. 8. with Mark ix. 8.

CHAP. XX. saying; "Have pity on us, Sir, *thou* son of David." Then the multitude rebuked them that they might keep silence: but they cried the more, saying; "Have pity on us, Sir, *thou* son of David." Then Jesus stood still, and called them, and said; "What desire ye that I should do unto you?" They say unto him; "Sir, that our eyes may be opened." So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAP. XXI.

1 AND when they drew near to Jerusalem, and were come to Bethphagé, to the mount of  
2 Olives, then Jesus sent two disciples, saying unto them; "Go into the town over against you, and immediately ye will find an ass tied, and a  
3 " colt with her: loose them, and bring them unto  
4 " me. And if any one say aught unto you, ye shall say; 'The Master hath need of them:.'  
4 " and immediately he will send them." Now this was

1. *Bethphage.*] Near Bethany; Mark xi. 1. See on v. 17.

2. *An ass.*] The usual substitute for the horse in Judea, Exod. xx. 17, Luke xiii. 15, xiv. 5; and on which magistrates and those of the royal household formerly rode. Judg. v. 10. 2 Sam. xvi. 2. "There is a race of domestic asses, not uncommon in Arabia, which are probably superior to all others, as well for their beauty

and vivacity as for their certain and easy pace. An ass of this kind will cost from 600 to 700 livres. The *Moullahs*, and distinguished men of letters, especially when old, use commonly to ride on them."

D'Obsonville's *Essays*, translated by Holcroft: p. 219. J. Johnson. London. 1784.

3. It is probable that the proprietor was one of Christ's disciples.

CHAP.  
XXI.

was done, \* so that it was fulfilled which was  
 5 spoken by the prophet, saying; "Tell ye the  
 "daughter of Sion, Behold, thy king cometh  
 "unto thee, meek, and riding upon an ass, even  
 6 "a colt the foal of an ass." And the disciples  
 7 went, and did as Jesus commanded them; and  
 brought the ass, and the colt, and put on them  
 8 their mantles, and he sat thereon. And a very  
 great multitude spread their mantles in the way;  
 and others cut down branches from the trees, and  
 9 strewed *them* in the way. And the multitudes  
 who went before, and who followed, cried,  
 saying, "† SAVE NOW to the Son of David:  
 "blessed *be* he who cometh in the name of the  
 "Lord: ‡ SAVE NOW in the highest *heavens*."

And

\* Gr. *that it might be fulfilled.* † Syr. *Hosanna.* ‡ Sy  
*Hosanna.*

7. *He sat.*] Ἰσθῆται is the most approved reading. On the colt. See the other evangelists.

*Thereon.*] Ἀντὼν is the most approved reading. The plural is used for the singular, as: Καρπαλίμως δ' ἵππων ἐπιθήματα. i. e. ἰδὲ ἐξ ἵππων. Iliad x. 513. Compare also l. 529 with l. 541. See Acts xxiii. 24. and the note in my Harmony. Impositus *mannis*, arvom cœlumque Sabinum Non cessat laudare. Hor.

If we read ἐκτεταταίον, the rendering may be, *and they sat*: Christ on one, and some disciple on the other. Ἀντὼ is a reading slenderly supported.

8. The miracle of raising Lazarus from the dead caused

the people to assemble in this manner. John xii. 18.

*Spread their mantles.*] See 2 Kings ix. 13: and Schoettgenius. That the same custom prevailed in Greece and Rome, see Grotius, and Wakefield 4to.

*Cut down branches.*] See 1 Macc. xiii. 51. 2 Macc. x. 7. and Herodotus, Urân. § 99. ed. Wesseling, quoted by Wakefield, that the Persians strewed all the ways with myrtles, on hearing that Xerxes had taken Athens.

9. Save, we beseech thee, is our address to the Son of David:—Save, we beseech thee, in the highest heavens, where thou hast favour with God.

CHAP.  
XXI.

- 10 And when he was come into Jerufalem, all the  
11 city was moved, faying; "Who is this?" And  
the multitudes faid; "This is the prophet Jesus,  
" of Nazareth in Galilee."  
12 And Jesus went into the temple [of God,]  
and drove out all thofe who fold and bought in  
the temple, and overthrew the tables of the mo-  
ney-changers, and the feats of thofe who fold  
13 doves: and faith unto them; "It is written,"  
'My houfe \* fhall be called the houfe of  
'prayer;' "but ye have made it a den of rob-  
14 "bers." And the blind and the lame came near  
to him in the temple; and he reftored them.  
15 And when the chief priefts and the fcribes faw  
the wonderful things which he did, and the  
children crying in the temple, and faying;  
"† SAVE NOW to the fon of David;" they  
16 were moved with indignation; and faid unto  
him;

\* That is, *fhall be the houfe.* † Syr. *Hofanna.*

12. *The temple.*] The outer court of it, called the court of the gentiles.

*The money-changers.*] Who made an oppreffive gain of the foreign Jews at the great feftivals, by furnifhing them with current money.

*Doves.*] For offerings to God. Luke ii. 24. Lev. xii. 6.

13. *A den of robbers.*] The extortion practifed in the temple at thefe times being great.

Dens, or caves, in the mountains were the common

refort of robbers in Judea: and thefe robbers were often revolvers againft the Romans, and fubfifted on plundering all whom they met. The expreffion is taken from Jer. vii. 11.

The effect of our Lord's interpoftion may be attributed partly to the divine agency, partly to the authority which accompanied his words and actions, and partly to a confcioufnefs in the Jews that by fuch practice the temple was profaned.

CHAP. XXI. him; "Hearest thou what these say?" And Jesus saith unto them; "Yes. Have ye never  
 "read, 'Out of the mouth of babes and suck-  
 17 'lings thou hast perfected praise?' And he left them, and went out of the city to Bethany; and lodged there.

18 Now in the morning, as he was returning to the  
 19 city, he hungered. And when he saw a fig-tree on the way *side*, he came to it, and found nothing on it but leaves only, and saith unto it; "Let no  
 "fruit grow on thee hereafter for ever." And forth-  
 20 with the fig-tree withered away. And when the disciples saw *it*, they wondered, saying; "How  
 21 "soon hath the fig-tree withered away!" Then Jesus answered and said unto them; "Verily I say  
 "unto you, If ye have faith, and doubt not, ye  
 "shall not only do what hath been done to the  
 "fig-tree, but even if ye shall say to this moun-  
 "tain, 'Be thou removed, and be thou cast into  
 22 'the sea,' it shall be done. And all things what-  
 "soever ye shall ask in prayer, \* believing, ye  
 "shall receive."

23 And when he was come into the temple, the chief priests and the elders of the people came near to him as he was teaching, and said; "By  
 "what

\* Or, if ye have faith. S. 54.

17. *Bethany.*] Fifteen furlongs from Jerusalem. John xi. 18.

19. See Observations on our Lord's conduct &c. p. 283.

21, 22. These promises are restrained to the apostolical

times. The faith mentioned was faith in the power of God to work miracles.

21. *This mountain.*] Pointing to mount Olivet. Mark-land.

CHAP.  
XXI.

- 24 " what authority doest thou these things ? and  
" who gave thee this authority ?" And Jesus  
answered and said unto them ; " I also will ask  
" you one thing ; which if ye tell me, I also  
" will tell you by what authority I do these  
25 " things. ' Whence was the baptism by John ?  
' from heaven, or from men ?" And they rea-  
soned with themselves, saying ; " If we say,  
' From heaven ;' he will say unto us, ' Why  
26 ' then did ye not believe him ?' But if we say,  
' From men ;' we fear the people : for all ac-  
27 " count John as a prophet." And they answer-  
ed Jesus, and said ; " We know not." He also  
said unto them ; " Neither do I tell you by what  
" authority I do these things.  
28 " But what think ye ? A *certain* man had two  
" sons ; and he came to the first, and said ; ' Son,  
29 ' go work this day in [my] vineyard.' And he  
" answered and said ; ' I will not ;' but after-  
30 " ward he changed his mind, and went. And  
" he came to the other, and said in like manner.  
" And he answered and said ; ' I go, Sir ;' and  
31 " went not. Which of the two did the will of  
" *his* father ?" They say unto him ; " The first."  
Jesus saith unto them ; " Verily I say unto you,  
" that the publicans and the harlots go before you  
32 " into the kingdom of God. For John came to  
" you

23. *Doest thou these things.*] Referring to his public entry into Jerusalem, his driving the sellers and buyers from the temple, his miracles wrought in the temple, and his teaching

there. See Wakefield, 4to.

31. *Before you.*] Chief priests, scribes, and elders : Mark xi. 27 : though so ready in appearance to do the will of your heavenly Father.

CHAP. " you in the way of righteousness, and ye believed  
XXI. " him not: but the publicans and the harlots  
" believed him. And ye, when ye had seen it,  
" changed not your minds afterward, so as to  
" believe him.

33 " Hear another parable: There was a *certain*  
" householder who planted a vineyard, and put  
" an hedge about it, and digged a winepress in it,  
" and built a tower, and let it out to husband-  
34 " men, and went into another country. And  
" when the season of the fruit drew near, he sent  
" his \* servants to the husbandmen, that they  
35 " might receive the fruits of it. And the hus-  
" bandmen took his † servants, and beat one,  
" and killed another, and cast stones at another.  
36 " Again he sent other ‡ servants more than the  
" first: and they did to them in like manner.  
37 " But last of all, he sent unto them his son, saying;  
" They will reverence my son.' But when the  
38 " husbandmen saw the son, they said among  
" themselves; ' This is the heir; come, let us  
" kill

\* Or, *slaves*. † Or, *slaves*. ‡ Or, *slaves*.

32. *In the way of righteousness.*] Setting an example of righteousness, and promoting its cause.

33. *Digged a wine-press.*] Chardin found wine-presses in Persia, which were hollow places in the ground lined with stone work. Harmer's Obs. i. 392. Priestley's Harmony.

*A tower.*] A building for

security as well as habitation. See Schoettgen. It was customary to have towers in gardens and vineyards for pomp, and perhaps convenience and pleasure. Harmer's Obs. ii. 241.

37. *His Son.*] The parable is designed to shew the goodness of God in this respect; not to recommend a similar conduct as wise among men.

CHAP. XXI. kill him, and let us seize on his inheritance.'

39 " So they took *him*, and cast him out of the  
40 " vineyard, and killed *him*, ' When therefore  
" the owner of the vineyard cometh, what will  
41 " he do to those husbandmen ?' They say unto  
him ; ' He will wretchedly destroy those wretch-  
" ed men, and will let out *his* vineyard to other  
" husbandmen, who will render him the fruits  
" in their seasons.'

42 Jesus saith unto them ; " Have ye never read  
" in the scriptures, ' The stone which the build-  
" ers rejected, is become the head stone of the  
" corner. This is the Lord's doing, and it is  
43 " wonderful in our eyes ?' " \* Therefore I say  
" unto you ; The kingdom of God shall be taken  
" from you, and given to a people bringing forth  
44 " its proper fruits. And whosoever falleth on  
" this stone will be broken *by it* ; but on whom-  
" soever

\* Or, Concerning this matter.

39. *Cast him out of the vine-  
yard.*] This may refer to our  
Lord's crucifixion out of Je-  
rusalem.

41. *Wretchedly destroy &c.*] The Grecism frequently oc-  
curs, and is imitated by the  
Latins. *Quem ego miserum  
miserere perdidit.* Cic. ad Att.  
iii. 23.

42. *This is the Lord's doing.*] *אֲדֹנָיִךְ* is a remarkable Hebraism ;  
a feminine substantive being  
often understood in the Hebrew  
writers. See Amos vii. 3.

Hos. v. 9. Joel. i. 2.

43. *To a people.*] The gen-  
tiles.

44. *This stone.*] Perhaps  
here, and John ii. 19, our  
Lord pointed to himself.

As the effects are less dread-  
ful when a man falls on a  
large stone, than when the  
stone falls on him ; so the pu-  
nishment of those who now re-  
ject my preaching will be in-  
ferior to that which I shall in-  
flict on your nation by the Ro-  
mans.

CHAP. "soever it shall fall, it will crush him to pieces."  
XXI.

45 And when the chief priests and Pharisees had  
heard his parables, they perceived that he spake  
46 of them. But when they sought to apprehend  
him, they feared the multitudes, because they ac-  
CHAP. counted him as a prophet.  
XXII.

1 Upon this Jesus spake to them again in para-  
2 bles, saying; "The kingdom of heaven is like  
"a king, who made a marriage-feast for his son;  
3 "and sent his \* servants to call those who  
"were invited to the marriage-feast: but they  
4 "would not come. Again he sent other † ser-  
vants, saying; 'Tell those that are invited,  
'Behold, I have prepared my dinner; mine  
'oxen and fatlings are killed, and all things are  
5 'ready; come to the marriage-feast.' "But  
"they made light of it, and went away, one to  
6 "his farm, and another to his merchandise: and  
"the rest took his ‡ servants, and treated them  
7 "shamefully, and killed them. But when that  
"king

\* Or, *slaves*. † Or, *slaves*. ‡ Or, *slaves*.

44. *Crush him to pieces.*] *Ασπάζω*  
*proprie ventilo*: metaphoricæ,  
*contero, disjicio*. Mintert. See  
also Grot. & Beza. The words  
of this latter commentator are,  
*comminuet ut paleæ et sordes*  
*minutissimæ a ventilabro ex-*  
*cussæ*.

This *v.* may have been in-  
troduced here from Luke xx.  
18. See MSS. and vers.  
Syr. Phil. reads *καὶ τὰς*.

1. *A marriage-feast.*] See the  
Greek, Gen. xxix. 22. Esth.  
ii. 18. ix. 22. John ii. 2.

3. *Those who were invited.*] Some think that there had been

a preceding invitation; and that  
a second invitation was given on  
the day of the feast. See Wol-  
fius; and compare Luke xiv.  
16, 17.

*But they would not come.*] The rejection of the gospel by  
the Jews is here meant.

4. *My dinner.*] The Jews  
probably partook of this meal  
about noon. See Bishop Pearce  
on Luke xi. 37.

7. The destruction of the  
Jews, and of Jerusalem, by  
the Roman armies is here fore-  
told.

CHAP  
XXII.

- “ king heard of it, he was angry; and sent his  
“ armies, and destroyed those murtherers, and  
8 “ burnt their city. Then he saith to his \* ser-  
“ vants; ‘ The marriage-feast is ready, but  
9 “ those who were called were not worthy. Go  
“ therefore into the branches of the ways, and as  
10 “ many as ye find call to the marriage-feast. So  
“ those servants went out into the ways, and ga-  
“ thered together all as many as they found,  
“ both bad and good; and the marriage-feast  
11 “ was filled with guests. And when the king  
“ came in to see the guests, he beheld there a  
“ man who had not on a marriage-garment;  
12 “ And saith to him; ‘ Friend, how camest  
“ thou in hither, not having a marriage garment?’  
13 “ And he † was put to silence. “ Then saith the  
“ king to the ‡ servants; ‘ Bind him hand and  
“ foot, [and take him away,] and put *him* forth  
“ into the outer darknes: there will be weeping  
14 “ and gnashing of teeth.’ “ For many are called,  
“ but few chosen.”

VOL. I.

I

Then

\* Or, *slaves*. † Or, *was silent*. ‡ Or, *attendants*.

9, 10. These verses refer to the calling of the gentiles into the Christian church.

For traces of eastern manners, see on Luke xiv. 12.

*Both bad and good.*] Of such the professors of Christianity must be composed in all ages.

11. *Who had not on a marriage-garment.*] This guest was inexcusably guilty of contemptuous behaviour, because the

Master of the feast himself furnished such garments. See Wolfius. They were probably mantles. *Sibi millia quinque esse domi chlamydam.* Hor.

13. *The outer darknes.*] See on c. viii. 12. The phrase occurs again c. xxv. 30; and nowhere else in the New Testament.

14. Many are called to the belief

CHAP.  
XXII.

15 Then the Pharisees went and took counsel how  
 16 they might ensnare him in discourse. And they  
 send to him their disciples with the Herodians,  
 saying; “ \* Master, we know that thou art  
 “ true, and teachest the way of God in truth,  
 “ and carest not for any *man*: for thou regardest  
 17 “ not the person of men. Tell us therefore;  
 “ What thinkest thou? Is it lawful to give tri-  
 18 “ bute to Cesar, or not?” But Jesus knew their  
 maliciousness, and said; “ Why do ye try me,  
 19 “ ye hypocrites? Shew me the tribute-money.”  
 20 And they brought to him a denarius. And he  
 saith unto them; “ Whose *is* this image and in-  
 21 “ scription?” They say unto him; “ Cesar’s.” Then  
 saith he unto them; “ Render therefore unto Ce-  
 “ sar, the things which are Cesar’s; and unto  
 22 “ God, the things which are God’s.” And  
 when they heard *this*, they wondered, and left  
 him, and went away.

23 On that day the Sadducees came near to him,  
 who say that there is no resurrection; and asked  
 24 him, saying; “ Master, Moses hath commanded,  
 “ If

\* Gr. *Teacher*.

belief of the gospel; but few  
 are objects of God’s final ac-  
 ceptance.

The first election into the  
 gospel-covenant is often re-  
 ferred to in the epistles: so  
 that *elect* and *believer in Christ*,  
 are synonymous terms. There

is therefore a first and final  
 election, as well as a first and  
 final justification and salvation.

15. *The Herodians*.] Friends  
 or officers of Herod Antipas,  
 Tetrarch of Galilee; and  
 therefore well-disposed to the  
 interest of the Roman Empe-  
 rour.

- CHAP. XXII. " If a man die, having no children, his brother shall marry his wife, and raise up  
 25 " \* offspring to his brother. Now there were  
 " with us seven brethren: and the first, when  
 " he had married a wife, † deceased: and, having no ‡ offspring, left his wife to his brother.  
 26 " In like manner the second also, and the  
 27 " third, to the seven. And last of all the woman also died. At the resurrection therefore,  
 28 " whose wife will she be of the seven? for *they*  
 29 " all had her." Then Jesus answered and said unto them; " Ye err, not knowing the scriptures, nor the power of God. For at the  
 30 " resurrection *persons* neither marry, nor are given in marriage; but are as the angels of God in heaven.  
 31 " But concerning the resurrection of the dead, have ye not read that which God spake unto  
 32 " you, saying; ' I am the God of Abraham, and the God of Isaac, and the God of Jacob?'  
 " God is not a God of the dead, but of the  
 33 " living." And when the multitudes heard *this*, they were amazed at his doctrine.  
 34 But when the Pharisees heard that he had put the

I 2

the

\* Gr. *seed*. † *died*. S. 102. ‡ *seed*.

rou. The name may no more denote a religious sect than Cæsarean or Pompeian. Lardner's Cred. i. 274. See also Bishop Pearce.

32. So great and glorious a being as God would not call

himself the God of those whose existence is not protracted beyond this life. He would be ashamed to be called their God, if he had not prepared for them a continuing city. Hebr. xi. 16. xiii. 14.

CHAP.  
XXII.

the Sadducees to silence, they were gathered together in the same place. Then one of them, *who was* a teacher of the law, asked *him* a question, trying him, and saying: "Master, which *is* the great commandment in the law?" And Jesus said unto him; "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind." "This is the first and great commandment. And the second *is* like it; 'Thou shalt love thy neighbour as thyself.' On these two commandments depend all the law and the prophets."

Now while the Pharisees were gathered together, Jesus asked them, saying; "What think ye of Christ? whose son is he?" They say unto him; "*The son of David.*" He saith unto them; "How then doth David by the Spirit call him Lord, saying; 'Jehovah said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?' "If David then call him Lord, how is he his son?" And no man

34. *In the same place.*] The also Camero in Pol. Syn. temple. C. xxi. 23.

35. *A teacher of the law.*] Mark xii. 28, he is called a scribe: and yet, Luke xi. 44, 5, 6, scribes and *νομικοί* are distinguished. Perhaps the former were teachers in synagogues; and transcribers of the sacred books, so that no copy of them was publicly used without their sanction: and the latter were private instructors in legal and traditionary doctrines. See on Matth. ii. 4; and the references there. See

*Trying him.*] Proving his wisdom, and knowledge of the law.

37. *And with all thy mind.*] MS. 13. reads *ισχυς* for *διανοια*, agreeably to Deut. vi. 5. And two MSS. Syr. Æth. after *soul* add *and with all thy strength*. So that *and with all thy mind* may be supposed a gloss on the foregoing clause. See on Mark xii. 30.

44. *Thy footstool.*] A footstool was a necessary appendage to those chairs, or thrones, which

man was able to answer him a word; nor durst  
 any *man* from that day ask him any further  
 CHAP. question.  
 XXIII.

- 1 Then spake Jesus to the multitudes, and to
- 2 his disciples, saying; " The scribes and the Pha-
- 3 " risees sit in the seat of Moses: all things there-
- " fore whatsoever they command you to observe,
- " observe and do; but do not according to their
- " works: for they say, and do not. For they
- 4 " bind heavy burthens, [and hard to be borne,]
- " and lay *them* on the shoulders of men: but
- " they themselves will not move them with their
- 5 " own finger. And all their works they do in
- " order to be seen by men: and make broad
- " their \* phylacteries, and enlarge the borders
- 6 " of their garments, and love the chief place at
- " feasts,

\* Or, *scrolls*, or *frontlets*.

which were used in the east when sitting is spoken of as a posture of more than ordinary state, in opposition to the usual mode of sitting on floors, carpets, or mattresses. See 2 Chron. ix. 18. Bishop Lowth on Isai. lii. 2.

In this passage therefore, and in such passages as Mark xvi. 19, the exaltation of Christ on his throne is implied: and the image is continued with much natural beauty, when the depression of his enemies is denoted by their becoming his footstool.

46. *Any further question.*] Thus captiously, for the public trial of his wisdom.

2. *Sit.*] The aorist in the Greek is frequentative.

3. *All things.*] Agreeable to

the law of God.

4. *For &c.*] The latter part of this verse shews that the Scribes and Pharisees *did not*: as they lived in the absolute neglect of some precepts which they strictly enjoined to others.

*Move them.*] Assist in moving them.

5. *Their phylacteries.*] Scrolls of parchment, with sentences of the law written on them, worn by the Jews on their foreheads and arms. See Deut. vi. 8. xi. 18. Prov. vii. 3. They were thus called because they reminded the Jews to *keep* the law, or because they were supposed to *keep* them from harm. The Pharisees ostentatiously wore them of a great breadth.

*The borders of their garments.*] Carrying to excess the precept given

CHAP.  
XXIII.

- “ feasts, and the chief seats in the synagogues,  
 7 “ and salutations in the market-places, and to be  
 8 “ called by men, \* Master, † Master. But be  
 “ not Ye called ‡ Master: for one is your  
 9 “ § Leader; and all ye are brethren. And  
 “ call not *any man* your father upon earth: for  
 10 “ one is your Father, that is in heaven. Nor  
 “ be ye called Leaders: for one is your Leader,  
 11 “ *even* Christ. But he that is greatest among  
 12 “ you, shall be your || servant. And whosoever  
 “ shall exalt himself, shall be humbled; and  
 “ whosoever shall humble himself, shall be ex-  
 “ alted.  
 13 “ But alas for you, scribes and Pharisees, hy-  
 “ pocrites! for ye shut up the kingdom of hea-  
 “ ven

\* Or, *my Master*. † Or, *my Master*. ‡ Or, *my Master*.  
 § *Teacher*. Some MSS. || Or, *attendant*.

given Numb. xv. 38, Deut. xxii. 12; but regardless of the end for which it was given: Numb. xv. 39.

7. *Master, Master*.] My Master, or, My Teacher. From a verb which signifies *dominus fuit præsuit*. John i. 38, it is interpreted by δίδω-καλος, and here by the same word, according to many MSS. and excellent critics. See Wettstein. Thus a repetition would be avoided in v. 10.

8. *And all ye are brethren*.] See Wettstein, and Bishop Pearce, for the authorities that these words should be placed at the close of v. 9: where they may be introduced very pertinently and beautifully.

10. *Father*.] Abba Saul very often occurs in the Talmud. Schoettgen. Non nosti quid Pater, inquit, Chrysippus dicat? Hor. Sat. i. iii. 123. Palaiet. Where see other examples.

*Leaders*.] See Rom. ii. 19. *Even Christ*.] Only one MS. omits the words ἡ Χριστός here: and yet they have as strongly the appearance of a gloss as at v. 8.

The titles mentioned v. 7-10. imported high religious authority; and were given to Jewish instructors in the law of Moses and in the traditions of the ancients.

13. Ye bar access to my kingdom.

CHAP.  
XXIII.

- “ ven \* against men : for ye neither enter in  
“ *yourselves*, nor suffer those that are entering in  
15 “ to enter. Alas for you, scribes and Pharisees,  
“ hypocrites ! for ye traverse sea and land to  
“ make one profelyte ; and when he becometh  
“ *such*, ye make him twofold more a son of  
16 “ hell than yourselves. Alas for you, ye blind  
“ guides ! who say ; ‘ Whosoever shall swear  
‘ by the temple, it is nothing ; but whosoever  
‘ shall swear by the gold of the temple, he is  
17 ‘ † bound by his oath.’ “ Ye fools, and blind :  
“ for which is greater ; the gold, or the temple  
18 “ which sanctifieth the gold ? And, ‘ Whosoever  
‘ shall swear by the altar, it is nothing : but  
‘ whosoever shall swear by the gift that is upon  
19 ‘ it, he is bound by his oath. “ Ye fools, and  
“ blind : for which *is* greater ; the gift, or the  
20 “ altar which sanctifieth the gift ? He therefore  
“ who sweareth by the altar, sweareth by it,  
21 “ and by all things thereon. And he who swear-  
“ eth by the temple, sweareth by it, and by Him  
22 “ who dwelleth therein. And he who sweareth  
“ by heaven, sweareth by the throne of God,  
23 “ and by Him who sitteth thereon. Alas for  
“ you,

\* Gr. *before*. † S. 126.

Verse 14. This verse, as it stands in the common editions, has been interpolated from Mark xii. 40. Luke xx. 47.

15. The zeal of the Jews to make profelytes attracted the notice of the Romans : as appears from that well known passage in Horace, *Veluti te*

Judæi cogemus in hanc concedere turbam.

*A son of hell.*] An heir of punishment.

17. *Ye fools and blind.*] Our Lord had divine knowledge to discern wickedness, and divine authority to reprove it.

- CHAP. XXIII. "you, scribes and Pharisees, hypocrites! for  
 "ye pay tithes of mint and anise and cum-  
 "min, and omit the weightier matters of the  
 "law, justice, and pity, and faithfulness: now  
 "these things ought ye to have done, and  
 24 "not to leave the other undone: ye blind guides,  
 "who \* strain out a gnat, and swallow a camel.  
 25 "Alas for you, scribes and Pharisees, hypocrites!  
 "for ye make clean the outside of the cup and  
 "of the dish; but within they are filled by ra-  
 26 "pine and injustice. *Thou* blind Pharisee, first make  
 "clean the inside of the cup [and the dish;] † and  
 27 "then ‡ their outside also will be clean. Alas  
 "for you, scribes and Pharisees, hypocrites! for  
 "ye resemble whited sepulchres, which out-  
 "wardly indeed appear beautiful, but within are  
 "full of dead *men's* bones; and of all unclean-  
 28 "ness. In like manner Ye also outwardly ap-  
 "pear righteous unto men, but within are full  
 29 "of hypocrisy and iniquity. Alas for you,  
 "scribes and Pharisees, hypocrites! because ye  
 "build the tombs of the prophets, and adorn  
 30 "the sepulchres of the righteous; and say; ' If  
 "we

\* Or, strain off. † Gr. *that*—may be clean. ‡ MSS. *its*.

23. *Undone.*] As far as the v. 35.

law of Moses required. See  
 Deut. xiv. 22.

25. Your cup and dish are  
 filled, that is, your repasts are  
 furnished, by means of your  
 rapine and injustice.

26. *And then their outside  
 also will be clean.*] See an  
 instance of the *eventual* *eyes*

27. *Whited sepulchres.*]

Washed with lime, that men  
 might not be polluted by  
 walking over them. See  
 Scoettgenius, Wolfius, Numb.  
 xix. 16, Harmer iii. 428.

29. *Build the tombs.*] That  
 the Mohammedans *beautify* the  
 tombs of supposed saints, and,  
 if

CHAP.  
XXIII.

we had lived in the days of our fathers, we  
would not have been partakers with them in  
31 the blood of the prophets.' " Wherefore ye  
" bear witness to yourselves, that ye are the sons  
32 " of those who slew the prophets. Fill Ye up  
33 " therefore the measure of your fathers. Ye ser-  
" pents, ye generation of vipers, how can ye  
34 " escape the judgement of hell? Wherefore, be-  
" hold, I send unto you prophets, and wise  
" men, and scribes: and *some* of them ye will  
" kill and crucify: and *some* of them ye will  
" scourge in your synagogues, and persecute from  
35 " city to city: \* so that upon you will come  
" all the righteous blood shed upon the earth,  
" from the blood of righteous Abel, unto the  
" blood of Zachariah, [son of Barachiah,] whom  
" ye

\* Gr. *that upon you may come.*

if they have none, *build* one over their grave, see Harmer. iii. 424.

31, 32. Ye call the murderers of the prophets your fathers, thus granting that ye are their sons. Imitate therefore their wickedness, or rather exceed it, in destroying me and the prophets whom I shall send.

This is the language of strong indignation.

35. The words between brackets are omitted Luke xi. 51, and in two Evangelistries. Jerom says that, in the gospel

of the Nazarenes, he found *son of Jehoiada*, as 2 Chron. xxiv. 20. See Wettstein. The Nazarenes, being well acquainted with their own history, probably made this latter insertion; and the interpolation in the common text seems to have been added by an ignorant transcriber, or annotator, who had read in Josephus, B. I. iv. v. 4, that Zachariah, son of Barach, was slain in the midst of the temple during the reign of Vespasian. See Lardner's Cred. Book ii. c. vi. p. 903.

CHAP.  
XXIII.

“ ye flew between the temple and the altar.

36 “ Verily I say unto you, that all these things  
“ shall come upon this generation.

37 “ O Jerufalem, Jerufalem, that killest the pro-  
“ phets, and stoneft those that are fent unto thee,  
“ how often would I have gathered thy children  
“ together, as a hen gathereth her chickens un-

38 “ der *her* wings ; but ye would not ! Behold,  
“ your habitation \* shall be left by you defolate.

39 “ For I say unto you ; Ye shall not fee me here-  
“ after, till ye shall fay ; ‘ Blessed *be* he that

CHAP.  
XXIV.

“ cometh in the name of the Lord.’

I And Jefus went out, and was departing from  
the temple : and his difciples came near, to  
2 fhew him the buildings of the temple. And  
Jefus faid unto them ; “ See ye [not] all these  
“ things ? verily I say unto you ; There will not  
“ be left here one ftone upon another, which  
“ will not be thrown down.”

3 And as he was fitting on the mount of Olives,  
the difciples came near to him privately, faying ;  
“ Tell

\* Gr. *is*. See S. 139.

36. See c. xxiv. 34, and the  
parallel places.

37. *As a hen &c.*] See 2  
Efdras i. 30.

38. Your city shall be de-  
stroyed ; and shall be left deso-  
late by you as a people.

39. For my power will be  
manifested ; and will be ac-  
knowledgeed by you.

The time will come, after  
I have left this world, [see  
*εἰς* c. xxvi. 64,] that the  
great body of you will say,

“ Blessed &c.” This predic-  
tion may be fulfilled at the fu-  
ture restoration of the Jews.  
See on Luke i. 32, 33.

3. *On the mount of Olives.*  
And therefore in full view of  
the temple : so that the scene  
was adapted to the discourse.  
See Towson on the four gos-  
pels : p. 176. Ex hoc loco  
[monte Oliveti] Hierosolyma  
tota oculis objicitur, ut situs,  
forma, ædificia, ambitus totus,  
& quæque ejusdem partes dis-  
tincte

- CHAP. XXIV. " Tell us, when will these things be? and what  
 4 " *will be* the sign of thy appearance, and of the  
 5 " end of the age?" Then Jesus answered, and  
 6 " said unto them; " Take heed that no man de-  
 7 " ceive you. For many will come in my name,  
 8 " saying; ' I am Christ;' and will deceive  
 9 " many. \* And ye will soon hear of wars, and  
 10 " rumours of wars: see that ye be not troubled:  
 11 " for all *these things* must come to pass, but the  
 " end is not yet. For nation will rise against  
 " nation, and kingdom against kingdom; and  
 " there will be famines, and pestilences, and  
 " earthquakes, in many places. But all these  
 " things *are the* beginning of sorrows.  
 " Then will *men* deliver you up to affliction, and  
 " will kill you; and ye will be hated † by all  
 " nations because of my name. And then many  
 " will ‡ fall away, and will deliver up one ano-  
 " ther, and will hate one another. And many  
 " false

\* Or, *And ye are about to hear.* † Or, *by all the gentiles.*  
 ‡ Gr. *will be scandalized.*

tincte & particulariter inter-  
 nosci queant, præsertim mons  
 Moriah, & Solomonis templum,  
 ejusque area spatiosa. Cotovici  
 ltinerarium. p. 265.

*Of the age.*] Of the Jewish  
 dispensation.

5. *In my name.*] Saying, I  
 am the Christ.

6. *See that ye be not troubled.*] Compare the two imperatives

in the Greek with Mark viii.  
 15.

*The end.*] Of the Jewish civil  
 and ecclesiastical polity. So v.  
 14.

8. These calamities will be  
 succeeded by much heavier  
 ones, when Jerusalem is be-  
 sieged and taken; and are, as  
 it were, the beginning of child-  
 birth pangs.

- CHAP. XXIV. " false prophets will rise, and will deceive many.  
 12 " And because iniquity will be multiplied, love  
 13 " toward many will become cold. But whoso-  
 " ever endureth to the end, he shall be preserved.  
 14 " And these glad tidings of my kingdom will be  
 " \* preached in all the world, for a witness to  
 " all † nations; and then the end will come.  
 15 " When therefore ye see the desolating ‡ abo-  
 " mination, spoken of by the prophet Daniel,  
 " standing on holy ground, (let him who read-  
 16 " eth consider,) then let those that are in Judea  
 17 " flee to the mountains: let not him that is on  
 " the house-top go down to take § any thing  
 18 " out of his house: nor let him *that is* in the  
 19 " field turn back to take his garments. But  
 " alas

\* That is, *published*. † Or, *the gentiles*. ‡ Gr. *the abomination of desolation*. § Or, *take things*. MSS.

12. In proportion as wickedness abounds, the exercise of love toward mankind, will abate. See *πᾶλοι* c. xxvi. 28.

13. *Shall be preserved.*] Shall save his life. See v. 22.

15. *The desolating abomination.*] The Roman armies. The translation of the lxx. Rom. Fol. 1772. has *βδελυγμα ἱερμάτων*. The Jews greatly abhorred the images in the Roman standards. See Obs. 220.

*Standing.*] *ἑστῶς* is the neuter, contracted from *ἱστάς*. V. Kypke.

*On holy ground.*] In the vicinity of Jerusalem. Luke xxi. 20.

*Let him who readeth consider.*]

Our Lord, or the Evangelist, warns those who read the prophet Daniel to consider the words of that prophet.

But the clause has the appearance of a marginal note, inserted here, and Mark xiii. 14, before Jerusalem was destroyed.

17. *Go down, &c.*] He was to go down by the outer stairs. See Mark xiii. 15. and Bishop Pearce on Mark ii. 4.

18. *In the field.*] Employed in rural work without his upper garment. MSS. and verss. read *ἱμάτιον*. But see c. xxvi. 65. Mark v. 28. John xiii. 4.

CHAP. " alas for them that are with child, and for them  
 XXIV.  
 20 " that give suck, in those days ! And pray ye  
 " that your flight be not in winter, nor on the  
 21 " sabbath. For then will be great affliction,  
 " such as hath not been since the beginning of  
 " the world to this time, no, nor ever will be.  
 22 " And unless those days should be shortened, no  
 " \* man could be preserved : but because of the  
 " elect those days will be shortened.  
 23 " Then if any man say unto you ; ' Lo, here  
 24 ' is Christ, or there ;' believe *him* not. For  
 " false Christs and false prophets will rise, and  
 " will shew great signs and wonders, so as to de-  
 25 " ceive, if *it were* possible, even the elect. Lo,  
 26 " I have † foretold you *this*. Wherefore, if  
 " men say unto you ; ' Behold, *Christ* is in the  
 ' desert ;' go not forth : ' Behold, *he is* in  
 27 ' the secret chambers ;' believe *them* not. For  
 " as the lightning cometh out of the east, and  
 " shineth

\* Gr. *flesh*. † See S. 91.

20. *Nor on the sabbath.*] On which the Jews did not think it lawful to travel further than about seven furlongs. See Syr. Acts i. 12. Our Lord refers to this practice, without giving it his sanction.

21. Greater affliction than ever befel this nation, or will befal it.

22. *No man.*] No inhabitant of this country.

*The elect.*] Christian converts.

24. *False Christs and false prophets.*] Some of these were apostates from Christianity. See 1 John ii. 18, 19.

*Great signs and wonders.*] Not real but false ones. Rev. xix. 20. See Obs. 186.

27. For my appearance will not be a personal one, to collect followers slowly ; but a virtual and sudden one, to destroy my enemies with uncommon rapidity.

- CHAP. XXIV. “ shineth to the west ; so will the appearance of  
 28 “ the Son of man [also] be. For wheresoever  
 “ the carcase is, thither the eagles will be ga-  
 “ thered together.  
 29 “ Now soon after the affliction of those days  
 “ the sun will be darkened, and the moon will  
 “ not give her light, and the stars will fall from  
 “ heaven, and the powers of the heavens will be  
 30 “ shaken. And then will appear the sign of the  
 “ Son of man in heaven ; and then will all the  
 “ tribes of the land lament, and will see the Son of  
 “ man coming on the clouds of heaven, with great  
 31 “ power and glory. And he will send his angels  
 “ with \* a great sound of a trumpet ; and they will  
 “ gather

\* Gr. *a trumpet of a great sound.*

28. I say, to destroy my enemies. For as the eagle scents his prey, so will the instruments of my vengeance overtake the devoted Jews.

We have here a proverbial expression, containing a beautiful allusion to the eagles of the Roman standards. See Job xxxix. 30.

29. *The powers of heaven.*] The host of heaven ; or the heavenly bodies. Isai. xxxiv. 4.

This is the strong language of eastern prophecy, to denote that the Jewish Rulers, their temple-worship, and state, should be destroyed. See Obf. 250.

30. *In heaven.*] I refer these

words to the Son of man, who shall then have ascended into heaven. Beza's MS. reads, *τὸ ἰσχυρὸν*. And by the sign of the Son of man I understand manifest tokens of his executing vengeance on the Jews.

*Of the land.*] Judea.

*And will see &c.*] Macknight says, Harmony, p. 518, that the words signify God's interposing evidently and irresistibly. See Isai. xix. 1. 2 Sam. xxii. 10. Rev. iii. 20.

31. And he will employ such means to preserve his true disciples from being involved in the general destruction, as will resemble sending his angels, &c. to gather together, &c. See Bishop Pearce.

- CHAP. XXIV. "gather together his elect from the four winds,  
 "from one end of the heavens to the other.
- 32 "But learn a parable from the fig-tree:  
 "When its branch is now tender, and put-  
 "teth forth leaves, ye know that summer
- 33 "is near: so likewise, when ye see all these  
 "things, know Ye that *the* \* *Son of man* is near,
- 34 "even at the door. Verily I say unto you;  
 "This generation will not pass away till all these
- 35 "things be accomplished. Heaven and earth  
 "will pass away; but my words cannot pass  
 "away.
- 36 "But of that day and hour none knoweth; no,  
 "not the angels of heaven; but my Father only.
- 37 "But as the days of Noah *were*, so will the ap-  
 38 "pearance of the Son of man also be. For as  
 "in the days which were before the flood, they  
 "were eating and drinking, marrying and giv-  
 "ing in marriage, until the day when Noah en-  
 39 "tered into the ark; and † understood not,  
 "until the flood came, and destroyed *them* all;  
 "so

\* Gr. *he is near*. † Or, *as they understood not*.

36. *Of that day and hour.*] Markland, in Bowyer 4to. quotes *Omnium superiorum dimicationum fructum in eo die atque hora docet consistere*, from Cæs. comm. vii. 86: which passage shews that the phrase may be a pleonasm for the precise time. Comp. v. 50, and c. xxv. 13. In the

34th v. and in this, our Lord replies to the question asked, v. 3.

We find *ἐν τῇ ὥρᾳ*, Mark xiii. 32, and here in some MSS. versions, and comments. This is an instance, among many, of insertions from one gospel into another.

- CHAP. " so will the appearance of the Son of man also  
 XXIV. " be. Then will two *men* be in the field; the  
 40 " one will be taken, and the other left. Two  
 41 " *women* will be grinding at the mill; the one  
 " will be taken, and the other left.  
 42 " Watch therefore: for ye know not at what  
 43 " hour your Master cometh. But this ye know,  
 " that if the Master of the house had known in  
 " what \* part of the night the thief would  
 " come, he would have watched, and would not  
 " have suffered his house to be † broken into.  
 44 " Wherefore be Ye also ready; for in an hour  
 " of which ye think not, the Son of man com-  
 " eth.  
 45 " Who then is the faithful and wise ‡ ser-  
 " vant, whom his Master hath placed over his  
 " household, to give them food in due season?  
 46 " Happy is that § servant whom his Master,  
 " when he cometh, shall find || doing thus.  
 47 " Verily I say unto you, that he will place him  
 48 " over all that he hath. But if that \*\* servant,  
 " †† *being* evil, say in his heart; ' My Master  
 " delay-

\* Gr. *watch*. † Gr. *dug through*. ‡ Or, *slave*. § Or, *slave*. || Or, *thus employed*. \*\* Or, *slave*. †† That servant who is wicked. S. 78.

41. *Two women will be grinding, &c.*] Exod. xi. 5. See this custom illustrated by Bishop Pearce here, and by Bishop Lowth on Isai. xlvii. 2. " When expedition is required, two persons assist in the operation; and it is usual for women only to do this business." Shaw's travels: p. 231.  
 45. *To give them.*] To give *them*, implied in *hearing*.

CHAP. XXIV. 'delayeth his coming;' and begin to strike his  
 49 " \* fellow-servants, and eat and drink with the  
 50 " drunken; the Master of that † servant will  
 51 " come in a day when he looketh not for *him*,  
 " and in an hour of which he is not aware; and  
 " will cut him asunder, and appoint *him* his por-  
 " tion with hypocrites: there will be weeping,  
 CHAP. XXV. " and gnashing of teeth.

1 " Then the kingdom of heaven will be like  
 " ten virgins, who took their lamps, and went  
 2 " forth to meet the bridegroom. And five of  
 3 " them were wise, and five *were* foolish. Those  
 " who were foolish took their lamps, and took  
 4 " with them no oil: But the wise took oil in  
 5 " their vessels, together with their lamps. And,  
 " while the bridegroom tarried, *they* all flum-  
 6 " bered and slept. And at midnight there was a  
 " cry; 'Behold, the bridegroom cometh: go ye  
 7 ' forth to meet him.' Then all those virgins  
 8 " rose, and set their lamps in order. And the  
 VOL. I. K " foolish

\* Or, fellow-slaves. † Or, slaves.

51. *Will cut him asunder.*] Diffecabit medium. One kind of punishment. Will destroy him with the sword here, and condemn him hereafter.

1. *Then.*] When these calamities are brought on the Jewish people. See c. xxiv. 40.

*Their lamps.*] It was an ancient custom among the Greeks and Romans to carry torches

before the bridegroom and bride, when they left the marriage-chamber. Among the Hebrews, lamps were used instead of torches. There is a beautiful allusion to this custom, ps. xix. 5.

2. To the authorities which invert the order, reading *foolish* — *wise*, add Syr. Hieros. Adler.

- CHAP. XXV. " foolish said to the wise ; ' Give us of your oil :  
 9 " for our lamps \* are going out.' But the wise  
 10 " answered, saying ; ' *Not so* ; lest there be not  
 11 " enough for us and you : go ye rather to those  
 12 " who sell, and buy for yourselves.' And, while  
 13 " they went to buy, the bridegroom came : and  
 14 " those who were ready went in with him to the  
 15 " marriage-feast ; and the door was shut. And  
 16 " afterward the other virgins also come, saying ;  
 17 " Sir, Sir, open † *it* for us.' But he answered  
 18 " and said ; ' Verily I say unto you, I know you  
 19 " not.'  
 20 " Watch therefore, for ye know not the day  
 21 " and hour.  
 22 " For *the Son of man* is like one going into  
 23 " another country, who called his ‡ servants,  
 24 " and delivered to them what he had : and  
 25 " gave to one five talents, and to another two,  
 26 " and to another one ; to every man according to  
 27 " his ability ; and immediately went into another  
 28 " country. Then he that had received the five  
 29 " talents went and § traded with them, and  
 30 " || made *of them* other five talents. And in like  
 31 " manner he that *had received* the two, he also  
 32 " gained other two. But he that had received  
 33 " the one, went and digged in the ground, and  
 34 " hid his master's money. Now after a long  
 35 " time

\* Or, *will go out*. c. xxiv. 40, 41. † S. 82. ‡ Or *slaves*.  
 § Or, *trafficked*. || *And gained other*: MSS.

9. *Not so: lest &c.*] Com- monition first illustrated c. xxiv.  
 pare c. xiii. 29. 43—51; and again v. 1—12.

13. See c. xxiv. 42: an ad-

- CHA P. XXV. “ time the master of those \* servants cometh,  
 20 “ and reckoneth with them. Then he that had  
 “ received the five talents came near, and brought  
 “ other five talents, saying; ‘ Sir, thou deliver-  
 “ edst unto me five talents: see I have gained be-  
 21 “ sides them five other talents.’ His master said  
 “ unto him; ‘ Well done, *thou* good and faithful  
 ‘ † servant: thou hast been faithful over a few  
 ‘ things, I will place thee over many things:  
 22 ‘ enter into the ‡ joy of thy master. Then he  
 “ also that [had received] the two talents came  
 “ near, and said; ‘ Sir, thou deliveredst unto  
 ‘ me two talents: see I have gained besides them  
 23 ‘ two other talents. His master said unto him;  
 ‘ Well done, *thou* good and faithful § servant;  
 ‘ thou hast been faithful over a few things, I  
 ‘ will place thee over many things: enter into  
 24 ‘ the || joy of thy master. Then he that had  
 “ received the one talent came near and said;  
 ‘ Sir, I knew that thou art an hard man, reaping  
 ‘ where thou hast not sown, and gathering  
 25 ‘ where thou hast not scattered: and I was afraid,  
 K 2 ‘ and

\* Or, *slaves*. † Or, *slave*. ‡ Or, *joyful banquet*. § Or, *slave*. || Or, *joyful banquet*.

21. *The joy of thy master.*] The joyful banquet prepared by thy master. See the Greek, Eth. ix. 19. where *χαρὰ* is used for *banquet*. Le Clerc. To the illuminated guest-chamber the outer darkness is opposed by this evangelist for the third time. See c. viii. 12. xxii. 13.  
 24. *Sir, I knew &c.*] The wicked servant speaks falsely. *Reaping.*] Expecting to reap.

- CHAP. <sup>XXV.</sup> and went and hid thy talent in the ground : see,  
 26 " thou hast *what is* thine.' " Then his master answered and said unto him ; ' *Thou* wicked and slothful \* servant, thou knewest that I reap where I sowed not, and gather where I scattered not :  
 27 " thou oughtest therefore to have put my money to the exchangers ; and *then* at my coming I should have received mine own with † increase. Take ye therefore the talent from him,  
 28 " and give *it* unto him that hath the ten talents.  
 29 " For to every one that hath *much*, *to him* shall be given, and he shall abound : but from him that ‡ hath little shall be taken away even that  
 30 " which he hath. And put forth the worthless servant into the outer darkness : there will be weeping and gnashing of teeth.'  
 31 " But when the Son of man shall come in his glory, and all the angels with him, § then he  
 32 " will sit upon the throne of his glory : and before him will be gathered all nations : and he will separate them one from another, as a shepherd separateth *his* sheep from the goats :  
 33 " and he will set the sheep on his right hand,  
 34 " but the goats on *his* left. Then the King will  
 " say

\* Or, *slave*. † Or, *interest*. ‡ Gr. *bath not*. § Or, *his glorious throne*.

26. *Thou knewest*.] Out of thine own false mouth I will condemn thee. Luke xix. 22. Thou sayest, I knew that thou &c.

29. This verse is part of the Master's address to his servants.

14—30. The moral of this parable is, Watch. This ap-

pears from the connection between v. 13, 14; and from comparing Mark xiii. 34—37.

31. Hitherto the destruction of Jerusalem has been referred to. But from v. 31 to v. 46 the day of judgement is spoken of.

- CHAP. XXV. " say to them on his right hand ; ' Come, ye  
 ' blessed of my Father, inherit the kingdom  
 ' prepared for you from the foundation of the  
 35 ' world. For I was hungry, and ye gave me  
 ' food : I was thirsty, and ye gave me drink : I  
 36 ' was a stranger, and ye took me in : naked,  
 ' and ye clothed me : I was sick, and ye \* took  
 ' care of me : I was in prison, and ye came un-  
 37 ' to me.' " Then will the righteous answer  
 " him, saying ; ' Lord, when saw we thee hun-  
 ' gry, and fed *thee* ? or thirsty, and gave *thee*  
 38 ' drink ? And when saw we thee a stranger, and  
 ' took *thee* in ? or naked, and clothed *thee* ?  
 39 ' And when saw we thee sick, or in prison,  
 40 ' and came unto thee ?' " And the King will  
 " answer and say unto them ; ' Verily I say un-  
 ' to you, Inasmuch as ye did *it* unto one of the  
 ' least of these my brethren, ye did *it* unto me.'  
 41 " Then he will say unto them also on the left  
 " hand ; ' Depart from me, ye cursed, into the  
 ' everlasting fire, which was prepared for the  
 42 ' devil and his angels. For I was hungry, and  
 ' ye gave me no food : I was thirsty, and ye  
 43 ' gave me no drink : I was a stranger, and ye  
 ' took me not in : naked, and ye clothed me not :  
 ' sick, and in prison, and ye took no care of me.'  
 44 " Then they also will answer, saying ; ' Lord,  
 ' when

\* Wakefield, S. 50.

35. *A stranger.*] An opposite lesson to Jewish prejudices, and practice, toward those of a different nation and religion, is here inculcated.  
 40, 45. *One of the least of these.*] Compare c. v. 19.

CHAP. X. ' when saw we thee hungry, or thirsty, or a  
 45 ' stranger, or naked, or sick, or in prison, and  
 ' did not minister unto thee ?' Then he will an-  
 ' swer them, saying ; ' Verily I say unto you,  
 ' Inasmuch as ye did *it* not unto one of the least  
 46 ' of these, ye did *it* not unto me.' And these  
 " shall go away into everlasting punishment : but  
 CHAP. XXVI. " the righteous into everlasting life."

1 And it came to pass when Jesus had ended all  
 2 these words, that he said to his disciples ; " Ye  
 " know that after two days will be the passover :  
 " and *then* the Son of man \* will be delivered  
 " up to be crucified."

3 Then the chief-priests, [and the scribes,] and  
 the elders of the people assembled together in the  
 palace of the high-priest, who was called Caiaphas ;  
 4 and consulted that they might apprehend Jesus  
 5 by craft, and kill *him*. But they said ; " Not  
 " during the feast, lest there be a disturbance  
 " among the people."

6 Now when Jesus was in Bethany, in the house  
 7 of Simon *called* † the leper, a woman came near  
 unto him, having an alabaster-box of most pre-  
 cious

\* S. 140. † Or, who had been a *leper*.

5. *Not during the feast.*] ous the Evangelists are in re-  
 Which continued eight days. lating the miracles wrought by  
 However, this caution was Jesus.

6. *The leper.*] Who had been 7. *Alabaster-box.*] Alabaster  
 a leper, but whose leprosy our was a valuable marble ; of  
 Lord had cured : and therefore which vessels were made to  
 Simon gave him a grateful re- hold ointments, because that  
 ception. This is one instance, stone was thought to preserve  
 among many, how unostentati- them best. Plin. Nat. Hist. L.  
 xiii. c. ii. L. xxxv. c. viii.

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- cious ointment, and poured *it* out on his head as  
8 he was at table. But when [his] disciples saw *it*,  
they had indignation, saying; "Why *is* this  
9 "waste? For this *ointment* might have been sold  
"for much, and have been given to the poor."  
10 And Jesus knew *this*, and said unto them;  
"Why trouble ye the woman? for she hath done  
11 "a good deed to me. For ye have the poor with  
12 "you always; but Me ye have not always. For  
"in that she hath poured this ointment on my  
"body, she hath done *it* for my embalming.  
13 "Verily I say unto you; Wheresoever this gos-  
"pel shall be preached in the whole world, this  
"also which she hath done shall be spoken of,  
"for a memorial of her."  
14 Then one of the twelve, called Judas Iscariot,  
15 went to the chief-priests, and said; "What  
"are ye willing to give me, and I will deliver  
"him up unto you?" And they appointed him  
16 thirty pieces of silver. And from that time he  
sought for a convenient opportunity to deliver  
*Jesus* up.

- 17 NOW *on the first day of the feast of unleavened*  
bread, the disciples came to Jesus, saying [unto  
him;]

[*As he was at table.*] The use of unguents was common at feasts among the easterns, and also among the Greeks and Romans.

12. *For my embalming.*] "She hath done it, as it were, for my embalming; my departure being so near." Our Lord was

anointed by Mary on the third day before his crucifixion.

15. *Appointed him.*] See Mark xiv. 11. Or, gave him. Literally, weighed him. See Wolfius: and the Greek, Zech. xi. 12.

17. *The first day &c.*] This was our Thursday.

CHAP. him ;] " Where wilt thou that we prepare for  
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18 " thee, to eat the passover ?" And he said ;  
" Go into the city to such a man, and say unto  
" him ; ' The \* Master saith, My time is near ;  
' I will keep the passover at thine house with my  
19 ' disciples.' And the disciples did as Jesus had  
commanded them : and they made ready the pass-  
over.

20 Now when evening was come, he placed him-

21 self at table with the Twelve. And as they were  
eating, he said ; " Verily I say unto you, that one

22 " of you will deliver me up." And they were  
very sorrowful ; and began every one of them to

23 say unto him ; " Master, is it I ?" And he an-  
swered and said ; " He who dippeth *his* hand with  
" me in the dish, *even* he will deliver me up.

24 " The Son of man goeth indeed, as it is written  
" of him : but alas for that man by whom the  
" Son of man is delivered up ! good were it for

25 " that man if he had not been born." Upon  
this

\* Gr. Teacher.

18. *To such a man.*] Naming they dip their hands and their morsels together into it." Shaw's

20. *He placed himself at table with the Twelve.*] They might for the most part *recline* ; and *stand* at a particular time : if indeed Moses commanded to eat the Passover *standing*. See Exod. xii. 11.

23. *He who dippeth &c.*] " In Barbary, and probably in the East, when the food is any liquid substance, after having broken their bread in little bits,

24. *Goeth.*] Dieth. A known euphemism.

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this Judas, who delivered him up, said; “\* Master, is it I?” *Jesus* saith unto him; “Thou hast said *truly*.”

- 26 And as they were eating, *Jesus* took bread, and gave thanks, and brake *it*, and gave *it* to the disciples, and said; “Take, eat; this is my  
27 “body.” And he took the cup, and gave thanks, and gave *it* to them, saying; “† Drink  
28 “ye, all, of it: for this is my blood of the new  
“covenant, which is shed for ‡ many for the  
29 “remission of sins. And I say unto you; I  
“shall

\* *Syr. My Master.* † Or, *Drink ye of it, every one.* ‡ That is, *all.*

25. *Thou hast said truly.*] These words, v. 64, are an answer to the question, “Art thou the Christ?” and are equivalent to “I am,” Mark xiv. 62. Bishop Pearce quotes from Plautus. Scio, jam miserum dicēs. Tu dixti: ego taceo. Merc. i. 2. 52. There is another apposite passage in the same Comedian: Nempe ludificari militem tuum herum vis? Elocuta es. Mil. iii. 3. 32. Terence has, Clinia meus venit? Dixi. Heaut. iii. 1. 23. I find *Nai, δοκίω τὸτ’ ἄπας* in Greek epigrams: Oxford 1791. p. 3. Schoettgen. in loc. calls this a solemn form of affirmation among the Jews; and quotes two instances to this effect: *Dixerunt ipsi: Num mortuus est Rabbi? Respondit ille: Vos dixistis.*

26. *Gave thanks.*] This is the preferable reading. But

that *εὐχαριστέω* and *εὐλογέω* are equivalent, appears from c. xiv. 19. Mark vi. 41, compared with John vi. 11. and 1 Cor. xiv. 16. See on c. xiv. 19.

*This is my body*] The verb substantive, whether expressed or understood, is often equivalent to *signifieth, representeth*. Gen. xli. 26. Exod. xii. 11. 1 Cor. x. 4. Gal. iv. 25. Rev. i. 20. v. 6, 8. xi. 4. xvii. 12, 18. xix. 8. See Daubuz on Rev. i. 20.

28. For this cup, that is, the wine in this cup, represents my blood shed for the ratification of the new covenant; and for the benefit of mankind, that their sins may be remitted to them on the conditions of that covenant.

*For many.*] On account of, because of, for the benefit of, the whole world. Luke, c. xxii. 20, has *ὑπὲρ ἡμῶν*.

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- “ shall not drink henceforth of this produce of  
 “ the vine, until that day when I drink it new  
 30 “ with you in my Father’s kingdom.” And  
 when they had used an hymn, they went out to  
 the mount of Olives.
- 31 Then saith Jesus unto them; “ All ye will \*  
 “ offend because of me on this night: for it is  
 “ written; ‘ I will smite the Shepherd, and the  
 32 ‘ sheep of the flock will be scattered abroad.’ But,  
 “ after I am risen, I will go before you into Ga-  
 33 “ lilee.” Then Peter answered and said unto  
 him; “ Though all *others* shall \* offend because  
 34 “ of thee, I will never \* offend.” Jesus said  
 unto him; “ Verily I say unto thee, that on this  
 “ night, before the cock crow, thou wilt deny  
 35 “ me thrice.” Peter saith unto him; “ Though  
 “ I must even die with thee, I will no wise deny  
 “ thee.” In like manner said all the disciples  
 also.

Then

\* Gr. *be made to offend.*

29. *New.*] When a new order of things arises, c. xix. 28; when my ministry is finished, John xix. 30; when I am risen from the dead, and my kingdom is begun; Luke xxii. 18. Accordingly, Jesus ate and drank with his disciples, while he continued on earth after his resurrection. Acts x. 41.

30. *Used an hymn.*] It may have been recited; as the ori-

ginal word does not necessarily imply that it was sung. It is said that the Jews repeated six psalms, from the cxliiith to the cxviiiith; three before, and three after, partaking of the paschal supper.

31. I shall be a cause of stumbling, or of falling away, to all of you this night.

32. *Into Galilee.*] This prediction was fulfilled, c. xxviii. 16, 17.

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- 36 Then cometh Jesus with them to a place called  
Gethsemané, and saith to the disciples ; “ Sit ye  
37 “ here, while I go and pray yonder.” And he  
took with him Peter, and the two sons of Zebe-  
dee, and began to be sorrowful, and full of an-  
38 guish. Then saith Jesus unto them ; “ My  
“ soul is very sorrowful, unto death : remain  
39 “ here, and watch with me.” And he went for-  
ward a little, and fell on his face, and prayed,  
saying ; “ O my Father, if it be possible, let this  
“ cup pass away from me : nevertheless not as I  
40 “ will, but as Thou wilt.” And he cometh to  
the disciples, and findeth them sleeping ; and saith  
to Peter ; “ So *then*, were ye not able to watch  
41 “ with me one hour ? Watch ye, and pray ;  
“ that ye enter not into temptation. The spirit  
42 “ indeed *is* willing, but the flesh *is* weak.” He  
went away again a second time, and prayed, say-  
ing ; “ O my Father, if this [cup] cannot pass  
“ away [from me,] but I must drink it, thy will  
43 “ be done.” And he came and findeth them  
44 sleeping again : for their eyes were heavy. And  
he

37. *Peter and the two sons of Zebedee.*] These apostles had been present at his transfiguration. C. xvii. 1.

*Full of anguish.*] See Obs. p. 389.

38. *My soul.*] I. So John xii. 27 : and נפש is often thus used in Hebrew and Syriac.

39. On our Lord's prayer against his death, see Obs. Part ii. sect. viii.

40. *Sleeping.*] Partly because

they were exhausted by sorrow. Luke xxii. 45.

*To Peter.*] Whose confidence had been lately so great. C. xxvi. 33.

*So then, &c.*] See 1 Cor. vi. 5.

41. *Into temptation.*] Into trial too hard for you.

*The Spirit, &c.*] Our Lord mildly and benevolently alleges for their infirmity the only extenuation which it admitted.

- CHAP. XXVI. he left them, and went away again, and prayed a  
 45 third time, saying the same words. Then he  
 cometh to his disciples, and saith unto them;  
 " Sleep on now, and take *your* rest. Behold, the  
 " hour draweth near; and the Son of man is  
 46 " delivered up into the hands of finners. Rise,  
 " let us go: behold, he draweth near who de-  
 " livereth me up,"  
 47 And while he was yet speaking, behold, Judas,  
 one of the Twelve, came, and with him a great  
 multitude with swords and clubs from the chief-  
 48 priests, and elders of the people. Now he who  
 delivered *Jesus* up had given them a sign, saying;  
 " Whomsoever I shall kiss, *that* is he: appre-  
 49 " hend him." And immediately he came near  
 to Jesus, and said; " Hail, \* Master;" and  
 50 kissed him. And Jesus said unto him; " † Friend,  
 " wherefore comest thou?" Then they came  
 near, and laid hands on Jesus, and apprehended  
 him.

And,

\* Or, *My Master*. † Or, *Companion*.

45. *Sleep on now and take your rest.*] The design for which I separated you from my other disciples being ended.

*Behold &c.*] As soon as our Lord had uttered the preceding words, he heard the approach of those who came to apprehend him: and immediately added what follows, from *Behold* to the end of v. 46. See Obs. p. 393.

47. *One of the Twelve.*] Ha-

bet hoc simplicis styli character, ut exaggerationibus fere non utatur, sed, ex nuda rerum expositione, quale quodque sit lectori judicandum relinquit. Quod enim Judam unum ex duodecim fuisse ait Matthæus, satis atrocitatem facinoris indicat. Raphelius. Wolfius.

50. With what possible inducement from my conduct, art thou come hither to commit such an act of perfidy?

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- 51 And, behold, one of those who were with  
 Jesus stretched out *his* hand, and drew his sword,  
 and smote a servant of the high-priest's, and cut  
 52 off his ear. Then saith Jesus unto him; "Put  
 " up thy sword again into its place: for all those  
 " who take the sword perish by the sword.  
 53 " Thinkest thou that I cannot now pray to my  
 " Father, and he will send me more than twelve  
 54 " legions of angels? How then can the scriptures  
 " be fulfilled, that thus it must be?"  
 55 At that time Jesus said to the multitudes; "Are  
 " ye come out as against a robber with swords  
 " and clubs to take me? I sat daily with you  
 " teaching in the temple, and ye did not lay hold  
 56 " on me. But all this is done, \* so that the  
 " writings of the prophets are fulfilled."

Then all the disciples left him and fled.  
 57 And those that had apprehended Jesus led *him*  
 away to *the palace of* Caiaphas the high-priest;  
 58 where the scribes and the elders assembled. But  
 Peter followed him at a distance to the palace of  
 the high-priest; and entered in and sat with the  
 59 officers, to see the end. Now the chief-priests,  
 [and

\* Gr. *that the &c. may be fulfilled.*

51. *His sword.*] See Luke xxii. 36, 38. It is supposed that Peter's name is mentioned by St. John only, because Peter was living when the three first gospels were published. See Bishop Pearce.

52. *All* is here used for *many*:

and ἀπαλείψας is the frequentative future, *perire solent*. "When Luther was informed of Sickengen's death,—he exclaimed, The Lord is just, but wonderful: he will not support his gospel with the sword." Aufrere's life of Ulric of Hutten, p. 43.

- CHAP. XXVI. [and the elders,] and the whole council, sought  
false witness against Jesus, that they might put  
60 him to death; but found *it* not, though many  
false witnesses came near. And at last two false  
61 witnesses came near, and said; "This man said,  
'I am able to destroy the temple of God, and to  
62 ' build it in three days.' And the high-priest  
rose up, and said unto him; "Answerest thou  
" nothing? what *is it which* these witnesses against  
63 " thee?" But Jesus kept silence. And the high-  
priest spake *again* and said unto him; "I adjure  
" thee by the living God, that thou tell us,  
" whether thou be the Christ, the Son of God."  
64 Jesus saith unto him; "Thou hast said *truly*:  
" moreover I say unto you, Hereafter ye will see  
" the Son of man sitting on the right hand of  
" power, and coming on the clouds of heaven."  
65 Then the high-priest rent his garments, saying;  
"He hath spoken blasphemy: what further need  
" have we of witnesses? see, now ye have heard  
66 " his blasphemy. What think ye?" And they  
answered and said; "He is guilty of death."  
67 Then they spat in his face, and \* buffeted him;  
and

\* Or, *struck him with the fist.*

60. *But found it not.*] Of a nature sufficient to affect his life.

*And at last.*] This perversion of the words uttered John ii. 19 is recorded as the last of those efforts which the false witnesses suborned by the Jewish rulers made against Jesus.

64. I think that our Lord's words do not refer to the destruction of Jerusalem, but to his future state of glory. See c. xxv. 31. Luke xxii. 69.

65. *Rent his clothes.*] See 2 Kings xviii. 37. xix. i. 1 Macc. xi. 71.

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and others beat *him* with the palms of their hands;  
68 saying, "Prophecy unto us, thou Christ, Who  
" is he that struck thee?"

69 Now Peter sat without in the palace: and a  
maid-servant came near to him, saying; "Thou  
70 " also wast with Jesus the Galilean." But he  
denied *it* before *them* all, saying; "I know not what  
71 " thou sayest." And when he had gone out into  
the porch, another *maid-servant* saw him, and  
saith to those who were there; This man also was  
72 with Jesus of \* Nazareth. And he denied *it*  
again with an oath, *saying*; "I know not the  
73 " man." And after a little *time* those who stood  
by came near, and said to Peter; "Surely thou  
" also art *one* of them; for thy speech discover-  
74 " eth thee." Then he began to curse himself,  
and to swear, *saying*; "I know not the man."  
75 And immediately the cock crew. And Peter re-  
membered the words of Jesus, who had said unto  
him; "Before the cock crow, thou wilt thrice  
" deny me." And he went out, and wept bit-

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terly.

1 Now when morning was come, all the chief-  
priests and the elders of the people took counsel  
2 about Jesus, to put him to death. And when  
they

\* Gr. *the Nazorean*.

68. We may render, "Pro- that our Lord's face was cover-  
phesy, [that is, Divine] who he ed.  
is that struck thee." And thus 73. Thy speech discovereth  
many point, Luke xxii. 64. thee.] Thy Galilean dialect  
St. Mark and St. Luke mention and pronunciation.

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XXVII.

they had bound him, they led *him* away, and delivered him up to Pontius Pilate the governour.

3 Then Judas, who had delivered him up, when he saw that *Jesus* was condemned, repented, and brought again the thirty pieces of silver to the

4 chief-priests and the elders, saying; " I have  
" sinned, in that I have delivered up \* innocent  
" blood."

\* Or, *righteous*. MSS.

2. *Delivered him up to Pontius Pilate.*] The reason of this was, that they sought to kill him. See John xviii. 31.

Pilate was of a rough, fierce, and untractable temper; and conscious that, during his government of Judea, he was liable to be charged with the crimes of bribery, contumely, rapine, injury, insult, indiscriminate and repeated murders, and the harshest cruelty. Philo. Leg. ad Caium. p. 1033, 4. ed. Paris. 1640. Lardner's Cred. i. 156, 340. It is recorded of him, that he attempted to bring water into Jerusalem, at the expence of money taken out of the sacred treasury: Jos. Ant. xviii. 4. 1. Lardner's Cred. i. 337: that he dedicated gilt shields, and placed them in Herod's palace: Lardner's Cred. i. 339: Philo, ubi supra: and that he introduced into Jerusalem the Roman ensigns, with their carved images: Jos. ib. Lardner's Cred. i. 336: from all which acts of contempt towards the Jews and their

laws he desisted, on account of the firmness shewn by that people, and lest they should accuse him of mal-administration to the emperor Tiberius. However, after having governed Judea for ten years, he was deprived of his office, was involved in various calamities, and died by his own hands at Vienna in Gaul, the place of his banishment. Euf. Chron. p. 78. Lardner's Cred. i. 851, 5.

*The governour.*] The term *governour* properly belonged to the governour of all Syria. But Josephus, Ant. xviii. iii. 1, applies it to Pilate, though Procurator only of Judea, Tac. Ann. xv. 44, and subordinate to the Legate of the whole province. These procurators had the care of the emperor's revenues; but they also determined causes relating to other matters, and had the power of inflicting death. Ulpian, in Lardner's Cred. B. i. c. ii. § xi. p. 149.

4. *Innocent blood.*] An innocent person. Pf. xciv. 21.

- CHAP. XXVII. "blood." And they said; "What *is that* to  
 5 Us? see Thou *to that*." And he cast down the  
 pieces of silver in the temple, and withdrew,  
 6 and went and hanged himself. And the chief-  
 priests took the pieces of silver, and said; "It  
 "is not lawful to put them into the treasury;  
 7 "because it is the price of blood." And they  
 took counsel, and bought with them the potter's  
 8 field, to bury strangers in. Wherefore that field  
 hath been called The field of blood, unto this  
 9 day. (Then was fulfilled that which was spoken  
 by the prophet [Jeremiah,] saying; "And I took  
 "the thirty pieces of silver, the price of him  
 "who was valued, whom they of the sons of  
 10 "Israel valued; and gave them for the potter's  
 "field, as the Lord commandeth me.)"  
 11 And Jesus stood before the governour: and the  
 governour asked him, saying; "Art thou the  
 "King of the Jews?" And Jesus said unto him;  
 12 "Thou sayest *truly*." And when he was accused  
 VOL. I. L by

*What is that to us?*] Whether thou think him innocent or not.

5. *Withdrew.*] Seceffit. Erasmus.

*And hanged himself.*] Or, strangled himself. We have here the true sense of the middle verb.

6. *The treasury.*] The root of the Syriac word is כרר, which in Hiphil signifies *to offer*. Josephus uses *καρβαν*, and explains it by *ἡ ἀρετὴ θανάτου*. B. I. ii. ix. 4. p. 167. ed. Haverc.

So *Corban* is a gift. Mark vii. 11.

These revengeful and blood-thirsty men acted agreeably to the spirit of the law, Deut. xxiii. 18: verifying our Lord's description of them, c. xxiii. 24.

7. *Strangers.*] Persons of a different country and religion.

10. *And gave.*] Read *ἔδωκεν* with Evang. 24. Syr. Perf. See my note on Zech. xi. 12, 13, in explanation of v. 9, 10.

CHAP.  
XXVII.

by the chief-priests and the elders, he answered  
 13 nothing. Then Pilate saith unto him; "Hear-  
 14 "est thou not how many things they witness  
 "against thee?" But Jesus answered him to no  
 one matter; so that the governour wondered  
 greatly.

15 Now at *that* feast the governour was accus-  
 16 tomed to release unto the multitude one prisoner,  
 17 whom they would. And they had then a noted  
 prisoner, called Barabbas. When therefore they  
 were gathered together, Pilate said unto them;  
 Whom will ye that I release unto you; Barabbas,  
 18 or Jesus that is called Christ? (For he knew that  
 19 through \* envy they had delivered him up: and  
 while he was sitting on the judgement-seat, his  
 wife had sent unto him, saying; "Have thou  
 "nothing to do with that righteous man: for I  
 "have suffered many things this day in a dream  
 20 "because of him.") But the chief-priests and  
 the

\* Or, *hatred*.

14. *To no one matter.*] As to the accusations of the Jews. See ἀπαγγέλλω with πρὸς, Luke iv. 4. And compare Mark xv. 5, where it is said that Jesus gave Pilate no further answer.

16, 17. "No doubt can be made that the original reading was Ἰησοῦ Βαραββᾶν." Michaelis by Marth. i. 316. 516. Ἰησοῦ was omitted by some, in honour to the name. Ib.

18, 19. Bishop Pearce and Dr. Campbell include these two verses in a parenthesis. Each verse contains a reason, as the Bishop observes, why Pilate de-

fired to release Jesus.

19. *Envy.*] That the people regarded him so much. Or the Greek word may imply the idea of ill will, hatred, malice.

*This day.*] During the interval which began at the sixth hour in the evening which preceded.

*Suffered—in a dream.*] The word *suffered* shews the very strong impression which this *ὄρα* ἐν ὄνῳ made on her mind. One intention of it was, that Pilate should readily bear his testimony to the innocence of Jesus.

CHAP.  
XXVII.

- the elders persuaded the multitudes that they  
21 should ask for Barabbas, and destroy Jesus. Then  
the governour spake and said unto them; "Which  
" of the two will ye that I release unto you?"  
22 And they said; "Barabbas." Pilate saith unto  
them; "What then shall I do to Jesus, that is  
" called Christ?" *They* all say [unto him;] "Let  
23 " him be crucified." And the governour said;  
"Why, what evil hath he done?" But they  
cried out exceedingly, saying; "Let him be cru-  
24 " cified." Now when Pilate saw that he could pre-  
vail nothing, but *that* rather a disturbance was  
made, he took water, and washed *his* hands be-  
fore the multitude, saying; "I am innocent of  
" the blood of this righteous man: see ye *to it*."  
25 And all the people answered, and said; "His  
26 " blood *be* on us, and on our children." Then he  
released Barabbas unto them: and, when he had  
scourged Jesus, he delivered *him* up to be cruci-  
fied.

L 2

Then

21. *Barabbas.*] The popu-  
lace might be disposed to favour  
him, because he was an insur-  
gent against the Roman power:  
Luke xxiii. 19.

22. *Do to Jesus.*] The ac-  
cusative case is often used after  
*ποιω* in this manner. Many  
read *μωυσις*, c. v. 44: and Bi-  
shop Pearce refers to Palairer  
in loc. and to Dr. Scott's review  
of Mill's various readings, p.  
14; where instances of this  
construction are given.

24. *A disturbance was made.*] Pilate seems to have feared that

the Jews would tumultuously  
put Jesus to death, and revolt  
in case he resisted them; through  
rage that the law of Moses  
was despised. See Grotius.

*He took water.*] See Deut.  
xxi. 6, 7.

25. *His blood.*] The guilt of  
shedding it, in case of his inno-  
cence.

26. *When he had scourged  
Jesus.*] When he had com-  
manded that he should be  
scourged. It was customary  
among the Romans to scourge  
those who were sentenced to  
crucifixion.

CHAP.  
XXVII.

- 27 Then the soldiers of the governour took Jesus  
 28 with them into the judgement-hall, and gathered  
 29 unto him the whole band. And they stripped  
 him, and put on him a scarlet robe. And when  
 they had platted a crown of thorns, they put it  
 upon his head, and a reed in his right hand: and  
 they kneeled down before him, and derided him,  
 30 saying; "Hail, King of the Jews." And they  
 spat on him; and took the reed, and struck him  
 31 on the head. And when they had derided him,  
 they stripped him of the robe, and put his own  
 garments on him, and led him away to crucify  
 him.

And

crucifixion. Pilate seems to have hoped that this horrible punishment would have satisfied the Jews. John xix. 4, 5. Romani liberos virgis, servos flagellis, cedere solebant. See Wolfius. Horribili sectere flagello. Hor.

27. *Band.*] It consisted of 200 soldiers. Theophylact.

28. *They stripped him.*] Of his outer garment, or mantle.

*A scarlet robe.*] This circumstance of derision, and those which follow in v. 28, refer to Jesus's confession v. 11.

28, 29. Philo in Flaccum, p. 970, ed. Paris, p. 751, ed. Col. vol. ii. p. 522. ed. Mangey, relates a similar treatment of Carabas at Alexandria, for the purpose of deriding Agrippa

and the Jews: and mention is made of a mock scarlet robe, a mock crown, a mock sceptre, and mock salutation. See Grotius, Pricæus, Bishop Pearce, and Wakefield.

*Of thorns.*] Bishop Pearce, Dr. Priestley and Mr. Gilpin, prefer *of the acanthus*, or bears-foot: but with little reason, and with no authority for the use of *ἀκανθοί* plurally.

30. *They spat on him.*] See Isai. l. 6. Bishop Lowth's note shews the peculiar greatness of this indignity in the eastern countries.

*The reed.*] The reeds in the east were strong, like the *canes* of the East Indies. See 2 Kings xviii. 21. v. 48. Rev. xi. 1. and Dr. Scott.

32 And as they were coming out, they met with  
 33 a Cyrenian, named Simon : whom they compelled  
 34 to carry his cross. And when they were come to  
 35 a place called Golgotha, which signifieth A place  
 36 of \* skulls, they gave him vinegar to drink, mingled  
 37 with gall : and when he had tasted of it, he would  
 38 not drink. And when they had crucified him,  
 39 they parted among them his garments, casting  
 40 lots. And, sitting down, they watched him  
 there. And they set up over his head his accu-  
 sation written ; THIS IS JESUS THE KING OF  
 THE JEWS. At the same time two robbers  
 † were crucified with him : one on *his* right  
 hand, and another on *his* left.

39 And those who passed by reviled him, shaking  
 40 their heads, and saying ; “ Thou who destroyest  
 “ the

\* Gr. a skull. † Gr. are crucified.

32. *And as they were coming out.*] Grotius observes that, in the time of Moses, capital punishment was inflicted out of the camp : Numb. xv. 35 : and that the Romans also executed offenders out of their encampments, and out of their cities. See Hebr. xiii. 11, 12, 13.

*To carry his cross.*] After Jesus had borne it, that is, the transverse part to which the hands were nailed, as long as his strength enabled him. Cum ipse patibulum tulisset per urbem. Grotius : who observes that those who suffered crucifixion among the Romans bare their cross ; an act which was considered as part of the infamy.

It is probable that the soldiers

took Simon for this purpose, because he was known to favour Jesus ; and that the sons of Simon, Alexander and Rufus, were named by St. Mark, c. xv. 21, because they were Christian converts. Grot.

33. *Which signifieth.*] See John iv. 25. xx. 16.

*A place of skulls.*] Probably because malefactors were buried there.

34. *Vinegar mingled with gall.*] Probably an intoxicating and stupifying potion. See the note in my Harmony.

37. The Romans used to set forth the cause of punishments in a few words ; or to proclaim it by a herald. Grot. Dr. Scott.

CHAP  
XXVII.

“ the temple, and buildest *it* in three days, save thyself. If thou be *the* Son of God, come

41 “ down from the cross.” In like manner the chief-priests also \* and the scribes and elders † de-

42 rided him, and said; “ He saved others; § him- self he cannot save. If he be the King of

43 “ Israel, let him now come down from the cross, and we will believe in him. He trusted in

“ God; let him now deliver him, if he will have him: for he said; ‘ I am *the* Son of God.’

44 The robbers also, that were crucified with him, ‡ reproached him in the same manner.

45 Now from the sixth hour there was darkness

46 over all the land until the ninth hour. And about the ninth hour Jesus cried out with a loud

voice, saying; “ Eli, Eli, lama sabachthani?” that is, My God, my God, why hast thou for-

47 faken me? Then some of those who stood there, when they heard *it*, said; “ This *man* calleth

48 “ for Elijah.” And immediately one of them

ran,

\* Gr. with. † and Pharisees. MSS. § cannot be save himself? Griesback.

45. *Darkness.*] A miraculous and very sensible diminution of the sun’s light; but not caused by an eclipse of the sun, as the passover was always kept at the full moon.

*Over all the land.*] Of Judea. Compare Luke iv. 25.

46. *About the ninth hour.*] Our third hour after noon, which was the time of the Jewish evening sacrifice; as our nine in the morning, when our

Lord was fixed to the cross, was the hour of the morning sacrifice.

*My God, my God, &c.*] See Obs. p. 404. This was the language in which the Jews expressed great affliction, without complaint, or distrust of God. *Sabachthani.*] See in Cast. lex. that *ṣāḇ* in Syr. and Chald. signifies, reliquit, deseruit, repudiavit.

CHAP. ran, and took a sponge, and filled it with vine-  
XXVII. gar, and put *it* about a reed, and gave him to

49 drink. And the rest said; "Forbear: let us see  
"whether Elijah will come and save him."

50 Then Jesus, when he had cried again with a loud  
voice, gave up \* his spirit.

51 And, behold, the veil of the temple was rent  
in two, from the top to the bottom: and the  
52 earth quaked, and the rocks were rent; and the  
sepulchres were opened; and many bodies of  
53 saints who slept arose: and they came out of the  
sepulchres after Jesus's resurrection, and entered  
into the holy city, and appeared to many.

54 Now when the centurion, and those who were  
with him watching Jesus, saw the earthquake,  
and

\* Or, *his breath.* Gr. *the spirit.*

48. *Vinegar.*] A mixture of  
vinegar and water, called posca,  
was the common drink of the  
Roman soldiers.

50. *When he had cried again  
with a loud voice.*] There were  
good reasons why his death  
should be thus signified. See  
John xix. 33.

*Gave up his spirit.*] Breathed  
his last. See the parallel places,  
where Mark and Luke use  
*ἐκέλευσε*. Bos quotes 'Εκείνῳ  
ἐφύσε πνεῦμα, from the Hecuba  
of Euripides, when the sacri-  
fice of Polyxena is described.

51. *Was rent.*] To signify  
that the way into heaven, the  
true sanctuary, was now opened  
to all mankind. Hebr. vi. 19.  
ix. 8.

52. *Of saints.*] Of con-  
verts to Christ. So Acts ix. 41.

xxvi. 10. and often in the epis-  
tles.

53. *After Jesus's resurrection.*]   
Thus Christ was the first fruits  
of those who slept; and who,  
as some think, were not subject  
to death after their resurrection.

*Entered into the holy city.*]   
The sepulchres of the Jews  
were out of their cities.

*And appeared to many.*]   
Who knew them when living.

It has seemed probable to  
learned men that these saints  
were admitted into heavenly  
bliss, as an earnest that ever-  
lasting life was the gift of God  
through Christ to all good men.  
See Grotius: Lardner's sermon  
on the text: vol. ii. 91. Ben-  
son's diss. in his life of Christ:  
and Tillemont, i. 250. Another  
supposition is stated, Obs. 288.

CHAP.  
XXVII.

and the things which had passed, they feared greatly, saying; " Truly this was *the* Son of " God."

55 And many women were there, beholding at a distance; who had *also* followed Jesus from  
56 Galilee, ministering unto him: among whom was Mary Magdalene, and Mary the mother of James and of Joses, and the mother of the sons of Zebedee.

57 Now when it was evening, there came a rich man of Arimathea, named Joseph, who himself  
58 also was a disciple of Jesus. This man went to Pilate, and asked for the body of Jesus. Then Pilate commanded the body to be delivered.  
59 And when Joseph had taken the body, he wrap-  
60 ped it in a clean linen *cloth*; and laid it in his own new sepulchre, which he had hewn in a rock: and he rolled a great stone to the door of the se-  
61 pulchre, and departed. And Mary Magdalene was there, and the other Mary; sitting over against the sepulchre.

Now

54. *The son.*] See v. 40, 43.

57. *Now when it was evening.*] Statim post nonam. Grot. That the Jews buried even malefactors before sun-set, see Jos. B. J. iv. v. 2. Grotius. Markland. See the law, Deut. xxi. 23.

*Disciple.*] Such a man would not have committed Jesus's body to the sepulchre without plain marks of death.

59. *Linen.*] So the Egyptians, before they embalmed a body, washed it, and wrapped

it in the finest linen. Herod. ii. c. 86. Grot. Raphelius. See also Il. xviii. 352. referred to by Wakefield, 40.

60. *Rolled a great stone.*] Commanded that it should be rolled. See Josh. x. 18. Lament. iii. 53. Grotius, and Wakefield, 4to. for examples of securing entrances in this manner.

*To the door.*] The door-way, entrance, or mouth of the sepulchre. Dr. Scott.

CHAP.  
XXVII.

- 62 Now on the morrow, which followeth the *day*  
of Preparation, the chief-priests and the Phari-  
63 fees came together unto Pilate, saying; " Sir,  
" we remember that this deceiver said, while he  
" was yet alive; \* Within three days I will rise  
64 ' again.' Command therefore that the sepulchre  
" be made secure till the third day; lest his dis-  
" ciples come [by night] and steal him away, and  
" say to the people, ' He is risen from the dead: '  
" so the last deceit will be worse than the first."  
65 Pilate said unto them; " Take a guard: depart,  
66 " secure *it* as ye know." So they went and se-  
cured the sepulchre; having sealed the stone, and  
set the guard.

But

\* Gr. *After.* Le Clerc and L'Enfant and Beaufobre render  
*dans.*

62. *The Preparation.*] Our Friday, the preparation-day for the sabbath on the following day; which sabbath was a high day, or solemn festival.

63. Our Lord foretold his resurrection sometimes obscurely to the Jews, John ii. 19, Matth. xii. 40; sometimes expressly to his disciples, Matth. xvi. 21, &c. &c. The Jews understood his intimations, or recollected his declarations reported to them, better than the disciples did; as the prejudices of these about his kingdom and dignity did not allow them to expect his death. See Priestley's Harmony: p. 175. As therefore our Lord's followers had no idea of his resurrection, the contrivance of the plan mentioned v. 64, to establish the

belief of it, cannot be imputed to them without absurdity.

65. *Take a guard.*] Markland. The words are capable of this sense. But Grotius understands them of the cohort assigned to the command of the Jewish rulers at this season, for the purpose of suppressing tumults. See the authority quoted by Bishop Pearce.

*Kuradia* was a guard of sixty soldiers, according to Theophylact, quoted here by Grotius. It is used for *custodes*; as Æn. vi. 574. ix. 166.

66. *Having sealed the stone.*] See Dan. vi. 17. Rev. xx. 3.

*And set the guard.*] Literally, "together with the guard," that is, in company with, attended by, the guard.

1 But after the sabbath, as it began to dawn to-  
ward the first day of the week, came Mary  
Magdalene, and the other Mary, to view the se-  
2 pulchre, And, lo, there had been a great earth-  
quake: for an angel of the Lord had descended  
from heaven, and had come near and rolled back  
3 the stone from the door, and sitten on it. Now  
his appearance was as lightning, and his raiment  
4 white as snow: and for fear of him the keepers  
5 trembled, and became as dead *men*. But the an-  
gel spake and said to the women; "Fear not Ye:  
" for I know that ye seek Jesus, who was cru-  
6 " cified. He is not here: for he is risen, as he  
" said: come, see the place where the Lord lay.  
7 " And depart quickly, and tell his disciples that  
" he is risen from the dead: and, lo, he will go  
" before you into Galilee; there ye shall see him.  
8 " Lo, I have told you." And they quickly  
went out of the sepulchre, with fear and great  
9 joy; and ran to tell his disciples. And [as they  
went to tell his disciples,] lo, Jesus met them,  
saying; "Hail." And they came near, and took  
10 hold of his feet, and did him obeisance. Then  
saith Jesus unto them; "Fear not: go, tell my  
" brethren that they depart into Galilee; and  
" there shall they see me."

Now,

1. *After the sabbath.*] See authorities for this sense in the notes on my Harmony: p. 54.

7. *Into Galilee.*] See v. 10, 16. Our Lord had many disciples in that country, which

was so much the scene of his preaching and miracles.

9. To the authorities which omit the words between brackets, add vers. Syr. Hieros. Adler. p. 175. 4. MSS. Birch.

CHAP.  
XXVIII.

11. Now, as they were going, lo, some of the  
guard came into the city, and told the chief-  
12 priests all the things which had been done. And  
when they had assembled with the elders, and  
had taken counsel, they gave much money to the  
13 soldiers, saying; "Tell *the people*, 'His disci-  
' ples came by night, and stole him *away* while  
14 'we slept.' And if this be heard of by the go-  
vernour, we will prevail on him, \* and render  
15 "you secure." So they took the money, and  
did as they were taught: and this report is spread  
abroad among the Jews until this day.

16 Afterward the eleven disciples went into Gali-  
lee, to a mountain where Jesus had appointed  
17 them. And when they saw him, they did  
obeisance to him: but some had doubted.

18 And Jesus came near, and spake unto them,  
saying; "All power is given unto me in heaven  
19 "and on earth. Go ye and make disciples of  
"all † nations, baptizing them into the name  
"of

\* Or, and free you from fear. † Or, the gentiles.

17. *Some had doubted.*] See the note in my Harmony: p. 61.

19. *Make disciples of.*] Use the means to make them disciples. Wetstein approves of rendering *discipulos facite*; and remarks that no one would say, Docete—docentes.

*Into the name of, &c.*] Into a belief, acknowledgement, profession, of &c. "The more ex-

act translation is *into*." Secker on the Catechism. ii. 228. ed. Lond. 1769. Lect. xxxv. See on 1 Cor. x. 2. "In nomine, hoc est, in professionem. Sic Samaritani suos circumciderunt in nomen montis Gerizim." Schoettgen.

See *ἐν τῷ ὀνόματι* 1 Cor. i. 13, 15: and compare 1 Cor. x. 2. And that this phrase is equivalent to *ἐν τῷ ὀνόματι*, in the belief &c.

CHAP. XXVIII. " of the Father, and of the Son, and of the  
 20 " Holy Spirit; teaching them to observe all things  
 " whatsoever I have commanded you: and lo, I  
 " am with you always, to the end of the age."

&c. appears from comparing  
 Acts viii. 16, xix. 5, with  
 Acts x. 48: which places re-  
 cord another scriptural form of  
 baptizing.

20. *Whatsoever I have com-  
 manded you.*] The gospel would  
 have received great recom-  
 mendation and advantage, if its  
 teachers had constantly observ-

ed this rule.

*I am with you always.*] With  
 you, and with my church; in-  
 terceding for you, governing,  
 and preserving you. See Mark  
 xvi. 10.

*To the end of the age.*] To the  
 conclusion of the dispensation  
 introduced by me.

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T H E  
G O S P E L

A C C O R D I N G T O

S T. M A R K.

CHAP.

I

1 THE beginning of the gospel of Jesus Christ,  
*the Son of God.*

2 As it is written in the prophet Isaiah; "Be-

"hold, I send my messenger before thy face,

3 "who will prepare thy way before thee;" The

"voice of one crying in the desert, 'Prepare

'ye the way of the Lord, make his paths

4 'straight;' John baptised in the desert, and  
preached

Passages in the three first gospels are sometimes similar, sometimes the same. This similarity, or sameness, may be thus accounted for, without supposing that either evangelist copied from the other. Our Lord's historians may have occasionally represented the manner in which some facts, and doctrines, had been truly delivered by eyewitnesses and earwitnesses, and had been recorded by them or by their hearers, before any complete gospel was written. Some authentic materials, common to these writers, thus existing; they were sometimes led to use the same expressions, and to place unconnected transactions in the same order. See Lardner's Suppl. to Cred. i. 285—292. Priestley's observations in his English Harmony: p. 72, 73, 87.

There are instances also, and probably they much exceed the number discoverable by our present manuscripts and versions, in which ancient harmonists, annotators, or transcribers, altered the text of one gospel that it might exactly correspond to the expressions used by another. See the preface to Bp. Fell's Greek Testament: or the quotation in my Harmony, p. [19.]

1—4. I think, with Le Clerc in his supplement to Hammond, that the first verse is the title or inscription; and that the 4th v. contains the *ἀναδεδεικται*, or reddition, to the 2d. See also Campbell.

2. *In the prophet Isaiah.* Supposing this the true reading, the quotation immediately following

- CHAP. \* preached the baptism of repentance, for the  
 1 remission of sins. And all the region of Judea,  
 5 and all they of Jerufalem, went out unto him,  
 and were baptized by him in the river Jordan,  
 6 confessing their sins. Now John was clothed  
 with camel's hair, and with a leathern girdle  
 about his loins; and he ate locusts and wild ho-  
 7 ney. And he † preached, saying; " One  
 " mightier than I cometh after me, the ‡ latchet  
 " of whose sandals I am not worthy to stoop  
 8 " down and unloose. I indeed have baptized  
 " you with water: but He will baptize you with  
 " the Holy Spirit."  
 9 And it came to pass in those days *that* Jesus  
 came from Nazareth of Galilee, and was bap-  
 10 tized by John in Jordan. And immediately going  
 up out of the water, he saw the heavens rent,  
 and the Spirit, as a dove, descending upon him.  
 11 And a voice came from heaven, *saying*; " Thou  
 " art my beloved Son, in whom I am well  
 " pleased."  
 12 And immediatly the Spirit sendeth him forth  
 13 into the desert: and he was tempted by Satan  
 forty

\* That is, *proclaimed*. † That is, *proclaimed*. ‡ Or, *string*.  
 S. 103.

lowing in this *v.* must be an  
 early interpolation from Malā-  
 chi, or from Matth. xi. 10.  
 Mill thinks that the original  
 reading was, *ἐν τῷ ποταμῷ*. In  
 loc. & prol. §. 412.

12. *Sendeth him forth.*] That  
 the original word does not im-

ply violence, see Matth. ix.  
 38. *v.* 43. c. *v.* 40. John x.  
 3, 4. Acts ix. 40. James ii.  
 25. Jortin quotes from the ar-  
 gument to the second Iliad,  
*ἐκβάλλει Ἕλληνας εἰς μάχην*. See  
 his Tracts Philological, &c. i.  
 393.

CHAP. forty days; and was with the wild beasts: and  
1. the angels ministered unto him.

14 Now after John had been delivered up *to prison*,  
Jesus came into Galilee, \* preaching the glad  
15 tidings [of the kingdom] of God, [and] saying;  
“ The time is fulfilled, and the kingdom of God  
“ draweth near: repent, and believe the gos-  
“ pel.”

16 Now as he walked by the † lake of Galilee,  
he saw Simon, and Andrew his brother, casting a  
17 net into the ‡ lake: for they were fishers. And  
Jesus said unto them; “ Come after me, and I  
18 “ will make you to be fishers of men.” And  
immediately they left [their] nets, and followed  
19 him. And he went on a little further thence,  
and saw James *the son* of Zebedee, and John his  
brother, who also were in a ship preparing their  
20 nets. And immediately he called them: and they  
left their father Zebedee in the ship with the hired  
servants, and went after *Jesus*.

21 And they enter into Capernaum; and immedi-  
ately on the sabbath he taught in the synagogue.  
22 And *the people* were amazed at his doctrine: for  
he taught them as having authority, and not as  
23 the scribes. And there was in their synagogue a  
man with an unclean spirit; and he cried out,  
24 saying; “ Ah! § what have we to do with  
“ thee,

\* That is, *proclaiming*. † *Gr. sea.* ‡ *Gr. sea.* § Or,  
*what hast thou to do with us?*

19.] *Who also.*] Like Simon  
and Andrew, v. 16.

24. The fame of Jesus had  
been impressed on the mind of  
this

- CHAP. I. "thee, *thou* Jesus \* of Nazareth? art thou  
 I. "come to destroy us? I know who thou art,  
 25 "the Holy One of God." And Jesus rebuked  
 him, saying; "Be silent, and come out of him."  
 26 And when the unclean spirit had convulsed him,  
 and had cried with a loud voice, he came out of  
 27 *the man*. And all were astonished, so that they  
 reasoned among themselves, saying; "What is  
 "this? what new doctrine *is* this? for with au-  
 "thority he commandeth even the unclean spirits,  
 28 "and they obey him." And immediately his fame  
 went forth through all the country about Ga-  
 lilee.  
 29 And they immediately went out of the syna-  
 gogue, and went with James and John into the  
 30 house of Simon and Andrew. Now the mother  
 of Simon's wife lay sick of a fever; and imme-  
 31 diately they tell him of her. And he came near  
 and took her by the hand, and raised her up: and  
 immediately the fever left her, and she minis-  
 tered unto them.  
 32 Now when evening was come, and the sun was  
 set, they brought unto him all that were sick,  
 and

\* Gr. *the Nazarene*.

this man, before his disorder, or in the intervals of it. Or, God used this demoniac as an instrument to proclaim our Lord's Messiahship. See also v. 34. c. iii. 11. and the note on Matth. viii. 29.

29. *The house of Simon and Andrew.*] These brothers were

originally of Bethsaida. John i. 44.

32. *When evening was come &c.*] They acted thus to avoid what they esteemed a prophana- tion of the sabbath; which began and ended at sun-set. Athenienses diem observabant in duos occasus. Plin. ii. 77.

CHAP I. 33 and those that had demons. And all the city was  
 34 gathered together at the door. And he cured many that were sick of various diseases, and cast out many demons: and suffered not the demons to speak: for they knew him.

35 And in the morning he rose up *while* much of the night *remained*, and went out, and departed  
 36 into a desert place, and prayed there. And Simon, and those that were with *Simon*, followed after him. And when they had found him, they  
 37 say unto him; "All *men* seek thee." And he saith unto them; "Let us go into the neigh-  
 38 bouring towns, that I may preach there also: "for therefore I am come forth." And he preached in their synagogues throughout all Galilee; and cast out demons.

40 And a leper cometh to him, beseeching him, and kneeling down to him, and saying to him;  
 41 "If thou wilt, thou canst make me clean." And Jesus, moved with compassion, stretched forth *his* hand, and touched him, and saith to him;  
 42 "I will; be thou made clean." And when he had spoken, immediately the leprosy departed  
 43 from *the man*, and he was made clean. And \* *Jesus* strictly charged him, and immediately  
 44 sent him away; and saith unto him; "See

VOL. I.

M

"thou

\* S. 18.

3. *With Simon.*] Doddridge. the Father. John xvi. 28.  
 Campbell. Comp. Luke iv. 43.

38. *I am come forth.*] From

CHAP. I. "thou tell no man any thing : but go, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded ; for a testimony unto them." But he went forth, and began to publish much, and to \* spread abroad, the matter ; so that Jesus could no more openly enter into the city, but was without in desert places : and they came to him from all parts.

II. I And he entered again into Capernaum, after some days ; and it was † known that he was in an house. And immediately many were gathered together ; so that not even the parts about the door could any longer contain *them* : and he ‡ preached the word unto them.

3 And they come to him, bringing one sick of the palsy, who was carried by four. And when they could not come near him because of the multitude, they uncovered the roof where he was : and when they had broken *it* up, they let down the

\* S. 94. † Gr. *heard*. ‡ Gr. *spoke*.

45. *The city.*] Capernaum : v. 21, 33. c. ii. 1.

3. *Carried by four.*] On a couch, or mattraß ; called κλίνη, κλισιδιον, and κρέβατον. See the parallel places in Matthew and Luke ; and v. 4, 11.

4. *They uncovered the roof where he was.*] They went up the outer stairs of the house to the flat roof ; forced open the privy-door, or trap-door, which led to the top of the house by the inner stairs ; and, by means of cords, let down the paralytic on his couch before Jesus : or, as some think, carried him down the inner stairs. Comp. Luke v. 19 : and see Bishop Pearce, and Bowyer 4to. p. 513, in loc.

CHAP. the couch on which the sick of the palsy lay.

II.

5 Now when Jesus saw their faith, he saith to the sick of the palsy; "Son, thy sins are forgiven

6 "thee." Now some of the scribes were sitting

7 there, and reasoning *thus* in their hearts; "Why

8 "doth this *man* thus speak blasphemies? who can

8 "forgive sins, but one, *that is*, God? And when

Jesus immediately perceived in his spirit that they

reasoned thus within themselves, he said unto

them; "Why reason ye \* so in your hearts?

9 "Which is easier? to say unto the sick of the

"palsy, 'Thy sins are forgiven thee;' or to say,

10 'Arise, take up thy couch, and walk?' "But

"that ye may know that the Son of man hath

"power on earth to forgive sins; (he saith to the

11 "sick of the palsy,) I say unto thee; 'Arise,

'take up thy couch, and go to thine house.'

12 And immediately he arose, took up *his* couch, and

went out before *them* all; so that all were amazed,

and glorified God, saying; "We never saw *it*

"thus?"

13 And Jesus went out again by the *side* of the

† lake: and all the multitude came to him, and he

taught them.

14 And as he passed by, he saw Levi, the *son* of

Alpheus, sitting at the receipt of custom, and

M 2

saith

\* Or, about *these things*. † Gr. *sea*.

CHAP. II. *saith unto him; "Follow me." And Levi rose up, and followed him.*

15 And it came to pass that, as *Jesus* was at meat in *Levi's* house, many publicans and sinners placed themselves with *Jesus* and his disciples: for there were many, and they followed him.

16 And when the scribes and the Pharisees saw him eating with the publicans and sinners, they said to his disciples; "How *is it* that he eateth and

17 "drinketh with the publicans and sinners?" But when *Jesus* heard *it*, he saith unto them; "Those that are well need not a physician, but those that are sick; I came not *to* call righteous men, but sinners."

18 Now the disciples of *John* and of the Pharisees used to fast: and they come and say unto him; "Why do the disciples of *John* and of the "Pharisees fast, but thy disciples

19 fast not?" And *Jesus* said unto them; "Can "the \* companions of the bridegroom fast, "while the bridegroom is with them? As "long as they have the bridegroom with them,

20 "they cannot fast. But the days will come "when the bridegroom shall be taken from them; 21 "and then they will fast in that day. No man "seweth a piece of unwrought cloth upon an old "garment: otherwise, the new piece which fil-

"leth

\* Gr. *sons of the bride-chamber.*

15. *Many publicans and sinners.*] See Luke xv. 1.

- CHAP. "leth [it] up taketh from the old, and a worse  
 II. "rent is made. And no man putteth new wine  
 22 "into old skins: otherwise, the [new] wine  
 "bursteth the skins, and the wine is spilled, and  
 "the skins will be marred: but new wine must  
 "be put into new skins."  
 23 And it came to pass that he went through  
 the corn-fields on the sabbath; and his dis-  
 24 ciples began, as they went, to pluck the ears  
 of corn. And the Pharisees said unto him;  
 "See, why do they on the sabbath that which  
 25 "is not lawful?" And he said unto them;  
 "Have ye never read what David did when he  
 "had need, and *both* he himself hungered and  
 26 "those that were with him? how he went into  
 "the house of God in the days of Abiathar the  
 "high-priest, and ate the shew-bread, which it  
 "is not lawful to eat but for the priests; and  
 "gave to those also ~~that~~ were with him?"  
 27 And he said unto them; "The sabbath was  
 "made for man; not man for the sabbath.  
 28 "So that the Son of man is Lord even of the  
 "sabbath."

And

26. See the authorities in Griesbach for omitting "in the days of Abiathar the high-priest." Ahimelech, the father of Abiathar, gave David the hallowed bread: 1 Sam. xxi. 1-6. It is true that Abiathar was afterward high-priest; and that he was with his father Ahimelech during the transaction referred to. But if it

seems harsh that Abiathar should be mentioned, and distinguished by an office which he bore afterward, it may well be supposed that the clause is spurious.

28. So that I, who came into the world for the benefit of mankind, have power to regulate the sabbath.

CHAP.  
III.

- 1 And he entered again into the synagogue ; and  
 2 a man was there that had a withered hand. And  
 \* *the Pharisees* watched him, whether he would  
 cure *the man* on the sabbath ; that they might ac-  
 3 cuse him. And he saith to the man that had the  
 4 withered hand ; “ Rise in the midst.” Then he  
 saith to them ; “ Is it lawful to do good on the  
 “ sabbath, or to do evil ? to save life, or to kill ?”  
 5 But they kept silence. And when he had looked  
 round about on them with anger, being grieved  
 at the same time for the hardness of their heart,  
 he saith to the man ; “ Stretch forth thine hand.”  
 And he stretched *it* forth : and his hand was re-  
 6 stored. † And the Pharisees went out, and im-  
 mediately held a consultation about *Jesus*, with  
 the Herodians, that they might destroy him.  
 7 But Jesus withdrew with his disciples to the  
 ‡ lake : and a great multitude followed him from  
 8 Galilee, and from Judea, and from Jerusalem,  
 and from Idumea, and *from* beyond Jordan : and  
 they about Tyre and Sidon, a great multitude,  
 when they had heard what great things he did,  
 9 came unto him. And he spake to his disciples,  
 that

\* S. 19. † Or, *And the Pharisees and the H. immediately went out and held &c.* ‡ Gr. *sea*.

2. *The Pharisees watched him.* [The Scribes and Pharisees. Luke vi. 7. To kill.] Alluding to their murderous malice toward him.

4. *Or to do evil.* [As you design, with respect to me. 14. Appointed.] See Hebr. iii. 2.

CHAP. that a small ship should attend him; because of  
III. the multitude, lest they should throng him.

10 For he had cured many; so that as many as had  
\* grievous diseases pressed upon him to touch  
11 him. And unclean spirits, when they beheld  
him, fell down before him, and cried, saying;  
12 "Thou art the Son of God." But he charged  
them much, that they should not make him  
known.

13 And he goeth up a mountain, and calleth to  
him whom he would: and they came unto him.  
14 And he appointed twelve, that they might be  
with him; and that he might send them forth  
15 to preach, and to have *the* power of curing dis-  
16 eases, and of casting out demons. And Simon  
17 he had surnamed Peter; and James *the son* of  
Zebedee, and John the brother of James; (now  
he had surnamed them Boanerges, which is,  
18 Sons of thunder;) and Andrew, and Philip, and  
Bartholomew, and Matthew, and Thomas, and  
James the *son* of Alpheus, and Thaddeus, and  
19 Simon the Cananite, and Judas Iscariot, who  
also delivered him up.

20 And they go into an house. And the multi-  
tude cometh together again; so that they could  
21 not even eat bread. And when his friends heard

of

\* Gr. *scourge*. See S. 50.]

17. *Boanerges*.] בְּנֵי רֶעַשׁ, filii 174.  
strepitus, seu tonitru. Syr.  
Powerful and resolute propaga-  
tors of the gospel. See Obs.

21. *His friends*.] His rela-  
tions. See Wettstein.

*They*

CHAP. *of it*, they went out to lay hold on him : for they  
III. said ; “ He is beside himself.”

- 22 And the scribes, who had come down from  
Jerusalem, said ; “ He hath Beelzebub ; and,  
“ By the prince of the demons, he casteth out  
23 “ demons.” Then he called them unto him, and  
said unto them in parables ; “ How can Satan  
24 “ cast out Satan ? And if a kingdom be divided  
“ against itself, that kingdom cannot stand.  
25 “ And if an house be divided against itself, that  
26 “ house cannot stand. And if Satan rise up  
“ against himself, and be divided, he cannot  
27 “ stand, \* but must have an end. No man can  
“ enter into a strong man’s house and plunder his  
“ goods, unless he first bind the strong man :  
28 “ and then he may plunder his house. Verily  
“ I say unto you, All sins † will be forgiven  
“ unto

\* Gr. *hath*. † Or, *may be*.

*They went out.*] From some house in Capernaum.

*To lay hold on him.*] To restrain him from such a laborious discharge of his ministry ; to use their persuasions with him that he would take proper repose and refreshment.

*He is beside himself.*] Εξίστην, sc. φρενῶν. See Wettstein, and 2 Cor. v. 13. He acts unreasonably : he is intent on his ministry without regard to his

health or his safety. There is an allusion to v. 6, and to v. 20.

We have here an example of the impartiality with which the Evangelists relate our Lord’s history ; and of their conscientiousness that his conduct refuted the objections raised against it.

22. *Who had come down from Jerusalem.*] Probably for the purpose of watching our Lord’s conduct.

CHAP. " unto the sons of men, and the blasphemies

III.

29 " wherewith soever they shall blaspheme: but

" he who shall blaspheme against the Holy Spirit

" hath \* never forgiveness; but is liable to ever-

30 " lasting punishment." Because they said; " He

" hath an unclean spirit."

31 His brethren therefore and his mother come;

and, standing without, they sent unto him, [call-

32 ing him.] Now the multitude sat about him; and

some said unto him; " Behold, thy mother, and thy

" brethren, and thy sisters, stand without and seek

33 " thee." And he answered them saying; " Who is

34 " my mother, or my brethren?" And he looked

round on those who sat about him, and saith;

35 " Behold, my mother, and my brethren. For

" whosoever shall do the will of God, he is my

" brother, and [my] sister, and mother."

And

\* Gr. hath not forgiveness for ever.

29. *Punishment.*] The true reading is *αμαρτίας*, which like the Hebrew *חַטָּאת*, is used for *punishment*, the effect of sin. *Κρίσις* and *κολάσις* are substitutions for the more difficult word; of which substitutions we find repeated instances in the Greek scriptures.

30. What gave rise to this declaration was, their saying, He hath &c.

31. *Therefore.*] Another example of offence given to the Jewish rulers having been related, the evangelist resumes his narration, begun v. 21.

From this writer alone we learn the reason why Jesus's relations and mother sent to him, and the occasion, as it seems, of his abrupt reply; which probably arose from the harsh imputation, v. 21.

*His brethren and his mother.*] Griesbach prefers, " his mother and his brethren." But it seems probable that this reading has been introduced, because St. Matthew and St. Luke place the words thus, and because this collocation is more honourable to our Lord's Mother.

CHAP.  
IV.

- I And again he began to teach by the *side* of the  
 \* lake : and a great multitude was gathered toge-  
 ther unto him ; so that he went into a ship, and  
 sat † *therein* in the ‡ lake ; and the whole mul-  
 2 titude was near the § lake, on the land. And  
 he taught them many things by parables, and  
 3 said unto them in his teaching ; “ Hearken ;  
 4 “ Behold, a sower went out to sow : and it came  
 “ to pass as he sowed, *that* some seed fell by  
 “ the way-*side*, and the fowls came and de-  
 5 “ voured it. And some fell on a rocky place,  
 “ where it had not much earth ; and immediately  
 “ it sprang up, because it had not depth of  
 6 “ earth. But when the sun was risen, it was  
 “ scorched ; and, because it had not root, it wi-  
 7 “ thered. And some fell among thorns ; and  
 “ the thorns grew up, and choked it, and it  
 8 “ yielded no fruit. And other fell on good  
 “ ground, and yielded fruit, which sprang up,  
 “ and increased, and brought forth, some thirty  
 “ *fold*, and some sixty, and some an hundred.”  
 9 Then he said ; “ He that hath ears to hear, let  
 “ him hear.”  
 10 And when he was || apart, those that were about  
 him, and the Twelve, asked him *concerning* the pa-  
 rable.

\* Gr. *sea*. † See S. 19. ‡ Gr. *sea*. § Gr. *sea*. || Or,  
*in private*.

1. *Again*.] See c. ii. 13. 35. Acts iv. 27 : and *para* c.  
*Began*.] The original word xv. 1, 31. So Virgil : *Divel-*  
is often redundant. *limur una, Iphitus & Pelias*  
10. *And the Twelve*.] See c. *mecum*.  
viii. 34. ix. 4. Luke xxiii.

- CHAP. rable. And he said unto them; "Unto you  
 IV.  
 11 " [it] is given [to know] the mystery of the  
 " kingdom of God: but unto those that are with-  
 12 " out all things are *spoken* in parables; \* So  
 " that seeing they see, and do not perceive; and  
 " hearing they hear, and do not understand,  
 13 " neither are they converted and forgiven." And  
 he saith unto them; "Know ye not this parable?  
 " how then will ye know all parables?  
 14 " The sower soweth the word. And these  
 15 " are they by the way-side, where the word  
 " is sown: now when they have heard, Sa-  
 " tan cometh immediately, and taketh away  
 " the word which was sown in their hearts.  
 16 " And these are they in like manner that are  
 " sown on stony places; who, when they have  
 " heard the word, immediately receive it with  
 17 " joy; yet have not root in themselves, but en-  
 " dure for a short time: *and* afterward when af-  
 " fliction

" \* Gr. *That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest they should be converted, and should be forgiven.*"

11. *To those that are without.*] A disciplina mea extraneis. 1 Cor. v. 12. 13. Col. iv. 5. 1 Thess. iv. 12. Grotius. *lis qui sunt extra discipulatum genuinum.* Bengelius. *To the mixt multitude.* Dr. Clarke. *To those taught on the sea-shore.* Bishop Pearce. The interpretations of the English Commentators are most natural; and are favoured by v. 10,

compared with Matth. xiii. 36. "The parable was delivered in public, and followed by several others spoken at the same time. The evangelists however all agree to suspend the narration of them, and to insert the exposition of this, which was not given till afterwards to the disciples in private." Townson's Discourses on the four gospels &c. 4to. p. 40.

- CHAP. IV. "fiction or persecution ariseth because of the  
 18 "word, they immediately \* offend. † And  
 "these are they that are sown among thorns;  
 19 "who hear the word, and the anxious cares of  
 "the world, and the deceitfulness of riches,  
 "and the desires of other things entering in,  
 "choke the word, and it becometh unfruitful.  
 20 "And these are they that are sown on good  
 "ground; who hear the word, and receive it,  
 "and bear fruit, some thirty-fold, some sixty,  
 "and some an hundred.  
 21 He said also unto them; "Is a lamp brought to  
 "be put under a measure, or under a couch? and  
 22 "not to be set on a stand? For there is nothing  
 "hidden, which is not to be manifested; nor  
 "hath any thing been kept secret, but that it  
 23 "should come abroad. If any man have ears to  
 "hear, let him hear."  
 24 He said also unto them; "Take heed concern-  
 "ing what ye hear: with what measure ye  
 25 "§ deal out, it shall be measured to you. For  
 "whosoever hath *much*, to him shall be given:  
 "and

\* Or, fall away. Gr. are caused to offend. † Or, And those own among thorns are they who &c. MSS. § Gr. measure.

21. *A couch.*] Such as the Jews reclined on at meals. See also Luke viii. 16. There is an allusion to the illuminated guest-chambers of the Jews.

22. It should be set on a stand. For &c.

The connection is: I have explained to you the parable of

the Sower. My doctrine may be compared to a lamp set on a stand. Every part of it is designed to be made known.

24. Consider what ye hear from me. As ye measure out attention, knowledge shall be measured out to you.

CHAP. " and whosoever \* hath little, from him shall be  
IV. " taken even that which he hath."

26 He said also ; " So is the kingdom of God, as  
" if a man should cast seed into the ground ;  
27 " and should sleep and rise night and day ; and  
" the seed should spring and grow up, he knoweth  
28 " not how. ([For] the earth bringeth forth fruit  
" of itself ; first the blade, then the ear, then  
29 " the full corn in the ear.) But when the grain  
" appeareth, immediately he putteth in the sickle,  
" because the harvest is come."

30 He said also ; " Whereunto may we liken the  
" kingdom of God ? or † with what comparison  
31 " may we compare it ? *It is* like a grain of mus-  
" tard-seed, which, when it is sown in the  
" ground, is less than all the seeds that are in the  
32 " ground. But when it is sown, it shooteth up,  
" and becometh the greatest of all herbs, and  
" spreadeth out great branches ; so that the fowls  
" of the air can lodge under it's shadow."

33 And in many such parables he spake the word  
unto them, as they were ‡ capable of hearing *it*.

34 But without a parable he spake not unto them :  
and

\* Gr. *hath not*. † Or, *by what parable may we represent it ?*  
‡ S. 50.

27. And should sleep by night, Wettstein.  
and rise by day. See c. v. 5: Thus the Apostles, and other  
Bishop Lowth's Prel. Diss. to Teachers, should sow the seed,  
Isaiah, p. xxiv.: and Wake- and trust to God for the increase.  
field on Matth. vii. 6. 4to. At length a harvest will present  
29. *Appeareth.*] After ~~μυστί~~ itself.  
we must supply *invisib.* See

CHAP. and \* in private he explained all things to his disciples.  
IV.

35 Now on that day, when the evening was  
come, he saith unto them; " Let us pass over  
36 " to the other side *of the lake*." And when they  
had sent away the multitude, they take him,  
† *even* as he was, into a ship. And there were  
37 with him other ships also. And a great storm of  
wind riseth: and the waves beat into the ship, so  
38 that it was now filled *with water*. And he was  
in the hinder part of the ship, asleep on a pillow:  
and they awake him, and say unto him; ‡ " Mas-  
39 " ter, carest thou not that we perish?" And he  
arose, and rebuked the wind, and said to the sea;  
" Be silent, be still." And the wind ceased, and  
40 there was a great calm. And he said unto them;  
" Why are ye so fearful? how is it that ye have  
41 " not faith?" And they feared greatly, and said  
one to another; " Who is this, that even the  
CHAP. " wind and the sea obey him?"  
V.

1 And they came to the other side of the § lake,  
2 into the country of the Gadarenes. And when  
he was come out of the ship, immediately there  
met

\* S. 19. † Or, just *as he was*. ‡ Gr. *Teacher*. § Gr. *sea*.

36. *As he was*.] Sine ullo ad iter apparatu. Wettstein. Even without food. See also Raphaelius, and Kypke; and *as* in Parkhurst's lexicon, where precise instances of the phrase are quoted. *Into a ship*.] 'E, is often used for *as*. See Rom. i. 23, 25. 2 Pet. i. 5.

CHAP. met him out of the sepulchres a man with an un-  
 V. clean spirit, who had *his* dwelling among the tombs ;  
 3 and no man was able to bind him, not even with  
 4 chains : for he had been often bound with fetters  
 and chains, and the chains had been rent asunder  
 by him, and the fetters broken : nor was any man  
 5 able to tame him. And he was always, night  
 and day, in the tombs, and in the mountains,  
 6 crying out, and cutting himself with stones. But  
 when he saw Jesus at a distance, he ran and did  
 7 him obeisance ; and cried out with a loud voice,  
 and said ; \* “ What have I to do with thee, Jesus,  
 “ *thou* Son of the most high God ? I adjure thee  
 8 “ by God, that thou torment me not.” (For  
 Jesus had said unto him ; “ Come out of the man,  
 9 “ *thou* unclean spirit.”) Then Jesus asked him,  
 “ What *is* thy name ?” And he saith unto Jesus ;  
 10 “ My name *is* Legion ; for we are many.” And  
 he besought Jesus much, that he would not send  
 11 them away out of the country. Now a [great]  
 herd of swine was feeding there, toward the  
 12 mountain. And *the demons* besought him, say-  
 ing ; “ Send us into the swine, that we may  
 13 “ enter into them.” And [immediately Jesus]

\* Or, *What hast thou to do with me?*

3. *Bind him.*] So as to keep him bound.

5. Perhaps, “ in the tombs by night, and in the mountains by day.” See Philem. 5. He

is represented, v. 2, as in the tombs by day : but some think that he was driven by the storm, c. iv. 37. to take shelter in them.

- CHAP. V. gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the \* lake, ([now they were] about two thousand,) and were
- 14 drowned in the † lake. And those who kept ‡ *the swine* fled, and told *it* in the city, and in the country. And *the people* went out to see
- 15 what had been done. And they come to Jesus, and see him who *before* had the demons sitting, and clothed, and in his right mind: and they
- 16 were afraid. And those who saw *it* told them how it had befallen him that had the demons; and also concerning the swine. And they began
- 17 to entreat Jesus that he would depart out of their borders. And when Jesus had gone into the ship, he who *before* had the demons besought
- 18 Jesus that he might be with him. Yet Jesus suffered him not; but saith unto him; “Go home to thy friends, and tell them how great things the Lord hath done unto thee, and
- 20 “§ *that he* hath had pity on thee.” And he departed, and began to publish in Decapolis how great things Jesus had done unto him: and all *men* wondered.
- 21 And when Jesus had again passed over in the ship to the other side, a great multitude gathered together unto him: and he was near the || lake.
- 22 And, behold, there cometh one of the rulers of the
- the

\* Gr. *sea*. † Gr. *sea*. ‡ MSS. *them*. § S. 82. Gr. *sea*.

CHAP. the synagogue, named Jairus; and when he saw

V. *Jesus*, he falleth down at his feet, and besought

23 him greatly, saying; " My little daughter lieth

" at the point of death: *I pray* that thou wouldest

" come and put thine hands on her, that she

24 " may be cured, \* and she will live." And *Jesus*

went with him; and a great multitude followed

25 him, and thronged him. And a [certain] wo-

26 man, having an issue of blood twelve years, and

that had suffered many things by many physicians,

and had spent all that she had, and was in no

27 wise relieved, but rather became worse, when she

had heard of *Jesus*, came in the crowd behind

28 him, and touched his garment. For she said;

" If I may touch but his garments, I shall be

29 " well." And immediately the fountain of her

blood was dried up; and she knew in her body

30 that she was cured of that † disease. And *Jesus*

immediately knew in himself the power which

had gone out of him, and turned about in the

crowd, and said; " Who touched my garments?"

31 And his disciples said unto him; " Thou seest

" the multitude thronging thee; and sayest thou,

32 ' Who touched me?' And he looked round

33 about, to see her that had done this thing. But the

woman, fearing and trembling, knowing what had

VOL. I.

N

been

\* Or, *that she may live.* † Gr. *scourge.*

23. Here five MSS. read ing; and thus *καὶ ζῆναι* may be  
*καὶ ζῆναι*. But *καὶ ζῆναι*, *καὶ ζῆναι* considered as an interpretation,  
may be equivalent to that read-

CHAP.  
V.

- been done in her, came and fell down before him, and told him all the truth. And he said unto  
 34. "her; Daughter, thy faith hath \* made thee  
 "well: go in peace, and be † freed from thy  
 35. "‡ disease." While he yet spake, *messengers* come  
 from the ruler of the synagogue's *house*, saying;  
 "Thy daughter is dead: why troublest thou the  
 36. "§ Master any further?" But when Jesus heard  
 the words which were spoken, he saith [immedi-  
 ately] to the ruler of the synagogue; "Be not  
 37. "afraid; only believe." And he suffered no one  
 to follow him, but Peter, and James, and John  
 38. the brother of James. Then he cometh to the  
 house of the ruler of the synagogue, and || per-  
 ceiveth a disturbance; and those who wept and  
 39. wailed greatly. And when he had entered in, he  
 saith unto them; "Why make ye a disturb-  
 "ance, and weep? the child is not dead, but  
 40. "sleepeth." And they derided him: but when  
 he had sent *them* all out, he \*\* taketh the father  
 and the mother of the child, and those who were  
 with him, and entereth in where the child was.  
 41. And when he had taken the child by the hand,  
 he saith unto her; "Talitha cumi;" which is,  
 being interpreted, "Damsel" (I say unto thee)  
 42. "arise." And immediately the damsel arose,  
 and walked: for she was *of the age of* twelve  
 years.

\* Or, *restored thee.* † Gr. *sound.* ‡ Gr. *scourge.* § Gr. *Teacher.* || Gr. *seeth.* \*\* Gr. *taketh with him.*

41. Talitha.] In Syr. *ܬܠܝܬܐ* brew *ܬܠܝܬܐ* signifies *agna.*  
 signifies *recens fuit*, and in He-

CHAP. V. years. And they were amazed with great amazement. And he charged them strictly that no man should know it; and commanded that food should be given her.

CHAP. VI. I And he went out thence, and came to Nazareth, his own country; and his disciples follow him. And when the sabbath was come, he began to teach in the synagogue: and many as they heard him were amazed, saying; "Whence hath this man these things? and what wisdom is this which hath been given to him; and whence are such mighty works wrought by his hands?" 3 "Is not this the carpenter, the son of Mary; and the brother of James, and of Joseph, and of Judah, and of Simon? and are not his sisters here with us?" And he was unto them a cause of offending. But Jesus said unto them; 4 "A prophet is not without honour, except in his own country, and among his own kindred, 5 "and in his own house." And he † could not do any mighty work there, except that he put

N 2

his

\* Gr. *they were scandalized at him.* † Or, *would.* S. 127.

3. *The carpenter.*] "Since Christ is thus called by the people of Nazareth, among whom he grew up, I cannot dissent from those who report that Christ assisted Joseph in his occupation, and as Justin says, made ploughs and yokes. That the ancient Christians thought so appears from the reply of one, who, being contumeliously asked what the son of the carpenter was doing, answered, He is making a bier for Julian." Grotius. See on

Matth. xiii. 55.

The impartiality of the two evangelists should be observed by us; and their consciousness that nothing could derogate from the dignity of their Master.

5. *He could not do &c.*] He could not, with propriety and wisdom, perform any miracles among them because of their unworthiness. See Luke xvi. 2. 1 Cor. iii. 1. x. 21. 1 Kings xiii. 16.

CHAP. his hands upon a few sick, and cured *them*. And  
VI.

6 he wondered because of their unbelief.

7 And he went round about the towns, teaching.

8 And he calleth unto him the Twelve, and began  
to send them forth *by* two and two; and gave

9 them power *over* unclean spirits; and commanded  
them that they should take nothing for *their* jour-  
ney, except a staff only; no bag, no food, no

10 money in *their* purse; but *to be* shod with sandals:

11 "and put ye not on two coats." And he said  
unto them; "In what place soever ye enter into

"an house, there remain till ye depart from that

12 "place. And whosoever shall not receive you,

"nor hear you, when ye depart from that place,

"shake off the dust under your feet; for a testi-

13 "mony unto them." And they went out, and

14 preached that men should repent: and cast

out many demons, and anointed with oil many  
that were sick, and cured *them*.

15 And king Herod heard of *Jesus*, (for his name  
had become famous,) and he said; "John the

"Baptist is risen from the dead; and therefore

16 "mighty works are wrought by him." And

others said; "He is Elijah." And others said;

"He

11. *For a testimony unto them.*] As a testimony of their unbelief, and as a declaration that they are unworthy of commerce with you: an act which may lead them to reflection.

13. *Anointed with oil.*] Gro-  
tius says that it was an ancient

custom among the Hebrews, and that oil denoted ease and joy. It might also denote the unction of the Spirit. The cure was miraculous; and the reason of the rite, whatever it was, has now ceased.

CHAP. "He is a prophet, *even* as one of the prophets."

VI.

- 16 But when Herod heard *of him*, he said, \* "It is  
17 " [John] whom I beheaded: he is risen from  
18 " the dead." For this Herod had sent and ap-  
prehended John, and had bound *him* in prison,  
because of Herodias, his brother Philip's wife:  
19 for Herod had married her. For John had said  
to Herod; "It is not lawful for thee to have  
20 " thy brother's wife." Herodias therefore was  
greatly incensed against him, and would have  
21 killed him; but could not. For Herod reve-  
renced John, knowing that he was a righteous  
and holy man, and † regarded him; and did  
many things *after* having heard him, and heard  
22 him gladly. And a fit day being come, when  
Herod on his birth-day made a supper for his  
great men, and commanders, and chiefs of Ga-  
23 lilee; and the daughter of this Herodias having  
entered in, and danced, and pleased Herod and his  
guests; the king said to the damsel; "Ask of me  
24 " whatsoever thou wilt, and I will give *it* thee."  
And he swore unto her; "Whatsoever thou  
25 " shalt ask of me, I will give *it* thee, to the half  
" of my kingdom." And she went out, and said  
to her mother; "What shall I ask?" And she  
26 said; "The head of John the Baptist." And  
she immediately came in with haste to the king,  
and asked, saying; "I desire that thou straight-  
" way give me in a basin the head of John the  
" Baptist." And the king was much grieved;

*yet*

\* See MSS. † Or, *preserved*.

CHAP. VI. *yet* because of his oaths, and of his guests, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded *John* in the prison, and brought his head in a basin, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his dead body, and laid it in a sepulchre.

30 THEN the apostles gather themselves together unto Jesus; and told him all things, both what they had done, and what they had taught.  
 31 And he said unto them; "Come ye yourselves privately to a desert place, and rest a short time:" for many were coming and going, and they had  
 32 not leisure even to eat. And they departed into  
 33 a desert place by ship privately. And the multitudes saw them departing; \* and many knew him, and ran by land out of all the cities, and  
 34 came thither. And Jesus went out of the ship, and saw a great multitude, and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to  
 35 teach them many things. And when the day was  
 now

\* See MSS.

27. *An executioner.*] Varro explains the original word by, quem mittimus ante, ut respiciat quæ volumus. But the word is not confined to the no-

tion of a spy or sentinel: it also signifies a soldier or guard, and particularly such as were employed in beheading. See Wetstein.

CHAP. now far spent, his disciples came to him, and  
VI. say: "This is a desert place, and the day is

36 "now far spent. Send them away, that they  
"may go into the country and towns round about,  
"and buy for themselves [bread: for they have

37 "nothing to eat."] But he answered and said  
unto them; "Give Ye them *food* to eat." And  
they say unto him; "Shall we go and buy bread  
"for two hundred denarii, and give them to eat."

38 Then he saith unto them; "How many loaves  
"have ye? go [and] see." And when they

39 knew, they say; "Five, and two fishes." And  
he commanded them to make all \* place them-

40 selves in divisions upon the green grass. And  
they † placed themselves in ranges; by hun-

41 dreds and by fifties. And when he had taken the  
five loaves and the two fishes, he looked up to

heaven, and blessed, and brake the loaves, and  
gave *them* to his disciples that they might set

42 *them* all. And *they* all ate, and were filled. And  
43 they took up twelve panniers full of the frag-

44 ments, and of the fishes. And those that ate of  
the loaves were five thousand men.

45 And immediately he compelled his disciples  
to get into a ship, and to go before unto the

other

\* Gr. *recline*. Or, *lie down*. † Gr. *reclined*. Or, *lay down*.

39. *In divisions.*] In the Greek, *κλίσ* must be supplied. In many divisions. So in the original, Exod. viii. 14, *heaps* are many *heaps*.  
40. *In ranges.*] The Greek word denotes a square bed in a garden. In *multas quasi areolas*: i. e. *convivarum ordines*.

CHAP.  
VI.

- other side toward Bethsaida, while he sent away  
 46 the people. And when he had bidden *the people*  
 47 farewel, he went up a mountain to pray. And  
 when evening was come, the ship was in the  
 midst of the sea, and he *was* alone on the land.  
 48 And he saw them distressed in rowing; for the  
 wind was contrary to them; and about the fourth  
 watch of the night he cometh to them, walking  
 49 on the sea, and would have passed by them. But  
 when they saw him walking on the sea, they sup-  
 posed that it was an apparition, and cried out.  
 50 (For *they* all saw him, and were \* troubled.) And  
 immediately he talked with them and saith unto  
 them; "Take courage: It is I; be not afraid."  
 51 And he went up to them into the ship; and the  
 wind ceased: and they were [greatly] amazed in  
 52 themselves [beyond measure and wondered.] For  
 they considered not *the miracle* of the loaves: for  
 their heart was hardened.  
 53 And when they had passed over, they came to  
 the country of Gennesaret, and brought the ship  
 54 to land. And when they were come out of the  
 ship, *the people* immediately knew him again,  
 55 and ran through all the country round about,  
 and began to carry about on couches those who  
 were

\* Or, *affrighted*.

48. *And would have passed by* to address him. See also Obs.  
*them.*] See Luke xxiv. 28. 413.  
 Thus he gave the disciples time  
 55. ὅπου—ἐκεῖ. See the same  
 to view him distinctly and com-  
 plexionism, Rev. xii. 14.  
 posedly; and Peter, opportunity

CHAP. were diseased, where they heard that he was.

VI.  
56 And whithersoever he entered, into towns, or cities, or country, they laid the sick in the market-places, and *these* besought him that they might touch if it were but the border of his garment: and as many as touched it were cured.

CHAP.  
VII.

I THEN the Pharisees, and some of the scribes, who had come from Jerusalem, are gathered together unto him. And they saw some of his disciples eating bread with defiled (that is, with unwashen) hands. (For the Pharisees, and all the Jews, unless they wash *their* hands diligently, eat not, holding the tradition of *their* forefathers. 2 And *when they come* from the market-place, unless they \* wash *their hands* they eat not. And many other things there are, which they have received to hold, *as* the washings of cups, and of pots, and of brazen vessels, and of couches. 3 Then the Pharisees and the scribes ask him; " Why 4 " walk

\* Gr. *dip.*

1. *Who had come from Jerusalem.*] To observe the conduct of Jesus.

2. *And they saw.*] In the original *ἑωρα* is understood. See the use of the participle, Acts xxiv. 5. Rom. v. 11. ix. 28. xii. 9, 10, 11, 12, 17, 18. 2 Cor. v. 6, 12. vii. 5. 1 Theff. ii. 11.

*Defiled.*] The Pharisees and Scribes did not eat their food with *common* (that is, unclean or unwashen) hands, because they considered it as sanctified

by prayer and thanksgiving used before they partook of it. See Bishop Pearce.

3. *Diligently.*] I adopt the marginal rendering of the common version; and suppose the meaning to be, *with the fist* used in washing the palm of the hand.

4. *Couches.*] On which they reclined at meals. " These couches might be polluted by some one who reclined on them; and, if not washed, might defile others." Le Clerc.

- CHAP. VII. " walk not thy disciples according to the tradi-  
 tion of the elders ; but eat bread with defiled  
 hands ?" And he answered and said unto them ;  
 6 " Well hath Isaiah prophesied of you hypocrites,  
 " as it is written ; ' This people honoureth me  
 ' with *their* lips, but their heart is far from me.  
 7 ' But in vain do they worship me, teaching doc-  
 ' trines *which are* the commandments of men.'  
 8 " For ye lay aside the commandments of God,  
 " and hold the tradition of men ; as the washings  
 " of pots and of cups : and many other such  
 9 " like things ye do." He said also unto them ;  
 " Well do ye make void the commandment of  
 " God, that ye may keep your own tradition.  
 10 " For Moses said ; ' Honour thy father and thy  
 ' mother : ' and, ' He who curseth father or mo-  
 11 ' ther, let him surely die.' But Ye say ; ' If a  
 ' man shall say to *his* father or *his* mother, *It is*  
 ' Corban,' (that is a gift,) ' whereby thou  
 12 ' mightest be profited by me ; *it is well.*' " And  
 " ye suffer him not thenceforth to do aught for  
 13 " his father or his mother ; making the word of  
 " God of none effect through your tradition  
 " which ye deliver : and many such like things  
 14 " ye do." And when he had called unto him  
 all the multitude, he said unto them ; " Harken  
 " unto *me* every one of you, and understand.  
 15 " There is nothing from without a man which,  
 " entering into him, can defile him : but the  
 " things

11. *That is, a gift.*] The Corban. See v. 34.  
 evangelist explains the word —

- CHAP. VII. " things which proceed out of him, are they  
 16 " which defile a man. If any man have ears  
 17 " to hear, let him hear." And when he was  
 entered into an house from the multitude, his dis-  
 18 ciples asked him about that saying. And he saith  
 unto them ; " Are Ye also thus without under-  
 " standing ? Do ye not perceive that whatsoever  
 " thing from without entereth into a man, can-  
 19 " not defile him ? because it entereth not into his  
 " heart, but into the belly ; and goeth out into  
 20 " the vault, cleansing all food." And he said ;  
 " That which proceedeth out of a man, that  
 21 " defileth a man. For from within, out of the  
 " heart of men, proceed evil thoughts, adulte-  
 22 " ries, fornications, murders, thefts, covetous-  
 " nesses, malicioufness, deceit, impurity, an \* evil  
 " eye, evil-speaking, pride, † folly. All these  
 " evil things come from within, and defile a  
 " man."  
 24 And he arose, and departed thence into the  
 confines of Tyre and Sidon ; and entered into an  
 house,

\* Or, *envious*. † Or, *passion*.

16. The Coptic and 3 MSS. omit this verse ; which omission Mill approves of.

19. *Cleansing all food.* ] Leaving all kinds of food free from their grosser parts. MS. D. reads *καθαρίσας*, as if the clause had been a marginal annotation. " He declareth all food to be clean." Markland, in Bowyer, conjectures *καθαρίσας*, " which vault cleanseth." Mr.

Marsh, the learned translator of Michaelis's Introduction &c. confirms this conjecture from the Syr. " in secessum, qui purgat omnem escam." i. 458.

22. *Folly.* ] The Greek word seems to be used in opposition to *σωφροσύνη*, sober-mindedness ; and to denote mad ungoverned passion. Macknight gives it this sense.

- CHAP. house, and was desirous that no man should know  
 VII. *it*: but he could not be concealed. For a wo-  
 25 man, whose young daughter had an unclean spi-  
 rit, heard of him, and came and fell at his feet;  
 26 (now the woman was a \* gentile, a Syrophe-  
 nician by birth;) and besought him that he would  
 27 cast the demon out of her daughter. But Jesus  
 said unto her; "Let the children be filled first:  
 "for it is not right to take the children's bread,  
 28 "and cast *it* to the dogs." And she answered and  
 said unto him; "Truth, Sir: and yet the dogs  
 "under the table eat of the children's crumbs."  
 29 Then he said unto her; "For these words, de-  
 "part, the demon is gone out of thy daughter."  
 30 And when she was come to her house, she  
 found the demon gone out, and her daughter  
 lying on the bed.  
 31 And he departed from the borders of Tyre and  
 Sidon, and came again to the † lake of Galilee,  
 32 through the borders of Decapolis. And they  
 bring unto *Jesus* one that was deaf, and had an  
 impe-

\* Gr. *Greek*. † Gr. *sea*.

30. *Lying on the bed.*] *Decapolis.*] He may have passed  
 Composed, and probably sleep- the Jordan above the lake of  
 ing. Galilee.

31. *Through the borders of*

CHAP. VII.  
 33 impediment in his speech; and beseech *Jesus* to  
 34 put his hand upon him. And *Jesus* took him  
 apart from the multitude, and put his fingers into  
 his ears; and spat, and touched his tongue; and  
 when he had looked up to heaven, he \* sighed,  
 and saith to *the man*; " Ephphatha:" (that is,  
 35 " Be opened.") And immediately his ears were  
 opened, and the string of his tongue was loosed,  
 36 and he spake plainly. And *Jesus* charged them  
 that they should tell no man: but the more he  
 charged them, so much the more † abundantly  
 37 they published *it*; and were beyond measure  
 amazed, saying; " He doeth all things well;  
 " he maketh both the deaf to hear, and the dumb  
 " to speak."

CHAP. VIII.

I IN those days the multitude being very great,  
 and having nothing to eat, *Jesus* called to him  
 2 [his] disciples, and saith unto them; " I have  
 " compassion on the multitude, because they  
 " have now continued with me three days, and  
 3 " have nothing to eat. And if I send them hence  
 " fasting to their own houses, they will grow  
 " faint

\* Gr. *groaned*. † S. 21.

33. *And put his fingers into his ears.*] Every reader of the scriptures must have observed how much the easterns abounded in action.

*And spat.*] See c. viii. 23. John ix. 6. Perhaps our Lord designed to shew that he could command efficacy on whatever

means he chose to employ. See Doddridge.

34. *He sighed.*] In earnest mental prayer that the man might be restored. See Rom. viii. 26.

36. See a parallel form to *μαλλον περισσῆτατος*, Phil. i. 23.

- CHAP. VIII. faint on the way: for some of them come  
 4 from far. And his disciples answered him;  
 5 "Whence can any one satisfy these with bread  
 here in the desert?" And he asked them;  
 6 "How many loaves have ye?" And they said;  
 7 "Seven." And he commanded the multitude to  
 \* place themselves on the ground: and he took  
 the seven loaves, and gave thanks, and brake,  
 and gave the loaves to his disciples to set before  
 them; and they set them before the multitude.  
 8 And they had a few small fishes: and he blessed,  
 and commanded to set those also before them.  
 9 So they ate, and were satisfied: and the people  
 took up the remains of the fragments, seven bas-  
 10 kets. Now those that had eaten were about four  
 thousand: and he sent them away.  
 11 And immediately he entered into a ship with  
 his disciples, and came into the parts of Dalma-  
 12 nutha. And the Pharisees came forth, and be-  
 gan to dispute with him, seeking of him a sign  
 from heaven, trying him. And he sighed deeply  
 in his spirit, and saith; "Why doth this  
 generation seek after a sign? verily I say unto  
 you,

\* Gr. recline. Or, lie down.

7. *He blessed.*] See the MSS. Matth. xv. 39.  
 and versions which favour, ren-  
 dering, "he blessed them."

10. *Dalmanutha.*] Probably  
 a town near Magdala. See

12. *He sighed deeply.*] In  
 pity to their prejudices. Bishop  
 Pearce.

CHAP. VIII. " you, \* No sign shall be given to this genera-  
13 " tion." And he left them, and entered again  
[into the ship,] and departed to the other side.  
14 Now *the disciples* had forgotten to take bread;  
nor had they with them in the ship more than  
15 one loaf. And he charged them, saying; " Take  
" heed *and* beware of the leaven of the Pharisees,  
16 " and the leaven of Herod." And they reasoned  
among themselves, saying; " *It is* because we  
17 " have no bread." And Jesus knew *it*, and  
faith unto them; " Why reason ye because ye  
" have no bread? perceive ye not yet, nor un-  
" derstand? have ye your heart still hardened?  
18 " Having eyes, see ye not? and having ears,  
" hear ye not? and do ye not remember?  
19 " When I brake the five loaves among the five  
" thousand, how many panniers full of frag-  
" ments took ye up?" They say unto him;  
20 " Twelve." " And when the seven *loaves*  
" among the four thousand; how many baskets  
" filled with fragments took ye up?" And they  
21 said; " Seven." And he said unto them;  
" Why do ye not understand?"

Then

\* Gr. *If a sign &c.*

*No sign shall be given &c.*  
Ei is a form of solemn assevera-  
tion. Let me not live, if &c.  
Let not God favour me, if &c.  
I am not God, if &c. See  
Hebr. iii. 11. iv. 3. 2 Sam.  
iii. 35.

No such sign as they now  
require shall be given to this  
wicked race of men.

15. *Take heed and beware.*  
Some omit *opurs*. But compare  
Matth. xviii. 10. xxiv. 6.

*The leaven of Herod.*] The  
leaven of Herod Antiphas  
means the vices and dangerous  
opinions, which belonged to  
him and to his party. Some  
think that he adopted the noti-  
ons of the Sadducees.

CHAP.  
VIII.

22 Then \* he cometh to Bethsaida: and they  
bring unto him a blind man, and beseech him  
23 to touch him. And he took the blind man by  
the hand, and led him out of the town: and  
when he had † spitten on his eyes, and put his  
hands upon him, he asked him if he saw any  
24 thing. And he looked up, and said; " I see  
25 " men, as trees, walking." After that *Jesus* put  
*his* hands again upon his eyes, and made him  
look up: and he was restored, and saw every  
26 ‡ man clearly. And *Jesus* sent him away to his  
house, saying; " Neither go into the town, nor  
" tell any in the town."

27 Then *Jesus* and his disciples departed to the  
towns of Cesarea, *in the dominion* of Philip: and  
on the way he asked his disciples, saying unto  
28 them; " Whom do men say that I am? And  
they answered; " John the Baptist: but some  
" *say* Elijah: and others, one of the prophets."  
29 Then he saith unto them; " But whom say Ye  
" that I am?" And Peter answered and saith  
30 unto him; " Thou art the Christ." And he  
strictly charged them that they should tell no man  
of him.

31 And he began to teach them, that the Son of  
man must suffer many things, and be rejected  
by

\* Or, *they came*, MSS. † S. 65. ‡ Or, *thing*, MSS.

24. *As trees.*] Indistinctly,  
not discerning their form.

CHAP. VIII. by the elders and chief-priests and scribes, and be killed, and within three days rise again. And

32 he spake \* those words plainly. Then Peter

33 took him aside, and began to reprove him. But when he had turned about, and looked on his disciples, he reproveth Peter, saying; "Get thee be-

"hind me, † *Thou* adversary: for thou regardest  
"not the things ‡ *which are* of God, but the

34 "things § *which are* of men." And when he had called unto him the multitude and his disciples, he said unto them; "Whosoever desireth

"to || come after me, let him deny himself,

35 "and take up his cross, and follow me. For

"whosoever desireth to save his life, shall lose

"it; but whosoever shall lose his life for my

"sake and that of the gospel, he shall save it.

36 "For what will it profit a man, if he shall

"gain the whole world and forfeit his own life?

37 "Or what would a man give in \*\* exchange for

38 "his life? For whosoever shall be ashamed of

"me, and of my words, in this adulterous and

"sinful generation; of him the Son of man also

CHAP. IX. "shall be ashamed, when he cometh in the glory

I "of his Father, with the holy angels." He

said also unto them; "Verily I say unto you,

"there are some of those who stand here, who

Vol. I. O "shall

\* Or, *the matter*, c. ix. 13. † Syr. *Satan*. ‡ Or, *which concern*. § Or, *which concern*. || Gr. *follow*. \*\* Or, *as a ransom*.

38. He can entertain no future hope, as a compensation. For &c.

CHAP. " shall not taste of death, till they have seen the  
IX. " kingdom of God come with power."

2 And after six days, Jesus taketh with him  
Peter, and James, and John, and bringeth them  
up an high mountain apart by themselves: and  
3 he was transfigured before them; and his gar-  
ments became shining, very white [as snow;]  
4 so as no fuller upon earth can whiten. And  
Elijah and Moses appeared unto them; and were  
5 talking with Jesus. Then Peter spake and saith  
to Jesus; " \* Master, it is good for us to be  
" here: and let us make three † tabernacles;  
" one for thee, and one for Moses, and one for  
6 " Elijah." For he knew not what to say; for  
7 they were much afraid. And a cloud appeared,  
overshadowing them: and a voice came out  
of the cloud; " This is my beloved Son: hear  
8 " ye him." And when they had quickly looked  
round about, they saw no man any more; but  
Jesus only with themselves.

9 And as they were coming down from the moun-  
tain, he commanded them that they should tell  
no man what things they had seen, until the Son  
10 of man rose again from the dead. And they kept  
the matter with themselves, reasoning one with  
another ‡ what rising again from the dead could  
11 mean. And they asked him, saying; " Why  
" say

\* Or, *my master*. † Or, *tents*. ‡ Or, *what " until he  
rose again from the dead" could mean.* MSS.

11. *Why say &c.*] A like Bower, 4to. : and observe that  
Greek form occurs v. 28: *ἵνα*  
or *ὅ, τι*, being equivalent to explanatory, here and v. 28.  
*διὰ, δι' ὅ, τι.* See Markland in

CHAP. "say the scribes that Elijah must first come?"

IX.

12 And he answered and said unto them; "Elijah indeed cometh first, and restoreth all things;" and how it is written of the Son of man, that he must suffer many things, and be  
13 set at nought. "But I say unto you, both that  
"Elijah is come, and *that men* have done unto  
"him whatsoever they chose; as it is written  
"of him."

14 And when he came to *his* disciples, he saw a great multitude about them, and the scribes disputing with them. And immediately all the  
15 multitude, when they beheld him, were greatly astonished; and, running to him, saluted him.

16 And he asked them; "About what dispute ye  
17 "among yourselves?" And one of the multitude answered and said; "Master, I have brought  
"unto thee my son, who hath a dumb spirit;  
18 "and whensoever it seizeth him, it dasheth  
"him on the ground; and he foameth, and  
"grindeth [his] teeth, and wasteth away: and I  
"spake to thy disciples, that they might cast  
19 "it out; but they could not." Then *Jesus* an-

O 2

swered

12. *And how it is written.*] Then he proceeded to say how it is written &c. See like transitions c. xi. 32. Luke v.

14. Acts i. 4.

Our Lord humbly mentions his future sufferings immediately after his glorious transfiguration.

15. *Were greatly astonished.*]

At the rays of glory which still remained on his countenance. Compare Exod. xxxiv. 29, 30. Whitby. Doddridge.

18, 20, 22. Hammond remarks that the man's disease was directly the falling sickness, and that we have a clear description of the epilepsy.

CHAP. IX. answered them, and saith; "O unbelieving gene-

"ration, how long shall I be with you? how  
"long shall I endure you? bring him unto me."

20 And they brought him unto *Jesus*: and when he  
saw *Jesus*, immediately the spirit convulsed him;  
and he fell on the ground, and wallowed, foam-

21 ing. And *Jesus* asked his father; "How long  
"is it since this hath befallen him?" And he

22 said, \* "From his childhood. And often it hath  
"cast him into the fire, and into the waters, to  
"destroy him: but if thou canst do any thing,

23 "have compassion on us, and help us." And *Jesus*  
said unto him; "If thou † canst [believe,] all  
"things *are* possible to him who believeth."

24 And immediately the father of the child cried  
out, and said with tears; "I believe: help mine

25 "unbelief." Now when *Jesus* saw that the mul-  
titude was running together, he rebuked the un-  
clean spirit, saying unto it; "*Thou* dumb and

"deaf spirit, I command thee; Come out of  
26 "him, and enter no more into him." And *the*  
*spirit* cried out, and convulsed [him] much, and

came out of him: and he was as one dead; so  
27 that many said, "He is dead." But *Jesus* took  
him

\* S. 79. † "If thou canst?" All &c. MSS.

23. If, with some, we omit  
*πιστεύου*, the sense is: Why dost  
thou say, "If thou canst?"  
expressing a doubt of my power.  
The greatest miracles will be  
wrought for those who rely on  
that. T. vacat, & indicat id  
quod dictum est; ut Luc. i. 62.  
ix. 46. xxii. 2, 4, 23, 24, 37.

L. de Dieu. Krebsius.

25. *I command thee.*] In op-  
position to the disciples: v. 18.

*Enter no more into him.*] He  
graciously assured the father that  
his son's disorder should not re-  
turn at its annual periods. See  
Farmer on Demoniacs: p.

124.

CHAP. him by the hand and raised him up ; and he arose.

IX.

28 And when *Jesus* was come into an house, his disciples asked him privately ; “ Why could not

29 “ We cast him out ? ” And he said unto them ;  
“ This kind of *demons* can come out by nothing  
“ but by prayer and fasting.”

30 And they departed thence, and passed through  
Galilee, and he was unwilling that any man  
31 should know *it*. For he taught his disciples, and  
said unto them ; “ The Son of man is *about to be*

“ delivered up into the hands of men ; and they  
“ will kill him ; and, after he is killed, he  
32 “ will rise again the third day.” But they under-  
stood not that matter ; and were afraid to ask  
him.

33 And he came to Capernaum : and, being in an  
house, he asked them ; “ What was it about  
“ which ye disputed among yourselves on the

34 “ way ? ” But they kept silence : for on the way  
they had disputed among themselves, who *should*  
35 *be* greatest. And he sat down, and called the  
twelve, and said unto them ; “ If any man de-

“ fire to be first, he must be last of all, and \* a  
36 “ servant of all.” And he took a little child and  
set him in the midst of them : and, when he had  
taken

\* Or, *attendant on*.

30, 31. He chose to conceal himself. For his thoughts and discourse were on his sufferings ; to pursue which reflections and instructions he desired leisure and privacy.

CHAP. IX. taken him in his arms, he said unto them;

37 "Whosoever shall receive one of such little children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him who sent me."

38 Then John spake to Jesus, saying; "Master, we saw one casting out demons in thy name,

39 "and we forbad him." But Jesus said; "Forbid him not: for there is none who shall do a mighty work in my name, who can soon speak

40 "evil of me. For he that is not against you,

41 "is for you. For whosoever shall give you a cup of water to drink in my name, because ye are

42 "Christ's, verily I say unto you, he shall by no

43 "means lose his reward. And whosoever shall cause one of *these* little ones, who believe in

44 "me, to offend, it is better for him that a millstone were put about his neck, and that he

45 "were cast into the sea. And if thine hand cause thee to offend, cut it off: it is better

46 "for thee to enter maimed into life, than having two

37. *Receiveth not me, but, &c.*] Not me only, but &c. or, not so much me, as &c. See Bishop Pearce on John xii.

44.

38—40. John here puts a case not included in v. 37, of one who did not receive Jesus.

40. See Matth. xii. 30. Proverbs, used opposite ways, are true, according to the subject of which they are asserted. Grotius. "Such a conduct is

a furtherance of the gospel, when it is compared with the enmity of Herod and of the Jewish rulers."

41. For he that is not against you, so far as to give you a cup of cold water only, &c.

*In my name.*] The true reading is *in nomine*. Compare Acts v. 41. 3 John 7.

*Because ye are Christ's.*] These words bear the appearance of a gloss on the foregoing clause.

CHAP. IX. "two hands, to go into hell, [into the unquench-  
 44 "able fire;] where their worm dieth not, and  
 45 "the fire is not quenched. And if thy foot  
 "cause thee to offend, cut it off: it is better for  
 "thee to enter into life lame, than having two  
 "feet, to be cast into hell, [into the unquench-  
 46 "able fire;] where their worm dieth not, and  
 47 "the fire is not quenched. And if thine eye  
 "cause thee to offend, pluck it out: it is better  
 "for thee to enter into the kingdom of God  
 "with one eye, than having two eyes, to be  
 48 "cast into hell-fire; where their worm dieth  
 49 "not, and the fire is not quenched. For every  
 "one shall be salted with fire: and every sacri-  
 50 "fice shall be salted with salt. Salt is good:  
 "but if the salt have lost it's saltness, where-  
 "with will ye season it? Have salt in yourselves;  
 "and be at peace one with another."

CHAP. X.

I AND he arose thence, and cometh into the borders of Judea, by the further side of Jordan :  
 and

44. In the valley of Hinnom the worm died when its food failed; and the pile on which human sacrifices were burnt to Moloch was often extinguished.

*Their worm.*] The worm of those who go into it, v. 43; who are cast into it, v. 45.

Erasmus says that their worm is the remorse of their conscience; and their fire, the torture of their mind.

49. For every one, thus sentenced, shall be, as it were,

salted with fire; as every acceptable sacrifice shall be salted, not literally, as the law requires, Lev. ii. 13, but figuratively, with the salt of divine assistance and instruction.

50. *Have salt in yourselves.*] Salt, from its peculiar usefulness among the Jews, who inhabited a hot climate, in preserving food from hasty corruption, was an emblem of virtue and knowledge, by which the mind is purified. See Col. iv. 6.

CHAP. X. and the multitudes resort to him again: and, as  
 2 he was wont, he taught them again. And the  
 3 Pharisees came near, and asked him; "Is it law-  
 4 ful for a man to put away his wife?" trying  
 5 him. And he answered and said unto them;  
 6 "What did Moses command you?" And they  
 7 said; "Moses suffered *us* to write a bill of di-  
 8 vorcement, and to put *her* away." And Jesus  
 9 answered and said unto them; "For the \* per-  
 10 verseness of your heart he wrote you this pre-  
 11 cept. But from the beginning of the creation  
 12 God made them a male and a female. \* For  
 13 this *cause* a man will leave his father and mo-  
 14 ther, and cleave to his wife; and they two will  
 15 be one flesh." "So that they are no more two;  
 16 but one flesh. What therefore God hath  
 17 joined together, let not man put asunder."  
 18 And in an house his disciples asked him again  
 19 of the same *matter*. And he saith unto them;  
 20 "Whosoever shall put away his wife, and shall  
 21 marry another, committeth adultery against  
 22 her. And if a woman shall put away her  
 23 husband, and shall be married to another, she  
 24 committeth adultery."  
 25 And *some* brought little children to him, that  
 he might touch them: and *his* disciples rebuked  
 26 those who brought *them*. But when Jesus saw  
 it,

\* Gr. *hardness*.

[12. And if a woman, &c.] appears from Josephus that they  
 Though the law is silent on di- sometimes occurred. See Dod-  
 vorces of this nature, yet it bridge and Bishop Pearce.

CHAP. *it*, he was moved with indignation, and said unto  
 X. them; "Suffer the little children to come unto  
 "me, [and] forbid them not: for of such-like  
 15 "is the kingdom of God. Verily I say unto  
 "you, Whosoever shall not receive the king-  
 "dom of God as a little child, he can by no  
 16 "means enter therein." And he took them in  
 his arms, put his hands on them, and blessed  
 them.  
 17 And as he went forth into the way, one ran,  
 and kneeled down to him, and asked him; "Good  
 "Master, what shall I do that I may inherit  
 18 "everlasting life?" And Jesus said unto him;  
 "Why callest thou Me good? *there is none good,*  
 19 "but one, *that is* God. Thou knowest the  
 "commandments; 'Do not commit adultery;  
 'Do no murder; Do not steal; Do not bear  
 'false witness; Defraud not; Honour thy father  
 20 'and mother.' And he answered and said unto  
 him; " \* Master, all these things I have kept  
 21 "from my youth." Then Jesus looked on him,  
 and loved him, and said unto him; "One thing  
 "thou wantest: go, sell whatsoever thou hast,  
 "and give to [the] poor, and thou shalt have  
 "treasure in heaven: and come, [take up the  
 22 "cross, and] follow me." And he was sad at  
 those words, and went away sorrowful: for he  
 23 had great possessions. And Jesus looked round  
 about,

\* Gr. *Teacher*.

15. *As a little child.*] See on the authorities for omitting it.  
 Matth. xix. 14. 21. *Loved him.*] Adspiciebat

19. *Defraud not.*] This clause eum cum voluptate quadam et  
 is a gloss on "Do not steal." See studio. Kypke.

- CHAP. about, and faith to his disciples; "With what  
X.  
24 " difficulty will those that have riches enter into  
" the kingdom of God!" And the disciples  
were astonished at his words. But Jesus spake  
again, and faith unto them; "Children, how  
" difficult is it for those who trust in riches to  
25 " enter into the kingdom of God! It is easier  
" that a camel should go through the eye of a  
" needle, than that a rich man should enter into  
26 " the kingdom of God." And they were ex-  
ceedingly amazed, saying among themselves;  
27 " Who then can be saved?" And Jesus looked  
on them, and faith; "With men *it is* impossi-  
" ble, but not with God: for with God all  
28 " things are possible." Peter began to say unto  
him; "Lo, We have left all, and have followed  
29 " thee." Jesus answered and said; "Verily I  
" say unto you, There is no man that hath left  
" house, or brethren, or sisters, or father, or  
" mother, or wife, or children, or lands, for my  
30 " sake and for the sake of the gospel; but he  
" shall receive an hundred-fold now in this time,  
" houses, and brethren, and sisters, and mothers,  
" and children, and lands, with persecutions;  
31 " and in the world to come everlasting life. But  
" many *that are* first will be last; and the last  
" first."

And

24. *For those who trust in sisters, and mothers, and children, riches.]* The interpretation of *and lands, with persecutions.]* Or, the passage is made clear by as some read, *after persecution.* these words, which are peculiar Bishop Pearce, and Dr. Owen, to St. Mark. consider these words as a gloss,

30. *Houses, and brethren, and* See my Obs. 4to. p. 259.

CHAP.  
X.

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were astonished; and as they followed, were afraid. And he again took unto him the twelve, and began to tell them the things which were about to befall him: "Behold, we are going up to Jerusalem; and  
33 " the Son of man will be delivered up to the  
" chief priests, and to the scribes; and they  
" will condemn him to death, and will deliver  
34 " him up to the gentiles: and these will deride  
" him, and will scourge him, and will spit on  
" him, and will kill him: and the third day he  
" will rise again."

35 And James and John, the sons of Zebedee, come to him, saying; " \*Master, we desire that  
" thou wouldest do for us whatsoever we shall  
36 " ask." And he said unto them; " What desire  
37 " ye that I should do for you?" Then they said  
unto him; " Grant unto us that we may sit, one  
" on thy right hand, and the other on thy left  
38 " hand, in thy glory." But Jesus said unto  
them; " Ye know not what ye ask: can ye  
" drink of the cup which I *am to* drink of? and  
" be baptized with the baptism which I *am to be*  
39 " baptized with?" And they said unto him;  
" We can." And Jesus said unto them; " Ye  
" will

\* Gr. Teacher.

32. *And they were astonished,* had formerly experienced in  
[&c.] The astonishment and Jerusalem. John vii. 45. viii.  
fear of the disciples arose from 40, 59.  
the danger which their Master

CHAP. X. " will drink indeed of the cup which I *am* to  
 40 " drink of; and will be baptized with the bap-  
 41 " tism with which I *am to be* baptized: but to  
 " sit on my right hand, and on *my* left hand, is  
 " not mine to give, but to those for whom it is  
 41 " prepared." And when the ten heard *it*, they  
 began to be moved with indignation against James  
 42 and John. But Jesus called them to him, and  
 saith unto them; " Ye know that those who  
 " seem worthy to rule over the gentiles have do-  
 " minion over them; and their great ones exer-  
 43 " cise authority upon them. But it shall not be so  
 " among you: but whosoever desireth to be great  
 44 " among you, must be your \* servant: and  
 " whosoever desireth to be chief of you, must be  
 45 " the slave of all. For even the Son of man came  
 " not to be † served, but to ‡ serve; and to  
 " give his life a ransom for § many."  
 46 And they come to Jericho: and as he was go-  
 ing out of Jericho, with his disciples and a great  
 multitude, blind Bartimeus, *that is*, the son of  
 47 Timeus, sat by the way-side, begging. And  
 when he heard that it was Jesus || of Nazareth,  
 he began to cry out, and to say; " Jesus, *thou*  
 48 " son of David, have pity on me." And  
 many rebuked him, that he might keep silence:  
 but

\* Or, attendant. † Or, attended on. ‡ Or, attend. § That  
 is, all. || Gr. the Nazorean.

42. *Who seem worthy to rule.*] *Δουλοῖς* is often redundant; and  
 therefore some render, "those  
 who rule."

46. *The son of Timeus.*] St.  
 Mark explains Bartimeus. But  
 Syr. Ar. Perf. read "Timeus,  
 the son of Timeus."

CHAP. but he cried out much more; "*Thou* son of  
 X. "David, have pity on me." And Jesus stood  
 49 still, and commanded him to be called; and they  
 call the blind man, saying unto him; "Be of  
 50 "good courage, rise; he calleth thee." And  
 he cast away his mantle, and rose up, and came  
 51 to Jesus. And Jesus spake and saith unto him;  
 "What desirest thou that I should do unto thee?"  
 Then the blind man said unto him; "\*Master,  
 52 "that I may receive my sight." And Jesus said  
 unto him; "Depart; thy faith hath restored  
 "thee." And immediately he received his sight,  
 and followed *Jesus* in the way.

CHAP.  
 XI.

I AND when they draw near to Jerusalem, to  
 Bethphagé, and Bethany, at the mount of Olives,  
 2 he sendeth two of his disciples, and saith unto  
 them; "Go into the town over-against you:  
 "and immediately as ye enter into it, ye will  
 "find a colt tied, whereon no man ever sat:  
 3 "loose it, and bring *it to me*. And if any  
 "one say unto you, 'Why do ye this?' say,  
 'The Master hath need of it:' and immediately  
 4 "he will send it hither." And they went away,  
 and found a colt tied by a door without, in a  
 place where two ways met; and they loose it.  
 5 And some of those who stood there said unto  
 6 them; "What do ye, loosing the colt?" And  
 they said to *the men* as Jesus had commanded; and  
 7 *the men* † sent them away. And they brought  
 the

\* Or, *My Master*. † Or, *suffered them*. C. xiv. 6.

CHAP. XI. the colt to Jesus, and cast their mantles on it:  
 8 and he sat on it. And many spread their mantles  
 in the way: and others cut down boughs off the  
 9 trees, and strewed *them* in the way. And those  
 who went before, and those who followed, cried  
 out, saying; “ \*SAVE NOW: Blessed *be* he who  
 10 “ cometh in the name of the Lord. Blessed *be*  
 “ the kingdom of our father David, which cometh  
 “ [in the name of the Lord:] “ † SAVE NOW  
 11 “ in the highest *heavens*.” And [Jesus] entered  
 into Jerusalem, and into the temple: and when  
 he had looked round about upon all things, and  
 the evening was now come, he went out to Be-  
 thany with the Twelve.

12 And when they were come from Bethany on  
 13 the morrow, he was hungry. And when he saw  
 a fig-tree at a distance, having leaves, he came,  
 if perhaps he might find any thing upon it; (but  
 when he came to it, he found nothing but leaves;)   
 for the season of *gathering* of figs was not come.  
 14 And Jesus spake and said unto it; “ Let no man  
 “ eat fruit of thee hereafter for ever.” And his  
 disciples heard *it*.

15 And they come to Jerusalem: and Jesus went  
 into the temple, and began to drive out those  
 who sold and bought in the temple: and he  
 overthrew

\* Syr. *Hofanna*. † Syr. *Hofanna*.

13. *At a distance.*] At a moderate distance. See on Matth. viii. 30. and the note in Servius, and ed. Delph. on *Æn.* x. 835.

*For the season of gathering figs was not come.*] This is

a reason why figs might be expected: at least unripe ones, which might serve to allay hunger. See a like trajection, c. xvi. 4.

CHAP. XI. overthrew the tables of the money-changers, and  
 16 the seats of those who sold doves; and would not  
 suffer that any man should carry a vessel through  
 17 the temple. And he taught, saying unto them;  
 "Is it not written, 'My house shall be called  
 'an house of prayer for all the nations?' but ye  
 18 "have made it a den of robbers." And the  
 scribes and the chief-priests heard *it*, and sought  
 how they might destroy him: for they feared  
 him, because all the multitude was amazed at his  
 19 doctrine. And when evening was come, he went  
 out of the city.  
 20 And in the morning, as they passed by, they  
 saw the fig-tree withered away from the roots.  
 21 And Peter remembered, and saith unto him;  
 " \* Master, behold, the fig-tree which thou  
 22 "† didst devote hath withered away." And  
 Jesus answered, and saith unto them; "Have  
 23 "faith in God. For verily I say unto you,  
 "Whosoever shall say to this mountain, 'Be  
 'thou removed, and be thou cast into the sea;  
 "and shall not doubt in his heart, but shall be-  
 "lieve that what he saith will come to pass; he  
 24 "shall have whatsoever he saith. Concerning  
 "this matter I say unto you, All things what-  
 "soever ye ask when ye pray, believe that ye  
 "will

\* Or, *My Master.* † Or, *devoted by thee.*

22. *In God.*] Or, toward Raphelius in loc.  
 God. See Matth. xxiv. 12. 24. *Concerning this matter.*  
 Acts iii. 16. 1 Cor. xv. 15. 2 See c. xii. 24. Rom. v. 12.  
 Cor. i. 12. Rom. iii. 22, 26. The Hebrew לך has this sense.  
 Gal. ii. 16, 20. iii. 22. Eph. See Nold.  
 iii. 12. Phil. iii. 9. See also

CHAP. " \* will receive them, and ye shall have them.  
XI.

25 " And when ye † stand praying, forgive, if ye  
" have aught against any : that your Father also  
" who is in heaven may forgive you your offen-  
26 " ces. But if Ye do not forgive, neither will  
" your Father who is in heaven forgive your  
" offences."

27 And they come again to Jerusalem : and as he  
was walking in the temple, there come unto him  
the chief-priests, and the scribes, and the elders ;  
28 and say unto him ; " By what authority doest  
" thou these things ? and who gave thee this  
29 " authority to do these things ?" And Jesus an-  
swered and said unto them ; " I also will ask you  
" one question ; and answer me, and I will tell  
30 " you by what authority I do these things. Was  
" the baptism of John from heaven, or from  
31 " men ? answer me." And they reasoned among  
themselves, saying ; " If we say, ' From heaven ;'  
" he will say, ' Why then did ye not believe  
32 " him ?' But [if] we say, ' From men ;' they  
feared the people : for all men accounted John to  
be a prophet indeed. And they answered and  
33 say unto Jesus ; " We know not." And Jesus  
answered, and saith unto them ; " Neither do I  
" tell you by what authority I do these things."

And

\* S. 142. † Or, are. See S. 128.

32. *They feared, &c.*] See on  
c. ix. 12.

CHAP.  
XII.

- I And he began to say unto them in parables ;  
 “ A *certain* man planted a vineyard, and put an  
 “ hedge about it, and digged a wine-vat, and  
 “ built a tower, and let it out to husbandmen,  
 2 “ and went into another country. And at the  
 “ season he sent to the husbandmen a \* servant,  
 “ that he might receive from the husbandmen of  
 3 “ the fruit of the vineyard. But they took *him*,  
 4 “ and beat him, and sent him away empty. And  
 “ again he sent unto them another † servant :  
 “ and at him they cast stones, and wounded *him*  
 “ in the head, and sent *him* away shamefully  
 5 “ treated. And he sent another ; and him they  
 “ killed, and many other ; beating some, and  
 6 “ killing some. ‡ Now having still one son, be-  
 “ loved by him, he sent him also last unto them,  
 7 “ saying ; ‘ They will reverence my son.’ But  
 “ those husbandmen said among themselves ;  
 “ This is the heir ; come, let us kill him, and  
 8 “ the inheritance will be our’s.’ So they took  
 “ him, and killed *him*, and cast *him* out of the  
 9 “ vineyard. What therefore will the owner of  
 “ the vineyard do ? he will come and destroy the  
 “ husbandmen, and will give the vineyard to  
 “ others.

VOL. I.

P

“ Have

\* Or, *slave*. † Or, *slave*. ‡ See S. 74.

4. *Wounded him in the head.*] So γαστήρι, to wound in the belly. Calaubon. Albert.

5. Ed. Basil 1538, and ed. R. Steph. 1550, use this punctuation. But most editions

place a colon ‘at ἀνίσταται.—“ and him they killed: and then he sent many others ; whom they treated in like manner, beating &c.” See Syr. Le Clerc, Diodati, and L’Enfant.

CHAP.  
XII.

- 10 "Have ye not read even this *part of scripture* ?  
"The stone which the builders rejected, is be-  
11 "come the head *stone* of the corner. This is the  
"Lord's doing ; and it is wonderful in our eyes."  
12 And they sought to apprehend him, but feared  
the people ; for they knew that he had spoken  
the parable against them : and they left him, and  
departed.
- 13 Then they send unto him some of the Pharisees,  
and of the Herodians, to catch him in *his* dis-  
14 course. And when they were come, they say unto  
him : "Master, we know that thou art true, and  
"carest not for any man : for thou regardest not  
"the person of men, but teachest the way of  
"God truly : Is it lawful to give tribute unto  
15 "Cesar, or not ? shall we give, or shall we not  
"give ?" But he, knowing their hypocrisy,  
said unto them ; "Why do ye try me ? bring me  
16 "a denarius, that I may see *it*." And they  
brought *it* : and he saith unto them ; "Whose  
"is this image and inscription ?" And they said  
17 unto him ; "Cesars." And Jesus answered, and  
said unto them ; "Render unto Cesar the things  
"which are Cesar's, and unto God the things  
"which are God's." And they wondered at  
him.
- 18 Then the Sadducees come unto him, who say  
that there is no resurrection ; and they asked him,  
19 saying ; " \* Master, Moses hath written unto us ;  
"If

\* Gr. Teacher.

- CHAP. XII. " If a man's brother die, and leave behind *him* a  
 " wife, but leave no children, that his brother  
 " should take his wife, and raise up offspring to  
 20 " his brother. *Now* there were seven brethren :  
 " and the first took a wife, and, dying, left no  
 21 " offspring. And the second took her, and died,  
 " neither left he any offspring : and the third in  
 22 " like manner : so the seven had her, and left no  
 " offspring : last of all the woman also died.  
 23 " \* When therefore they shall rise again at the  
 " resurrection, whose wife of them will she be ?  
 24 " for the seven had her *as their* wife." Then Je-  
 " sus answered, and said unto them ; " Do ye  
 " not err concerning this matter, not knowing  
 25 " the scriptures, nor the power of God ? For  
 " when *persons* rise again from the dead, they  
 " neither marry, nor are given in marriage : but  
 26 " are as the angels *that are* in heaven. And con-  
 " cerning the dead, that they rise, have ye not  
 " read in the book of Moses, how at the bush  
 " God spake unto him, saying ; ' I *am* the God  
 " of Abraham, and the God of Isaac, and the  
 27 " God of Jacob ?' He is not the God of the  
 " dead, but of the living. Ye therefore greatly  
 " err."  
 28 Then one of the scribes came near, and, hav-  
 ing heard them reasoning together, and perceiving  
 that *Jesus* had answered them well, asked him ;

P 2

" Which

\* *In the resurrection, whose wife, &c. MSS.*

CHAP. XII. "Which is the first commandment of all?"

- 29 And Jesus answered him; "The first commandment of all *is*; 'Hear, O Israel; The Lord  
30 'our God is one Lord: and thou shalt love the  
'Lord thy God with all thine heart, and with  
'all thy soul, and with all thy mind, and with  
'all thy strength.' This is the first command-  
31 "ment. And the second *is* like it; 'Thou  
'shalt love thy neighbour as thyself.' There is  
"none other commandment greater than these."  
32 And the scribe said unto him; "In truth,  
"Master, thou hast said well: for there is one  
"God; and there is none other but he: and  
"to love him with all the heart, and with all  
"the understanding, and with all the soul, and  
33 "with all the strength, and to love *his* neigh-  
"bour as himself, is more than all whole burnt-  
34 "offerings and sacrifices." And when Jesus saw  
that he answered wisely, he said unto him;  
"Thou art not far from the kingdom of God."  
And no man after that durst ask him *any* further  
question.  
35 Then Jesus spake and said, while he taught in  
the temple; "How say the scribes that Christ is  
36 "the son of David? For David himself said by  
"the

29. Gulletius, Dr. Clarke, Matth. xxii. 39.  
and the author of Ben Morde-  
cai, render, "Jehovah, is one."

30 *And with all thy mind.*] See the authorities for omitting this clause. See also the note on Matth. xxii. 37. The clause is omitted vers. Syr. Hieros. Adler. p. 176.

31. *Is like it.*] See the authorities for reading *αὐτῷ*, as

32. In the Greek, *ἐν ἀληθείᾳ* should be placed between commas.

*For there is one God.*] If we omit *οὗτος*, for which omission see the authorities, we must render, "for he is one." that is, "he is one Lord:" or, "Jehovah is one."

- CHAP. XII. " the holy Spirit ; ' Jehovah saith unto my  
 37 ' Lord, Sit thou on my right hand, till I make  
 " thine enemies thy footstool.' David therefore  
 " himself calleth him Lord : how is he *then*  
 " his son ?" And the multitude of the people  
 heard him gladly.
- 38 Then he said unto them in his teaching ; " Be-  
 " ware of the scribes, who like to walk in robes,  
 39 " and salutations in the market-places, and *like* the  
 " chief seats in the synagogues, and the chief  
 40 " places at feasts : who devour the families of  
 " widows, and for a shew make long prayers :  
 " these will receive an heavier condemnation."
- 41 And Jesus sat over-against the treasury, and be-  
 held how the multitude cast money into the trea-  
 sury : and many *that were* rich cast in much.
- 42 And a certain poor widow came, and cast in two  
 43 mites, which make a farthing. And he called  
 unto him his disciples, and said unto them ;  
 " Verily I say unto you, that this poor widow  
 " hath cast in more than all who have cast into  
 44 " the treasury. For all *they* cast in from their  
 " abundance : but she from her want cast in all  
 " which she had, *even* all her substance."

And

40 *Who devour.*] After *καταδύω* we must supply *sist.*  
 Knatchbull.

*The families of widows.*] Their substance. See Kypke on Matth. xxiii. 14.

*For a shew.*] For the sake of outward appearance ; and

not with sincere piety.

41. *Into the treasury.*] A chest was placed in one of the chambers of the temple, to receive the gifts of the people. Compare 2 Kings xii. 9 : John viii. 20 : and see Bishop Pearce.

CHAP.  
XIII.

- 1 And as he was going out of the temple, one of his disciples saith unto him ; \* “ Master, see “ what kind of stones, and what kind of build-  
 2 “ ings *are here.*” And Jesus answered, and said unto him ; “ Seest thou these great buildings ? “ there will not be left one stone upon another, “ which will not be thrown down.”  
 3 And as he was sitting upon the mount of Olives, over-against the temple, Peter, and James, and John, and Andrew, asked him privately ;  
 4 “ Tell us, when will these things be ? and what “ *will be* the sign when all these things are about  
 5 “ to be accomplished ?” And Jesus answered them, and began to say ; “ Take heed that no  
 6 “ *man* deceive you : For many will come in my “ name, saying, ‘ I am *the Christ* ;’ and will de-  
 7 “ ceive many. But when ye shall hear of wars, “ and rumours of wars, be not troubled : for “ *these things* must come to pass ; but the end  
 8 “ *will not be* yet. For nation will rise against “ nation, and kingdom against kingdom : and “ there will be earthquakes in *many* places, and “ there will be famines and tumults. These  
 9 “ things *are* the beginnings of sorrows. But “ take ye heed to yourselves ; for *men* will deli-  
 “ ver

\* Gr. Teacher.

1. *Stones.*] Josephus says that some of those used by Herod were twenty five cubits long, eight high, and twelve broad.

Ant. xv. xi. 3.

9. *Take ye heed to yourselves.*] See the Greek, 2 John 8.

- CHAP. " ver you up to councils ; and ye will be beaten  
 XIII. " in the synagogues, and ye will be brought be-  
 " fore rulers and kings for my sake ; for a testi-  
 10 " mony unto them. And the gospel must first  
 11 " be preached among all the gentiles. But when  
 " they bring *you* and deliver you up, take no  
 " anxious thought beforehand what ye shall speak,  
 " nor meditate : but whatsoever shall be given  
 " you at the time, that speak ye : for it is not  
 12 " Ye that speak, but the holy Spirit. Now the  
 " brother will deliver up the brother to death,  
 " and the father the child : and children will rise  
 " up against *their* parents, and will cause them  
 13 " to be put to death. And ye will be hated by  
 " all *men* for the sake of my name ; but whofo-  
 " ever endureth unto the end, he shall be pre-  
 " served.
- 14 " But when ye see the desolating abomination  
 " standing where it ought not, (let him who  
 " readeth consider,) then let those that are in  
 15 " Judea flee to the mountains : and let not him  
 " that is on the house-top go down into the  
 " house, nor enter to take any thing out of his  
 16 " house. Nor let him that is in the field turn  
 17 " back to take up his mantle. But alas for them  
 " that

10. *Among all the gentiles.*] Very extensively. On such general expressions as occur Matth. xxiv. 14. xxvi. 13, &c. see Obs. 176.

15. He was not to go down

into the house by the door in the roof, which led to the inner stairs ; nor was he to enter into the house, when he had gone down by the outer stairs. See Luke xvii. 31.

- CHAP. XIII. " that are with child, and for them that give  
 18 " suck in those days! And pray that \* your  
 19 " flight be not in winter. For *in* those days  
 " will be affliction, such as hath not been from  
 " the beginning of the creation which God  
 20 " created, unto this time; nor will be. And  
 " unless the Lord should shorten those days, no  
 " † man could be preserved: but because of the  
 " elect whom he hath ‡ chosen, he hath short-  
 " ened those days.  
 21 " And then, if any man say to you; ' Lo,  
 " here *is* Christ;' or, ' Lo, there;' " believe  
 22 " *him* not. For false Christs and false prophets  
 " will rise, and will shew signs and wonders, to  
 " deceive, if *it were* possible, even the elect.  
 23 " But take Ye heed: lo, I have foretold you all  
 " things.  
 24 " But in those days, after that affliction, the  
 " sun will be darkened, and the moon will not  
 25 " give her light; and the stars of heaven will  
 " fall, and the powers that *are* in the heavens  
 26 " will be shaken. And then § they will see  
 " the Son of man coming on the clouds with  
 27 " great power and glory. And then he will send  
 " his angels, and will gather together his elect  
 " from the four winds, from the end of the  
 " earth to the end of heaven.  
 28 " But learn a parable from the fig-tree:  
 " When its branch is now tender, and putteth  
 " forth

\* *it be not.* MSS. † Gr. *flesh.* ‡ Or, *elect.* § Or, *will be seen.*

CHAP. XIII. " forth leaves, ye know that the summer is near :  
 29 " so likewise when ye see these things accomplish-  
 30 " ing, know Ye that *the son of man* is near, even  
 31 " at the doors. Verily I say unto you, This ge-  
 " neration will not pass away, till all these things  
 32 " be accomplished. Heaven and earth will pass  
 " away: but my words cannot pass away.  
 33 " But of that day or hour none knoweth; no,  
 " not the angels that are in heaven, nor the  
 34 " Son; but the Father. Take heed, watch,  
 " and pray; for ye know not when the time is.  
 35 " *For the Son of man* is as one going into another  
 " country, who left his house, and gave autho-  
 " rity to his \* servants, and to every man his  
 " work, and commanded the porter to watch.  
 36 " Watch therefore: for ye know not when the  
 " master of the house cometh, at evening, or at  
 " midnight, or at the cock crowing, or in the  
 37 " morning: lest he come suddenly, and find you  
 " sleeping. And what I say unto you, I say  
 " unto all: Watch."

CHAP. XIV.

1 NOW after two days was the passover, and *the*  
*feast of* unleavened bread: and the chief-priests  
 and the scribes sought how they might appre-  
 2 hend † *Jesus* by craft, and kill him. But they  
 said;

\* Gr. *slaves*. † S. 23.

34. Gave authority to his ser- most trusty of his slaves power  
 vants.] Gave the chief and over the rest.

CHAP. said; "Not during the feast; lest there be a disturbance among the people."

- 3 And being in Bethany, in the house of Simon  
 \* *called* the leper, as he was at table, a woman came  
 having an alabaster-box of very costly ointment  
 of liquid nard; and she † *shook* the box, and  
 4 poured it out upon his head. And there were some  
 that had indignation within themselves, and said;  
 5 "Why is this waste of the ointment made? For  
 "this ointment might have been sold for more  
 "than three hundred denarii, and have been  
 "given to the poor." And they murmured  
 6 against her. But Jesus said; "Suffer her: why do  
 "ye trouble her? she hath done a good deed toward  
 7 "me. For ye have the poor with you always;  
 "and, whensoever ye will, ye can do them good:  
 8 "but me ye have not always. She hath done  
 "what she could: she hath anointed my body  
 9 "beforehand for *its* embalming. Verily I say  
 "unto you, Wheresoever this gospel shall be  
 "preached throughout the whole world, *this* also  
 "which she hath done shall be spoken of, for a  
 "memorial of her."
- 10 Then Judas Iscariot, one of the Twelve, went  
 unto the chief-priests, to deliver him up unto  
 11 them. And when they heard *it*, they were glad,  
 and promised to give him money. And he  
 fought

\* Or, formerly a leper. † Or, brake open.

3. *Liquid nard.*] Literally, manibus subegisset. Henr.  
 nardi potabilis. Steph. lex. See also Bishop  
*She shook the box.*] Cum simul Pearce.

CHAP. sought how he might conveniently deliver *Jesus*  
XIV. up.

- 12 And the first day of *the feast of unleavened*  
bread, when \* they killed the passover, his dis-  
ciples say unto him; "Where wilt thou that we  
" go and prepare that thou mayest eat the pass-  
13 " over?" And he sendeth two of his disciples,  
and saith unto them; "Go into the city, and a  
" man will meet you carrying a pitcher of wa-  
14 " ter: follow him. And wheresoever he shall  
" enter in, say to the owner of the house;  
" The † Master saith, Where is the guest-cham-  
" ber, in which I may eat the passover with my  
15 " disciples?" And he will shew you a large upper  
" room furnished *and* prepared: there make ready  
16 " for us." And his disciples went, and came into  
the city, and found as he had said unto them: and  
they made ready the passover.  
17 And when it was evening, he cometh with the  
18 Twelve. And as they were at table, and were  
eating, Jesus said; "Verily I say unto you, One  
" of you, *even one* that eateth with me, will  
19 " deliver me up." And they began to be grieved,  
and

\* Or, *when the passover was killed.* † Gr. *Teacher.*

12. *When they killed the pass-  
over.*] When the Jews were  
wont to kill the paschal lamb or  
kid. Every Jew was permitted  
to do this in his own house; and  
so far 'to be his own priest,  
though in no other instance

whatsoever. See Bishop Pearce.

15. *Prepared.*] I think that  
*ἑτοίμον* is a marginal interpreta-  
tion of *ἱεραμένον*, which latter  
word refers to the couches pre-  
pared to recline on.

- CHAP. and to say unto him one by one; "Is it I?" and  
 XIV.  
 20 another *said*; "Is it I?" And he [answered and]  
*said* unto them; "*It is* one of the Twelve, who  
 21 "dippeth with me in the dish. The Son of  
 "man goeth indeed, as it is written of him: but  
 "alas for that man by whom the Son of man is  
 "delivered up! good were it for that man if he  
 "had not been born."  
 22 And as they were eating, Jesus took bread, and  
 blessed, and brake *it*, and gave *it* to them, and  
 23 *said*; "Take; this is my body." And he took  
 the cup, and gave thanks, and gave *it* to them:  
 24 and all drank of it. And he *said* unto them;  
 "This is my blood of the [new] covenant, which  
 25 "is shed for \* many. Verily I say unto you, I  
 "shall drink no more of the produce of the  
 "vine, until that day when I drink it new in  
 26 "the kingdom of God." And when they had  
 used an hymn, they went out to the mount of  
 Olives.  
 27 And Jesus *saith* unto them; "All *of you* will  
 "† offend [because of me on this night:] for  
 "it is written; 'I will smite the shepherd, and  
 28 "the sheep will be scattered abroad.' But, after  
 "I am risen, I will go before you into Galilee."  
 29 Then Peter *said* unto him; "Even though all  
 30 "others shall ‡ offend, yet *will* not I." And  
 Jesus *saith* unto him; "Verily I say unto thee,  
 "that

\* That is, *all*. † Gr. *be made to offend*. ‡ Gr. *be caused to offend*.

- CHAP. XIV. "that to-day, *even* on this night, before the  
 31 "cock crow twice, thou thyself wilt deny me  
 "thrice." But he spake still the more vehemently; "If I must die with thee, I will no  
 "wise deny thee." And thus said all likewise.
- 32 And they come to a place which was named  
 Gethsemane; and he saith to his disciples; "Sit  
 33 "ye here, while I shall pray." And he taketh  
 with him Peter, and James, and John, and began  
 to be greatly astonished, and to be full of anguish.  
 34 And he saith unto them; "My soul is very  
 "sorrowful unto death: remain here, and watch."  
 35 And he went forward a little, and fell on the  
 ground, and prayed that, if it were possible, the  
 36 hour might pass away from him. And he said;  
 "Abba, (Father,) all things *are* possible to thee;  
 "take away this cup from me: yet not what I  
 37 "will, but what thou wilt." And he cometh  
 and findeth them sleeping, and saith to Peter;  
 "Simon, sleepest thou? couldest not thou watch  
 38 "one hour? Watch ye, and pray; that ye  
 "enter not into temptation. The spirit in-  
 39 "deed *is* willing; but the flesh *is* weak." And  
 again he went away, and prayed, speaking  
 40 the same words. And when he returned, he  
 found them sleeping again; for their eyes were  
 heavy;

30. *On this night.*] A shorter space of time than *σήμερον*, which often means a night and a day.

*Before the cock crow twice.*] Compare v. 68, 72. Quod ta-

men ad galli cantum facit ille secundi. Juv. ix. 106. See more instances in Wettstein.

33. *Greatly astonished.*] See Obs. 389.

CHAP. heavy ; and they knew not what to answer him.  
XIV.

41 And he cometh the third time, and saith unto them ; “ Sleep on now, and take *your* rest : it is “ done : the hour is come : behold, the Son of “ man is delivered up into the hands of sinners.

42 “ Rise, let us go ; behold, he who delivereth me “ up draweth near.”

43 And immediately, while he was yet speaking, cometh Judas, who was one of the Twelve, and with him a great multitude with swords and clubs, from the chief-priests, and the scribes, and the

44 elders. Now he who delivered *Jesus* up had given them a token, saying ; “ Whomsoever I “ shall kiss, that is he : apprehend him, and

45 “ lead *him* away safely.” And when he was come, immediately he went near to *Jesus*, and saith ; “ \* Master, Master ;” and kissed him.

46 And they laid their hands on him, and apprehended him. And one of those who stood by

47 drew a sword, and struck a † servant of the high

48 priest, and cut off his ear. Then *Jesus* spake and said unto them ; “ Are ye come out as against a “ robber, with swords and clubs, to take me ?

49 “ I was daily with you in the temple teaching, “ and ye did not lay hold on me : ‡ but the

50 “ scriptures are *thus* fulfilled.” And they all left 51 him, and fled. Now a certain young man fol-

lowed

\* Or, *My Master, my Master.* † Or, *slave.* ‡ Gr. *but that the scriptures may be fulfilled.*

51, *A certain young man.*] A one of the neighbourhood, who disciple, informed in the night hastily left his house, to discover of what was transacting ; or, the cause of the disturbance.

As

- CHAP. XIV. lowed him, having a linen cloth cast about *his*  
 naked *body*; and [the young men] \* lay hold on  
 52 him. And he left the linen cloth, and fled from  
 them naked.  
 53 And they led Jesus away to the high-priest:  
 and all the chief-priests, and the elders, and the  
 54 scribes, come together at his house. And Peter  
 followed him at a distance, even into the palace  
 of the high-priest; and was sitting together  
 with the officers, and warming himself, at the  
 55 fire. And the chief-priests, and the whole coun-  
 cil, sought witness against Jesus to put him to  
 56 death; and found *it* not. For many bare false  
 witness against him, but their testimonies were  
 57 not sufficient. And some rose up, and bare false  
 58 witness against him, saying; "We heard him  
 " say, I will destroy this temple which is made  
 " by hands, and within three days I will build  
 59 " another not made by hands." But neither so  
 60 was their testimony sufficient. Then the high-  
 priest

\* Or, *they lay hold on him.* MSS. vers. i. e. *he is laid hold on.*

As he was a young man, the evangelist may allude to him as a known witness of some facts here related.

*A linen cloth.*] This may have been the vesture in which he slept, or a thin upper garment. See Wetstein.

54. *Warming himself at the fire.*] This seemed strange to Mr. Biddulph who visited Jerusalem at the season of the pass-over, and found the sun ex-

ceedingly hot. But in a few days, "the very place resolved the doubt." Gen. xxxi. 40. Harmer. iii. 34.

56. *Sufficient.*] Equal to the point which the High-priest wanted to establish: full to the purpose of capital conviction.

58. *Not made by hands.*] Not liable to decay. See Bishop Pearce, who quotes 2 Cor. v. 1. Col. ii. 11. Hebr. ix. 11.

- CHAP. priest rose up in the midst, and asked Jesus, say-  
 XIV. ing; "Answerest thou nothing? what is it which  
 61 "these witness against thee?" But he kept silence, and answered nothing. Again the high-priest asked him, and saith unto him; "Art thou  
 62 "the Christ, the son of the Blessed *God*? And Jesus said; "I am: and ye will see the Son of  
 "man sitting on the right hand of power, and  
 63 "coming with the clouds of heaven." Then the high-priest rent his vests, and saith; "What  
 64 "further need have we of witnesses? ye have  
 "heard the blasphemy: what appeareth to you?" And they all condemned him to be guilty of death.  
 65 And some began to spit on him, and to cover his face, and to strike him with the fist, and to say unto him; "Prophecy:" and the officers beat him with the palms of their hands.  
 66 And as Peter was in the palace beneath, one of the maid-servants of the high-priest cometh.  
 67 And when she saw Peter warming himself, she looked on him, and saith; "And thou also wast  
 68 "with Jesus \* of Nazareth." But he denied *it*, saying; "I know not, nor understand what thou  
 "sayest." And he went out into the porch;  
 69 and the cock crew. And a maid-servant saw him again, and began to say to those who stood by;  
 70 "This is *one* of them." And he denied *it* again. And after a little *time*, those who stood by said again to Peter; "Surely thou art *one* of them:  
 "for

\* Gr. *the Nazarene*:

CHAP. XIV. "for thou art a Galilean, [and thy speech \* bear-  
 71 "eth a resemblance.]" But he began to curse himself, and to swear, *saying*; "I know not this  
 72 "man of whom ye speak." And a second time the cock crew. And Peter recalled to mind the words which Jesus said unto him; "Before the  
 "cock crow twice, thou wilt deny me thrice."

CHAP. XV. And, when he thought thereon, he wept.

- 1 And immediately in the morning the chief-priests, and the elders, and scribes, and the whole council, held a consultation, and bound Jesus, and took *him* away, and delivered *him* up to Pilate.
- 2 And Pilate asked him; "Art thou the King of the Jews?" And he answered and said unto him;
- 3 "Thou sayest *truly*." And the chief-priests accused him of many things. Then Pilate asked him again, saying; "Answerest thou nothing? "see how many things they witness against thee."
- 5 But Jesus no longer answered any thing: so that Pilate wondered.
- 6 Now at *that* feast he *by custom* released unto them one prisoner, whomsoever they asked for.
- 7 And there was *a man* named Barabbas, who lay bound with those that had made insurrection with him, *men* who had committed murder in the insurrection.
- 8 And the multitude cried aloud, and

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Q

began

\* Or, *is like their's*.

72. *When he thought thereon.*] appears from Matth. xxvii. 15. Integrè dicitur, ἐπιβλέψας τὸν οὐρανόν, ἢ τὴν διάνοιαν. See Wettstein. that the Greek verb is frequentative. "He was wont to release."

6. *He by custom released.*] It

- CHAP. XV. began to ask *that he would do* as he had always done unto them. Then Pilate answered them, saying; "Will ye that I release unto you the King of the Jews?" (For he knew that through \* envy the chief-priests had delivered him up.) But the chief-priests stirred up the people *to ask* that he would rather release Barabbas unto them. And Pilate spake, and said again unto them; "What will ye then that I should do *unto him* whom ye call the King of the Jews?" And they cried out again; "Crucify him." Then Pilate said unto them; "But what evil hath he done?" And they cried out exceedingly; "Crucify him." So Pilate, willing to content the people, released Barabbas unto them; and, when he had scourged Jesus, he delivered him up to be crucified.
- 16 And the soldiers led him away into the hall, which is *named* Pretorium; and they call together the whole band of *soldiers*: and they clothe him with purple, and plat a crown of thorns, and put it about his *head*: and they began to salute him; "Hail, King of the Jews." And they struck him on the head with a reed, and spat on him, and, bowing *their* knees, did him obeisance.
- 20 And when they had derided him, they stripped him of the purple, and put his own clothes on him; and lead him out to crucify him.

And

\* Or, *hatred*.13. *Again.*] See Luke xxiii.

18.

CHAP.  
XV.

- 21 And one Simon, a Cyrenian, the father of Alexander and Rufus, who passed by, coming from the country, they compel to bear his cross.
- 22 And they bring him to a place *called* Golgotha, which is, being interpreted, A place of \* skulls.
- 23 And they gave him to drink wine mingled with myrrh: but he received *it* not.
- 24 And when they had crucified him, they part among them his garments, casting lots for them, what every man should take. And it was the
- 26 third hour, when they crucified him. And the inscription of his accusation was written over;
- 27 THE KING OF THE JEWS. And with him they crucify two robbers; one on his right hand,
- 28 and another on his left. [And the scripture was fulfilled, which saith; "And he was numbered
- 29 "among the transgressors."] And those who passed by reviled him, shaking their heads, and saying; "Ah, thou that destroyest the temple,
- 30 "and buildest *it* in three days, save thyself, and
- 31 "come down from the cross." In like manner the chief-priests and the scribes also derided him among themselves, and said; "He saved
- 32 "others; himself he cannot save. Let the "Christ, the King of Israel, come down now "from the cross, that we may see and believe." And those who were crucified with him re-
- 33 proached him. And when the sixth hour was

Q 2

come,

\* Gr. a skull.

CHAP. XV. come, there was darkness over the whole land  
 34 until the ninth hour. And *at* the ninth hour  
 Jesus cried with a loud voice, saying; "Eloi,  
 "Eloi, lama sabachthani?" which is, being  
 interpreted, My God, my God, wherefore hast  
 35 thou forsaken me? And some of those who stood  
 by, when they heard *it*, said; "Behold, he  
 36 "callesth for Elijah." And one ran, and filled a  
 sponge with vinegar, and put *it* about a reed,  
 and gave him to drink; saying; "Forbear ye;  
 "let us see whether Elijah will come to take  
 37 "him down." Then Jesus sent forth a loud  
 cry, and expired.  
 38 And the veil of the temple was rent in two,  
 39 from the top to the bottom. And when the  
 centurion, who stood by over against him, saw  
 that he thus cried out, and expired, he said;  
 40 "Truly this man was *the* Son of God." And  
 there were women also beholding at a distance;  
 among whom was Mary Magdalene, and Mary  
 the mother of James the younger and of Joses,  
 41 and Salomé; (now these, when he was in Gali-  
 lee, followed him also, and ministered unto  
 him;) and many other women, who came up  
 with him to Jerusalem.  
 42 And when evening was now come, because it  
 was the *day of* Preparation, that is, the day  
 43 before the sabbath, Joseph of Arimathea, a se-  
 nator of rank, and who also himself looked for the  
 kingdom

40. *The younger.*] Inferior in three after noon. See on Matth.  
 age to James the Son of xxvii. 57.  
 Alpheus.

43. *A senator.*] A member  
 of the Jewish council. See  
 42. *Evening.*] The former of Josephus. B. J. ii. xvii. 1.  
 evening, which began at our

CHAP. kingdom of God, came, and courageously went  
XV. in to Pilate, and asked for the body of Jesus.

44 And Pilate wondered that he was already dead :  
and he called to him the centurion, and asked  
him whether Jesus had been any while dead.

45 And when he knew it from the centurion, he

46 gave the body to Joseph : who bought linen, and  
took him down, and wrapped him in the linen,  
and laid him in a sepulchre which had been hewn  
out of a rock, and rolled a stone to the door of

47 the sepulchre. And Mary Magdalene, and Mary  
the mother of Jesus, beheld where he was  
laid.

CHAP.  
XVI.

1 AND when the sabbath was past, Mary Mag-  
dalene, and Mary the mother of James, and Sa-  
lomé, bought sweet spices, that they might go  
and anoint him.

2 And very early in the morning of the first day  
of the week, they come to the sepulchre at the

3 rising of the sun. And they said among them-  
selves ; “ Who shall roll away the stone \* for

4 “ us from the door of the sepulchre ? ” (But  
when

\* S. 79.

44. *Wondered that.*] *Ei* is  
sometimes used for *ὅτι*. See  
Acts xxvi. 8, 23 : Raphelius,  
Kypke, Krebsius, Parkhurst's  
lexicon, Bowyer 4to. p. 519,  
and Wakefield's notes to his  
translation, 8vo. I add from  
Lucian's Menelaus and Proteus,  
ed. Reitzii i. 298, *Ei δὲ καὶ πῶς  
γίνοσθαι δύναται* -- *τὸ πάντ' θαυμάζω  
καὶ ἄπιστῶ*.

1. These women, or some  
of them, may have bought spi-  
ces on our Friday, before the  
sabbath began ; and an addition-  
al quantity on our Saturday  
evening, after the Jewish  
twelfth hour, that is, after the  
expiration of the sabbath.

2. *At the rising of the sun.*] See the authorities in Grief-  
bach for reading *ἀπ' ἡλλοῦτος*.

CHAP. when they looked, they see that the stone was  
 XV rolled away :) for it was very great. And they  
 5 entered into the sepulchre, and saw a young man  
 sitting on the right side, clothed in a white robe;  
 6 and they were astonished. And he saith unto  
 them; " Be not astonished : ye seek Jesus \* of  
 " Nazareth, who was crucified: he is risen; he  
 " is not here: see the place where they laid him.  
 7 " But depart, tell his disciples, and Peter, that  
 " he will go before you into Galilee: there ye  
 8 " shall see him, as he said unto you." And they  
 went out, and fled from the sepulchre; and  
 trembling and amazement seized them; nor said  
 they any thing to any one; for they were  
 afraid.

9 Now Jesus rose early on the first day of the  
 week; and appeared first to Mary Magdalene,  
 10 out of whom he had cast seven demons. She  
 went and told those that had been with him, as  
 11 they mourned and wept. But when they heard  
 that he was alive, and had been seen by her, they  
 believed not.

And

\* Gr. *the Nazarene.*

7. *And Peter.*] The mention of Peter's name was benevolently designed to abate his grief occasioned by denying his Master.

8. *To any one.*] Even to some who believed in Christ, whom they might see at a moderate distance.

9. *Seven demons*] Many demons. See Lev. xxvi. 18, 21. Deut. xxviii. 7, 25. Job v. 19.

Celsus supposes that this description conveys the idea of *γυνή παράνομος*. Farmer on dem. p. 105.

Many copies omit the twelve last verses of this chapter; probably, as Jerom says, because they were thought to be irreconcilable with the other accounts of our Lord's resurrection.

CHAP.  
XVI.

12 And after that, he appeared in another form unto two of them, as they were walking, and going into the country. And they went and told ~~it~~ to the rest : but they believed not them also.

14 Afterward he appeared to the Eleven themselves, as they were at meat, and upbraided them with their unbelief and \* perverseness of heart, because they believed not those who had seen him after he was risen.

15 And he said unto them ; “ Go ye into all the world, and preach the gospel to every creature.

16 “ He who believeth, and is baptized, shall be saved ; but he who believeth not shall be con-

17 “ demned. And these signs shall follow those who believe : In my name they shall cast out demons ; they shall speak in new languages ;

18 “ They shall take up serpents ; and if they drink any deadly thing, it shall not hurt them : they shall put *their* hands on the sick, who shall recover.”

So

\* Gr. *hardness*.

12. *In another form.*] Under a different appearance from that which he assumed when he lived among them. See Luke ix. 29. Odyss. viii. 169.

14. *To the Eleven.*] The two disciples who went to Emmaus were present also. Luke xxiv. 35, 36.

16. *Shall be saved.*] Shall be

in a state of salvation ; or, *ἰν τοῖς σωζομένοις.*

*Shall be condemned.*] Shall be in a state of condemnation ; or, *ἐν τοῖς ἀπολλυμένοις.* He is likely to continue in those sins which led him to reject the miraculous proofs of my heavenly mission. See John iii. 19.

CHAP.  
XVI.

19 So then, after the Lord had spoken unto them,  
 he was taken up into heaven, and sat on the right  
 20 hand of God. And they went forth, and  
 preached every where; the Lord working with  
 them, and confirming the word by signs follow-  
 ing.

20. *Every where.* Not, as  
 Matth. x. 5, to the Jews only.

CHAP. I. I have known the necessity of those things in which I have been instructed.

THE GOSPEL

ACCORDING TO

St. LUKE.

CHAP. I.

1 SINCE many have undertaken to prepare an account of those things which are fully believed  
2 among us; according as those delivered them unto us, who from the beginning were eye-witnesses,  
3 and ministers, of the word; it hath seemed good to me also, having \* gained exact knowledge of all things from the first, to write *them* unto thee  
4 in order, most excellent Theophilus; that thou mayest

\* Or, *exactly traced.*

1. St Luke thought that the accounts here referred to were defective. He had not seen St. Matthew's or St. Mark's Gospel. See Lardner. Suppl. to Cred. i. 80. 278—292.

3. *Having gained exact knowledge.*] The Greek word signifies, to know things fully by following them up and searching them out.

*To write unto thee in order.*] Not in the strict order of annals; but observing the series of leading facts.

*Theophilus.*] A man of senatorian rank, and perhaps a Prefect or Governour. See Theophylact and Oecumenius. Lardner, Suppl. i. 279.

CHAP. I. mayest know the certainty of those things in which thou hast been instructed.

- 5 IN the days of Herod, the king of Judea, there was a certain priest named Zachariah, of the course of Abijah: and his wife *was* of the daughters of Aaron, and her name *was* Elifabeth.
- 6 And they were both righteous in the sight of God, walking in all the commandments and ordinances of the Lord unblameably. And they had no child, because Elifabeth was barren; and they were both far advanced in years.
- 8 And it came to pass that, while he executed the priest's office before God in the order of his
- 9 course, according to the custom of the priest's office, his lot was to go into the temple of the
- 10 Lord and to burn incense. And the whole multitude of the people were praying without, at
- 11 the time of incense. And there appeared unto him an angel of the Lord, standing on the
- 12 right hand of the altar of incense. And when Zachariah saw *him*, he was troubled, and fear
- 13 fell upon him. But the angel said unto him;  
" Fear

4. *Instructed.*] The Greek word properly denotes oral instruction.

5. *Of the course of Abijah.*] This was the eighth of the twenty-four courses appointed by King David. 1 Chron. xxiv. 10.

7. *Far advanced in years.*] For the Hebraism, see Gen. xviii. 11.

9. *His lot was, &c.*] Each course served a week at Jerusa-

lem. It was divided into seven classes; so that each class had its day of attendance at the temple. The priests of this attending class were appointed by lot to their part of the service. See the references in Bishop Pearce's note.

*The temple.*] The holy place, where the altar of incense stood before the veil. Exod. xxx. 1, 6, 7, 8. xl. 26.

- CHAP. " Fear not, Zachariah : for thy prayer hath been  
 L " heard ; and thy wife Elifabeth shall bear thee  
 " a son, and thou shalt call his name John.  
 14 " And thou shalt have joy and gladness ; and  
 15 " many shall rejoice at his birth. For he shall  
 " be great in the sight of the Lord, and shall  
 " drink neither wine nor strong drink ; and he  
 " shall be filled with the Holy Spirit, even from  
 16 " his mother's womb. And many of the sons  
 " of Israel he shall turn to the Lord their God.  
 17 " And he shall go before *Christ* in the sight of  
 " *the Lord God*, with the spirit and power of  
 " Elijah, to \* turn the hearts of the fathers to-  
 " gether with the children, and the disobedient  
 " by the wisdom of the righteous ; to make  
 18 " ready for the Lord a prepared people." And  
 Zachariah said unto the angel ; " By what shall  
 " I know

\* Or, *convert*.

13. *Thy prayer*.] Formerly made, when offspring might naturally be expected.

*John*.] The word imports Deo gratus ; or rather, Deus præ misericordia largitus est. Cast. lex.

14. *Joy and gladness*.] In consequence of the divine favour.

15. *Strong drink*.] The original word is derived from a root which signifies to inebriate ; and denotes wine from fruits, and particularly from the palm. See Bishop Lowth on Isai. v. 11. John was to be a Nazarite. Numb. vi. 3.

17. Προερχομαι is equivalent to προπορεύομαι, v. 76. And

John shall come first, shall go before, shall be a harbinger ; or, as Wakefield translates, shall lead the way. Ἐνώπιον signifies coram, in conspectu : as v. 6, 15, 19, 75, of this chapter. Accordingly, in conspectu ejus is the rendering in Blanchini's cod. Vercell. in Beza's MS. Lat. and in Irenæus, as quoted by Sabatieri. Ambrose, as quoted by Sabatieri, renders, præibit coram Domino. πρὸ, and πρὸ προοίμιον, are used for ante.

*Together with the children, &c.*] See my note on Mal. iv. 6. And to turn [or convert] the disobedient &c.

CHAP. "I know this? for I am an old man, and my  
 19 "wife is far advanced in years." And the angel  
 answered, and said unto him; "I am Gabriel,  
 "who stand in the presence of God; and I am  
 "sent to speak unto thee, and to tell thee these  
 20 "glad tidings. And, behold, thou shalt be  
 "dumb, and not able to speak, until the day in  
 "which these things will be performed; because  
 "thou hast not believed my words, which will  
 "be fulfilled in their season."

21 Now the people were in expectation of Zecha-  
 riah, and wondered that he tarried so long in the  
 22 temple. And when he came out, he could not  
 speak unto them: and they perceived that he had  
 seen a vision in the temple: for he made signs  
 23 unto them, and remained speechless. And it  
 came to pass that, as soon as the days of his mi-  
 nistration were accomplished, he departed to his  
 own house.

24 And after those days his wife Elifabeth con-  
 ceived; and she concealed herself five months,  
 25 saying; "The Lord hath thus dealt with me,  
 "in the days wherein he hath looked on me, to  
 "take away my reproach among men."

26 AND in the sixth month the angel Gabriel was  
 sent from God to a city of Galilee, named Na-  
 27 zareth, to a virgin espoused to a man named  
 Joseph,

20. *Dumb and not able to* in retirement. Dr. Campbell.  
*speak.*] See a like pleonasm, 26. *The sixth month.*] After  
 Acts xiii. 11. Elifabeth's conception. See v.

24. *Concealed herself.*] Lived 36.

CHAP. I. Joseph, of the house of David; and the virgin's  
 28 name *was* Mary. And the angel entered in unto  
 her, and said; "Hail, *thou that art* highly favour-  
 29 "ed: the Lord \* *is* with thee: blessed *art* thou  
 "among women." And she was much troubled,  
 and considered what kind of salutation this could  
 30 be. And the angel said unto her; "Fear not,  
 "Mary: for thou hast found favour with God.  
 31 "And, behold, thou shalt conceive in thy  
 "womb, and shalt bring forth a son, and shalt  
 32 "call his name JESUS. He shall be great, and  
 "shall be called *the* Son of the Most High: and  
 "the Lord God shall give unto him the throne  
 33 "of his father David: and he shall reign over  
 the

\* Or, *be*.

29. *Considered.*] So John xi.  
 50. Or, reasoned in *herself*.

30. *Favour.*] So *χάρις* is rendered c. ii. 52. Acts ii. 47. vii. 10, 46. xxv. 3. Whitby, on Hebr. xii. 28, affirms that, throughout the New Testament, the word signifies the favour and the grace of God so freely tendered to us in the gospel. On James iv. 6, he observes that the Greek and the corresponding Hebrew words signify favour and goodwill, throughout the scriptures. See also his copious note on 2 Cor. vi. 1.

Dr. John Taylor has branched out the senses of *χάρις* at the end of his Tracts on important subjects: vol. ii. London 1768. He adds, "It does not appear

that the word ever specially, particularly, and only signifies the influence of the Spirit of God upon the heart, disposing us to believe in Christ, and to practise virtue. But it may possibly be included with other blessings in the general notion of the favour or grace of God."

Parkhurst expresses himself thus: "Though I firmly believe the blessed operations, or influences, of the Holy Spirit on the hearts of ordinary believers in general, yet that *χάρις* is ever in the N. T. used particularly for these, is more than I dare, after attentive examination, assert." Lexicon to N. T. 4to. London, 1769.

32, 33. Compare Isai. ix. 7. Dan. ii. 44. vii. 13, 14. The spiritual

CHAP. " the house of Jacob for ever ; and of his king-

1. " dom there shall be no end." Then said Mary

34 to the angel ; " How \* can this be, since I know

35 " not man ?" And the angel answered and said

unto her ; " The Holy Spirit shall come upon

" thee, and the power of the Most High shall

" overshadow thee: therefore that holy child

" also who shall be born of thee shall be called the

36 " Son of God. And, behold, thy kinswoman

" Elisabeth she also hath conceived a son in her

" old age: and this is the sixth month with her

37 " that was called barren. For with God nothing

38 " † is impossible." Then Mary said ; " Behold

" the servant of the Lord ; be it unto me accord-

" ing to thy word." And the angel departed

from her.

39 And Mary arose in those days, and went into

the mountainous country with haste, to a city of

40 Judea, and entered into the house of Zachariah,

41 and greeted Elisabeth. And it came to pass that,

when Elisabeth heard the greeting of Mary, the

babe leaped in her womb: and Elisabeth was

42 filled with the Holy Spirit, and spake out with a

loud voice, and said ; " Blessed art thou among

" women ;

\* Gr. *shall*. † Gr. *shall be*.

spiritual kingdom of the Messiah will be everlasting; and when the Jews, as a people, shall believe in him, and be restored to their own country, there will be a magnificent display of his royalty. See Ezek. xxxvii. 24.

35. According to the east-

ern versions the rendering is: " therefore also the offspring shall be holy, and shall be called the son of God." See Wakefield. N. T. 8vo.

40. Greeted.] In the usual eastern form, " Peace be unto thee."

CHAP. " women ; and blessed *is* the fruit of thy womb.

I. " And whence *is* this to me, that the mother of

43 " my Lord should come unto me? for, lo, as

44 " soon as the voice of thy greeting sounded in

" mine ears, the babe leaped in my womb for

45 " joy. And happy *is* she who believed that there

" would be a performance of those things which

" were told her from the Lord.

46 " Then Mary said ; " My soul magnifieth the

47 " Lord ; and my spirit rejoiceth greatly in God

48 " my Saviour. For he hath regarded the hum-

" ble state of his servant : for, behold, hence-

" forth all generations will pronounce me happy.

49 " For he that is mighty hath done to me great

50 " things ; and holy *is* his name ; and his mercy

" *is* on those who fear him, \* to all generations.

51 " He sheweth strength with his arm : he scat-

" tereth those who are proud in the imagination

52 " of their hearts. He putteth down the mighty

" from *their* thrones ; and exalteth those of hum-

53 " ble state. He filleth the hungry with good

" things ; and the rich he sendeth away

54 " empty. He helpeth his servant Israel, that,

55 " (as he promised unto our fathers,) he might

" remember his mercy to Abraham, and to his

56 " seed, for ever." And Mary abode with *Elisabeth*

about

\* Gr. *to generations of generations.*

52. *Those of humble state.*] aorists are frequentative.

ταπεινός here refers to ταπεινότης  
v. 48.

55. *Promised.*] See אמר.  
Tayl. conc. Letter E.

51—54. In these verses the *For ever.* See Gen. xvii. 19.

CHAP. about three months, and returned to her own house.

57 Now Elifabeth's full time came that she should  
58 be delivered; and she brought forth a son. And  
her neighbours and her kindred heard that the  
Lord had shewn great \* mercy toward her; and  
59 they rejoiced with her. And it came to pass on  
the eighth day, that they came to circumcise the  
child; and would have called him Zachariah,  
60 after the name of his father. But his mother  
spake, and said; "Not so; but he shall be  
61 "called John." And they said unto her; "There  
"is none among thy kindred that is called by this  
62 "name." Then they made signs to his father,  
63 how he would have him called. And he † beckon-  
ed for a writing-tablet, and wrote, saying; "His  
64 "name is John." And all wondered. And  
forthwith his mouth was opened, and his tongue  
65 loosed, and he spake, and blessed God. And fear  
came on all who dwelt round about them: and  
all these things were reported throughout all the  
66 mountainous country of Judea. And all those  
that heard them, laid them up in their hearts,  
saying;

\* Or, kindness. † Gr. asked.

63. *A writing-tablet.*] Lat. album, tabella, codicillus, pugillares. Hebr. תבליט. The Romans used tablets of wood covered with wax; and wrote on them with a style, or pointed metalline tool resembling a pen. "The Moorish and Turkish boys learn to write upon thin smooth boards, slightly daubing them over with whiting, which

may be wiped off or renewed at pleasure." Shaw's travels. p. 194; quoted in Priestley's Harmony. One conjugation of the Arab. تكتب signifies *delevavit*.

*Saying.*] Or, signifying. See 2 Kings v. 6. x. 1, 6.

65. *These things.*] See c. ii. 15.

CHAP. saying; "What kind of child will this be?"

<sup>1</sup>. And the hand of the Lord was with him.

67 And his father Zachariah was filled with the

68 Holy Spirit, and prophesied, saying; "Blessed be

"the Lord, the God of Israel; for he hath re-

"garded, and wrought redemption for, his people;

69 "and hath raised up an horn of salvation for us,

70 "in the house of his servant David; (as he spake

"by the mouth of his holy prophets, that have

71 "been from ancient times:) *even* salvation from

"our enemies, and from the hand of all that

72 "hate us; to perform the *work of* \* mercy

"*promised* to our fathers, and to remember his

73 "holy covenant; *according* to the oath which he

74 "sware to our father Abraham, that he would

"grant unto us, that we, being delivered out of

"the hands of our enemies, should serve him

75 "without fear, by holiness and righteousness

"before him, all our days.

76 "And thou, Child, shalt be called a prophet

"of the Most High: for thou shalt go before

VOL. I.

R

"the

\* Or, *kindness*.

67. *Prophefied.*] Spake as an inspired instructor. 1 Cor. xiv. 3.

69. *An horn of salvation.*] A mighty Saviour or Deliverer. The Hebrews use *horn* for strength and dominion; of which it is an emblem.

71. *Even salvation.*] *Ἐν* *ἐκ* *ἐκ* should be supplied from v. 69.

*From our enemies.*] See v.

74. At the general conversion and restoration of the Jews, the possessors of their country will be subdued.

73. *The oath.*] Some understand *καὶ* before *ὅρκον*, others think that the construction is, *μνησθῆναι ὅρκον, ὃν ὅρκον κ. λ.*

- CHAP. I. " the face of the Lord, to prepare his ways;  
 77 " to give knowledge of salvation to his people, by  
 78 " remission of their sins, through \* the tender  
 " mercy of our God, by which the day-spring from  
 79 " on high hath visited us, to enlighten those who  
 " sit in darkness and *in* the shadow of death, to  
 " guide our feet into the way of peace."  
 80 And the child grew, and was strengthened in  
 spirit, and was in the deserts till the day of his  
 † publick appearance to Israel.

CHAP.  
II.

- I NOW it came to pass in those days, that there  
 went out a decree from Cesar Augustus, that all  
 2 the earth should be enrolled. (This was the first  
 enrolment of Cyrenius, *afterward* governour of  
 3 Syria.) And all went to be enrolled, every one  
 4 to his own city. And Joseph also went up from  
 Galilee, out of the city of Nazareth, into Ju-  
 dea, to the city of David, which is called Beth-  
 lehem,

\* Gr. *the bowels of the mercy, or kindness.* † Or, *manifestation.*

80. *In spirit.*] In his mind or understanding; being filled with wisdom, as it is said, c. ii. 40.

I. *All the earth.*] The whole Roman empire.

*Should be enrolled.*] That the ability of the provinces to furnish supplies of soldiers, or of taxes, might be known. This enrolment is again referred to, Acts v. 37. "Augustus had in his time two or three of these

census's or enrolments, as Tacitus and others relate."

Dr. Wall.

2 Lardner's translation of this verse is adopted, to remove the difficulty arising from the fact that Cyrenius was not Governour of Syria during the reign of Herod. See Cred. ii. 723. Bishop Chandler and Bowyer thought this verse an interpolation. See Bowyer: 4to.

CHAP.  
II.

lehem, (because he was of the house and family  
5 of David,) to be enrolled with Mary his es-  
6 poused wife, who was great with child. And it  
came to pass that, while they were there, the  
days were accomplished that she should be deli-  
7 vered. And she brought forth her first-born son,  
and swathed him, and laid him in a manger; be-  
cause there was no room for them in the inn.

8 Now there were in the same country shep-  
herds abiding in the field, and keeping night-  
9 watches over their flock. And, behold, an angel of  
the Lord came upon them, and the glory of the  
Lord shone round about them: and they feared  
10 \* greatly. And the angel said unto them;  
“ Fear not: for, behold, I bring you good tidings  
“ of great joy, which shall be to all the peo-  
11 “ ple: for unto you is born this day, in the city  
“ of David, a Saviour, who is Christ *the* Lord.  
12 “ And this *will be* a sign unto you; ye will find  
13 “ a swathed babe lying in a manger.” And sud-  
denly there was with the angel a multitude of the  
14 heavenly host, praising God, and saying; “ Glory  
“ to God in the highest *heavens*, and on earth  
“ peace, good-will toward men.”

15 And it came to pass, when the angels  
were gone away from them into heaven, that

R 2

the

\* Gr. *with great fear.*

10. *All the people.*] Of Israel. highest heavens; may peace

14. May glory be given to prevail on earth; may the di-  
God by the inhabitants of the vine goodwill be shewn to men.

CHAP. the shepherds said one to another; "Let us

II. "now go to Bethlehem, and see this thing  
"which is come to pass, which the Lord hath

16 "made known unto us." And they went with  
haste, and found Mary and Joseph, and the

17 babe lying in a manger. And when they had  
seen *it*, they declared what had been told them

18 concerning this child. And all that heard *it*  
wondered at those things which were told them

19 by the shepherds. But Mary kept all these  
things *in memory*, considering *them* in her heart.

20 And the shepherds returned, glorifying and prais-  
ing God for all the things which they had heard  
and seen, as it had been told them.

21 And when eight days were accomplished for  
the circumcising \* of the child, his name was  
called JESUS; the name given *to him* by the  
angel before he was conceived in the womb.

22 And when the days of their purification were  
accomplished, according to the law of Moses,  
*his parents* brought him to Jerusalem, to present

23 *him* to the Lord; (as it is written in the law of  
the Lord: † "Every male, who *first* openeth  
"the

\* Of him. MSS. † Or, every first born male child shall be  
holy &c. See S. 129.

17. *They declared.*] They re-  
lated to those present.

21. *His name was called.*] In  
the original *καὶ* is redundant af-  
ter the Hebrew manner; as at  
the beginning of v. 28.

22. *Of their purification.*] See  
Exod. xxii. 29; xxxiv. 20;

Lev. xii; Numb. xviii. 15, 16;  
on the redemption of the first  
born, and purification of the  
mother. The infant was  
thought to partake of the mo-  
ther's legal impurity, when not  
separated from her. See Gro-  
tius.

CHAP. II. "the womb, shall be called holy to the Lord;")

24 and to offer a sacrifice, according to that which is said in the law of the Lord, a pair of turtle doves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and this man *was* righteous and religious, looking for the consolation of Israel: and the Holy Spirit was upon him. And it was revealed to him by the Holy Spirit, that he should not see death before he had seen the Lord's Anointed. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him according to the custom of the law, *Simeon* took him up in his arms, and blessed God, and said; "O sovereign Lord, now lettest thou thy  
 30 "servant depart in peace, according to thy  
 31 "word: for mine eyes have seen thy salvation,  
 32 "which thou hast prepared before the face  
 32 "of all people; a light \* to be revealed to  
 "the

\* Gr. for a revelation, or, manifestation.

24. *A pair of turtle doves, &c.*] This was the offering of the poorer Jews. Lev. xii. 8.

25. *The consolation of Israel.*] This passage, and v. 38, must be placed among such texts as c. iii. 15: John iv. 25: which shew that an expectation of the Messiah prevailed at the time of his appearance.

29. *Depart.*] Out of life.

30. *Thy salvation.*] The Messiah, the author of eternal salvation to those who believe in him.

31. *Of all people.*] Jews and gentiles.

32. *To be revealed to the gentiles.*] Which the ministration of the Apostles and Preachers of the gospel will discover, or manifest, to the gentiles.

CHAP. II. "the gentiles, and the glory of thy people  
II. "Israel."

33 And his father and mother wondered at those  
34 things which were spoken of him. And Simeon  
blessed them; and said to Mary his mother;  
"Behold, this *child* is appointed for the fall and  
"rise of many in Israel; and for a sign *which*  
35 "*will be* spoken against; (yea a sword will  
"pierce through thine own soul also;) \* so  
"that the thoughts of many hearts will be re-  
"vealed."

36 And there was one Anna, a prophetess, the  
daughter of Phanuel, of the tribe of Asher:  
(she was far advanced in years, and had lived  
with an husband seven years from her virginity:  
37 and she *was now* a widow of about eighty-four  
years, who departed not from the temple, but  
served God with fastings and prayers night and  
38 day;) she also came upon them at the same time,  
and gave thanks to the Lord, and spake of *the*  
*child* to all those who looked for redemption in  
Jerusalem.

39 And when they had performed all things ac-  
cording to the law of the Lord, they returned  
into Galilee, to their own city Nazareth.

And

\* Gr. *that the thoughts—may—*

34. *The fall and rise.*] Many  
will reject him, and many will  
receive him.

*A sign.*] An extraordinary  
and wonderful person.

35. *A sword will pierce &c.*] At his crucifixion, John xix.  
25.

*So that the thoughts &c.*] So  
that the thoughts of many  
hearts [of good and bad men]  
will be revealed, or discovered,  
or manifested.

36. *A prophetess.*] An in-  
structress by divine inspiration,  
See c. i. 67. Joel ii. 28.

## CHAP.

II.

And the child grew and was strengthened [in spirit,] being filled with wisdom : and the favour of God was upon him.

- 41 Now his parents went to Jerusalem every year  
 42 at the feast of the passover. And when he was  
 twelve years old, after they had gone up [to Jeru-  
 43 salem] according to the custom of the feast, and  
 had fulfilled the days, as they returned, the  
 child Jesus remained in Jerusalem ; and Joseph  
 44 and his mother knew *it* not : but having sup-  
 posed him to have been in the company, they went  
 a day's journey : and they sought him among *their*  
 45 kindred and acquaintance : and when they found  
 him not, they returned to Jerusalem, seeking  
 46 him. And it came to pass that, after three days,  
 they found him in the temple, sitting in the  
 midst of the teachers, both hearing them and  
 47 asking them questions. And all that heard him  
 were astonished at his understanding and answers.  
 48 And when *his parents* saw him, they were  
 amazed : and his mother said unto him ; " Child,  
 " why hast thou done thus unto us ? behold,  
 " thy father and I have sought thee sorrowing."  
 49 And he said unto them ; " How is it that ye  
 " sought me ? knew ye not that I must needs be  
 50 " in my Father's house ?" But they understood  
 51 not the thing which he spake unto them. And  
 he went down with them, and came to Naza-  
 reth,

49. *In my Father's house.*] So harmony, p. 144, Wetstein, Esth. vii. 9. *ἐν τοῖς Ἀμάρ*, in Bowyer, 4to. and Bishop Haman's house. See Toinard's Pearce.

CHAP. II. reth, and was subject to them: and his mother kept all these things in her heart.

52. And Jesus advanced in wisdom and stature, and in favour with God and men.

CHAP. III.

I NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governour of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lyfanius tetrarch of Abilene, Annas and Caiaphas being high-priests, the word of God came to John, the son of Zachariah, in the desert. And he came into all the country *about* Jordan, \* preaching the baptism of repentance, for the remission of sins: as it is written in the book of the words of the prophet Isaiah, [who saith,] “ The voice of one crying in the desert, Prepare ye the way of the Lord, make his paths straight. Every valley shall

\* Or, *proclaiming*.

1. *The fifteenth year.*] Concerning the two methods of computing Tiberius's reign, from the time when he was made colleague with Augustus, and from his sole empire after the death of Augustus, see Lardner's Cred. ii. 807; and Bishop Pearce's chronological dissertations prefixed to his commentary, p. lx.

2. *Annas and Caiaphas being high-priests.*] Annas had been formerly high-priest, but Caiaphas was then in that office. John xi. 49. xviii. 13, 24.

Lardner thinks that they are mentioned together, probably because the power which the Jewish people were possessed of under the Romans was lodged chiefly in the hands of these two persons. Cred. ii. 870. Bishop Pearce supposes that, as Annas had exercised the office of high-priest during eleven years, and had been deposed by a heathen governour of Judea, the Jews regarded him still as high-priest. Krebsius's opinion is, that Annas was deputy to Caiaphas, see Act siv. 6.

- CHAP. III. " shall be filled, and every mountain and hill  
 " shall be brought low ; and the crooked *places*  
 " shall be made straight, and the rough ways  
 6 " shall be made smooth : and all \* men shall see  
 7 " the salvation of God." Then he said to the  
 multitudes that went forth to be baptized by him ;  
 " O generation of vipers, who hath warned you  
 " to flee from the anger *which is* about to come ?  
 8 " Bring forth therefore fruits worthy of repent-  
 " ance ; and begin not to say within yourselves ;  
 ' † We have Abraham for *our* father : ' for I say  
 " unto you, that of these stones God is able to  
 9 " raise up children to Abraham. And now the  
 " axe also is laid to the root of the trees : every  
 " tree therefore which bringeth not forth good  
 " fruit is hewn down, and cast into the fire."  
 10 And the multitudes asked him, saying ; " What  
 11 " then shall we do ?" And he answered and saith  
 unto them ; " He that hath two vests, let him  
 " give to him that hath none ; and he that hath  
 12 " food, let him do in like manner." Then came  
 publicans also to be baptized, and said unto him ;  
 13 " ‡ Master, what shall we do ?" And he said  
 unto them ; " Exact no more than that which  
 14 " is appointed unto you." And the soldiers also  
 asked him, saying ; " And what shall We do ?"  
 And he said unto them ; " Take by violence  
 " from

\* Gr. *flesh*. † Or, *Abraham is our father*. ‡ Gr. *Teacher*.

13. *That which is appointed* 14. *Take by violence from no*  
*you.] By the authority under man.] Concussio* Juris-consultis  
*which you act.* crimen est, si aliquid terrore  
 potestatis

CHAP. "from no man, and accuse not *any* falsely; and  
III. "be content with your pay."

- 15 And as the people were in expectation, and all  
*men* reasoned in their hearts concerning John,  
16 whether he were the Christ *or not*, John spake,  
saying to *them* all; "I indeed baptize you with  
"water, but one mightier than I cometh, the  
" \* latchet of whose sandals I am not worthy to  
"unloose: he will baptize you with the Holy  
17 "Spirit, and with fire: whose winnowing-  
"shovel *is* in his hand, and he will thoroughly  
"cleanse his floor, and will gather the wheat  
"into his barn; but will burn the chaff with  
18 "unquenchable fire." And many other glad  
tidings also he preached to the people, exhorting  
*them*.

- 19 But Herod the tetrarch, being reproved by  
him about Herodias his brother Philip's wife,  
and about all the evil things which Herod had  
20 done, added this likewise to all, that he shut up  
John in prison.

- 21 Now it came to pass when all the people were  
baptized, that, Jesus also having been baptized  
22 and praying, the heaven was opened; and the  
Holy Spirit descended in a bodily shape, like a  
dove,

\* Or, *string*. S. 103.

potestatis illicite extorquetur &  
aufertur. See Wetstein. Michaelis  
thinks that the *men under arms*,  
here spoken of, composed the army  
which Herod, the Tetrarch of Galilee,  
raised when he was engaged in a war  
with his father-in-law Aretas,

a petty king in Arabia Petraea,  
at the very time in which John  
was preaching in the wilderness.  
Marsh's translation i. 51.

20. *That he shut up.* ] *Kai* is  
here used as the Hebrew *vau*  
is, Nold. §. 72.

CHAP. III. dove, upon him ; and a voice came from heaven,  
 [saying ;] “ Thou art my beloved Son ; in thee  
 “ I am well pleased.”

- 23 And Jesus himself was about thirty years of  
 age when he began *his ministry* ; being (as  
 was supposed) the son of Joseph, who was *the*  
 24 son of Heli, who was *the son* of Matthat, who  
 was *the son* of Levi, who was *the son* of Melchi,  
 who was *the son* of Janna, who was *the son* of  
 25 Joseph, who was *the son* of Mattathiah, who  
 was *the son* of Amos, who was *the son* of Nahum,  
 who was *the son* of Esli, who was *the son* of  
 26 Naggé, who was *the son* of Maath, who was *the*  
*son* of Mattathiah, who was *the son* of Semëi, who  
 was *the son* of Joseph, who was *the son* of Judah,  
 27 who was *the son* of Joanna, who was *the son* of  
 Rhefa, who was *the son* of Zerubbabel, who was  
*the son* of Salathiel, who was *the son* of Neri,  
 28 who was *the son* of Melchi, who was *the son* of  
 Addi, who was *the son* of Cofam, who was *the*  
 29 son of Elmodam, who was *the son* of Er, who  
 was *the son* of José, who was *the son* of Eliezer,  
 who was *the son* of Jorim, who was *the son* of  
 30 Matthat, who was *the son* of Levi, who was *the*  
*son* of Simeon, who was *the son* of Judah, who  
 was *the son* of Joseph, who was *the son* of Jonan,  
 31 who was *the son* of Eliakim, who was *the son* of  
 Melea, who was *the son* of Menan, who was *the*  
*son* of Mattatha, who was *the son* of Nathan,  
 32 who was *the son* of David, who was *the son* of  
 Jessé,

23. See on Matth. i. 17.

- CHAP. III. Jeſſé, who was *the ſon* of Obed, who was *the ſon* of Boaz, who was *the ſon* of Salmon, who was *the ſon* of Naaffon, who was *the ſon* of Aminadab, who was *the ſon* of Aram, who was *the ſon* of Hezron, who was *the ſon* of Phares, who was *the ſon* of Judah, who was *the ſon* of Jacob, who was *the ſon* of Iſaac, who was *the ſon* of Abraham, who was *the ſon* of Terah, who was *the ſon* of Nahor, who was *the ſon* of Serug, who was *the ſon* of Reü, who was *the ſon* of Peleg, who was *the ſon* of Eber, who was *the ſon* of Salah, who was *the ſon* of Cainan, who was *the ſon* of Arphaxad, who was *the ſon* of Shem, who was *the ſon* of Noah, who was *the ſon* of Lamech, who was *the ſon* of Methuſelah, who was *the ſon* of Enoch, who was *the ſon* of Jared, who was *the ſon* of Mahalaleel, who was *the ſon* of Cainan, who was *the ſon* of Enoch, who was *the ſon* of Seth, who was *the ſon* of Adam, who was *the ſon* of God.

CHAP. IV.

- I NOW Jeſus returned from Jordan, full of the Holy Spirit, and was led by the Spirit into the  
 2 deſert forty days, being tempted by the devil, And in thoſe days he ate nothing: and, when  
 3 they were ended, he [afterward] hungered. And the

36. *Who was the ſon of Cainan.*] This generation occurs in the lxx. though not in the Hebrew or Samaritan. The reaſons for admitting it Gen. xi. 12, and thus extending the interval between the flood and Abraham to 1072 years, are

ſtated in Jackson's chronology: i. 69, &c.

38. Some think that St. Luke has carried up the pedigree from Abraham to Adam, that he might intimate the right of the gentiles in the Meſſiah.

- CHAP. the devil said unto him ; “ If thou be *the* Son of  
 IV. “ God, command that this stone become bread.”  
 4 And Jesus answered him, saying ; “ It is written,”  
 ‘ Man shall not live by bread alone, but by every  
 5 ‘ word of God.’ And [the devil] brought him  
 to an high mountain, and shewed him all the  
 kingdoms of the earth in a moment of time.  
 6 And the devil said unto him ; “ All this power  
 “ I will give thee, and the glory of them : for  
 “ it is delivered unto me, and to whomsoever I  
 7 “ will I give it. If therefore thou wilt worship  
 8 “ me, it shall all be thine.” And Jesus answered  
 him, and said ; “ It is written, ‘ Thou shalt  
 ‘ worship the Lord thy God, and him only thou  
 9 ‘ shalt serve.’ And *the devil* brought him to Je-  
 rusalem, and set him on a wing of the temple,  
 and said unto him ; “ If thou be *the* Son of God,  
 10 “ cast thyself down from this place : for it is  
 “ written ; ‘ He shall give his angels charge  
 11 ‘ over thee to preserve thee : \* and on *their*  
 ‘ hands they shall bear thee up, lest thou strike  
 12 ‘ thy foot against a stone.’ And Jesus answered,  
 and said unto him ; “ It is commanded, Thou  
 13 ‘ shalt not † tempt the Lord thy God.’ And  
 when the devil had ended all *his* temptation, he  
 departed from him for a time.

And

\* Or, “ *And*, ‘ *On*, &c.’ † Or, *try*, or, *make trial of*.

13. *For a time.*] Till the him by wicked men. John xiv.  
 time of his death ; when the 30. Luke xxii. 3, 53.  
 prince of this world again tried

CHAP.  
IV.

- 14 And Jesus returned, with the power of the Spirit, into Galilee; and there went out a fame of him through all the country round about.
- 15 And he taught in their synagogues, being glorified by all.
- 16 And he came to Nazareth, where he had been brought up: and, as his custom was, he entered into the synagogue on the sabbath, and stood up
- 17 to read. And the book of the prophet Isaiah was delivered to him. And, when he had \* opened the book, he found the place where
- 18 it was written; " The spirit of the Lord *is* upon me, inasmuch as he hath anointed me to preach  
" glad tidings to the poor; he hath sent me to  
" heal the broken-hearted, to proclaim deliver-  
" ance to the captives, and recovery of sight to  
" the

\* Gr. unrolled.

17. *Opened the book.*] The original word imports that the book was a *roll*, probably of parchment. See v. 20.

18. *Of the Lord.*] The lxx, Vulg. Arab. and three MSS. omit מרני in the Hebrew. See Bishop Lowth. Isai. lxi. i.

*He hath anointed me.*] MS. Nov. Coll. reads ἐχρίσεν με χρίστος, with the Hebrew. Dr. Owen. Modes of quotation: p. 60.

*And recovery of sight to the*

*blind.*] A clause corresponding to this may have been omitted in the Hebrew: but we may well suppose a various reading, וְלַעֲרִירִים *and to the blind*, for וְלַאֲסִירִים *and to the bound*. The word פְּקֻדָּוֹת may signify *an opening of the eyes*, as well as *an opening of a prison*; a *perfect restoration to sight* as well as *perfect liberty*. See Bishop Lowth.

CHAP. IV. " the blind, to set at liberty those that are bruised,  
 19 " to proclaim the acceptable year of the Lord."  
 20 And he \* closed the book, and gave it again to  
 the officer, and sat down. And the eyes of all  
 those that were in the synagogue were † fastened  
 21 on him. Then he began to say unto them ; " To-  
 " day this *part of* scripture is fulfilled in your  
 22 " ears." And all gave him their testimony, and  
 wondered at the graceful words which proceeded  
 out of his mouth, and said ; " Is not this the  
 23 " son of Joseph ?" And he said unto them ; " Ye  
 " will surely say unto me this § proverb, ' Phy-  
 " sician, heal thyself : ' " whatsoever things we have  
 " heard done in Capernaum, do here also in thine  
 24 " own country." He said also ; " Verily I say  
 " unto

\* Gr. *rolled up*. † Or, *earnestly fixed*. § Gr. *parable*.

*To set at liberty those that are bruised.*] Three Hebrew words which may be supplied from Isai. lviii. 6, לשלוח רצוצים ורופאים, " to set at liberty those that are bruised," seem to have originally stood in the Hebrew. See the lxx, Isai. lviii. 6. and Arab. Isai. lxi. 1.

After having settled his mode of reconciling the Hebrew text and the Greek, I found the same solution in Hallet's notes : ii. 95, &c. who refers to Pf. cxlvi. 8, where פקד עורים is used for " opening the eyes of

the blind."

19.] *Year.*] An allusion to the year of jubilee ; which was proclaimed by sound of trumpet ; and which was a year of release to debtors, bondmen, and sellers of possessions. See Bishop Lowth.

22. *Graceful words.*] Pleasing to the hearer, from the matter, the force of expression, and the manner of utterance.

23. *Physician, heal thyself.*] In like manner do you shew your power and beneficence at home.

- CHAP. IV. “ unto you, No prophet is acceptable in his own  
 25 “ country. But I tell you in truth, there were  
 “ many widows in Israel in the days of Elijah,  
 “ when the heaven was shut up for three years  
 “ and six months, when there was a great famine  
 26 “ throughout all the land; but to none of them  
 “ was Elijah sent, except to Sarepta, *a city* of  
 27 “ Sidon, to a widow. And there were many lepers  
 “ in Israel in the time of the prophet Elishah; and  
 “ none of them was cleansed, except Naaman  
 28 “ the Syrian.” And all in the synagogue, when  
 they heard these things, were filled with wrath;  
 29 and rose up, and drove him out of the city, and  
 led him to the brow of the hill on which their  
 city was built, that they might cast him down  
 30 headlong. But he passed through the midst of  
 them, and departed.  
 31 And he went down to Capernaum, a city of  
 32 Galilee; and taught them on the sabbath. And  
 they were amazed at his doctrine: for his word  
 33 was with authority. And in the synagogue there

was

25, 26, 27. Thus I shall extend to strangers those instructions and miracles of which you make yourselves unworthy.

25. *When.*] See *us*, c. xx.

37. Acts xxvii. 1. See also Hoozeveen, *us* quum, p. 1203.

28. *Were filled with wrath.*] Because he compared himself to such great prophets, and intimated the unworthiness of his countrymen.

29. *The hill.*] Nazareth,

says Maundrel, is situated in a kind of round concave valley on the top of a high hill. P. 112, 116. Bishop Pearce. See also Wolfius.

30. *Passed through the midst of them.*] Miraculously. The evangelist leaves us to conclude this; it being the manner of the sacred historians not to magnify our Lord's supernatural power.

CHAP. IV. was a man that had a spirit of an unclean demon;

34 and he cried out with a loud voice, saying; "Ah!  
 " \* what have we to do with thee, *thou* Jesus  
 " † of Nazareth? art thou come to destroy us?  
 " I know who thou art; the Holy One of  
 35 " God." Then Jesus rebuked him, saying;  
 " Be silent, and come out of him." And when  
 the demon had thrown him in the midst, he came  
 36 out of *the man*, and hurt him not. And all were  
 struck with astonishment, and spake among them-  
 selves, saying; " What word *is* this? for with  
 " authority and power he commandeth the un-  
 37 " clean spirits, and they come out." And a re-  
 port of him went abroad into every place of the  
 country round about.

38 And he arose out of the synagogue, and en-  
 tered into Simon's house. Now the mother of  
 Simon's wife was seized with a great fever; and  
 39 they besought him for her. And he stood over  
 her, and rebuked the fever; and it left her: and  
 forthwith she arose and ministered to them.  
 40 Now when the sun was setting, all those that  
 had any sick with various diseases, brought them  
 to him: and he put his hands on every one of  
 41 them, and cured them. And demons also came  
 out of many, crying out, and saying; " Thou  
 " art the Son of God." But he rebuked them,  
 and suffered them not to speak: for they knew  
 that he was the Christ.

VOL. I.

S

And

\* Or, *What hast thou to do with us.* † Gr. *the Nazarene.*

## CHAP.

## IV.

42

And when it was day, he went out, and departed into a desert place: and the multitudes sought him, and came to him, and *would have* detained him, that he might not depart from

43

them. But he said unto them; "I must preach "the glad tidings of the kingdom of God to "other cities also: for therefore I am sent."

44

And he preached in the synagogues of Galilee.

## CHAP.

## V.

1

Now it came to pass that, when the multitude pressed on him to hear the word of God, he stood by the lake of Genesareth, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3

And he entered into one of the ships, which was Simon's, and besought him that he would launch out a little from the land. And he sat down,

4

and taught the multitudes out of the ship. And when he had ceased speaking, he said to Simon;

5

"Launch out into the deep; and let down your "nets for a draught." And Simon answered and said unto him; "Master, we have laboured "during all the night, and have taken nothing:

"never-

42 *Would have detained him.*]

Used persuasion to detain him.

2. *Standing.*] Palairer shews that this term is applied to ships.

Vel mea si staret navis in Oceano. Propert. ii. vii. 67.

*By the lake.*] St. Luke uses

λίμνη five times for this collection of water; and never θάλασσα, by which word the three other evangelists denote it, in the large sense of the Hebrew יָם.

- CHAP. V. “ nevertheless, at thy word I will let down the  
 6 “ net.” And when they had done this, they  
 enclosed a great number of fishes : and their net  
 7 *almost* brake. And they beckoned to *their* part-  
 ners who were in the other ship, that they might  
 come and help them. And they came, and filled  
 8 both the ships, so that they *almost* sank. And  
 when Simon Peter saw *it*, he fell down at Jesus’s  
 knees, saying ; “ Depart from me, \* Lord, for  
 9 “ I am a sinner.” For astonishment seized him,  
 and all that were with him, at the draught of the  
 10 fishes which they had taken : and in like man-  
 ner *it* seized James and John, *the* sons of Zebe-  
 dee, who were partners with Simon. And Je-  
 sus said to Simon ; “ Fear not ; henceforth thou  
 11 “ shalt catch men.” And when they had  
 brought their ships to land, they left all, and  
 followed him.
- 12 And it came to pass when he was in a certain  
 city, behold, a man full of leprosy : who when  
 he saw Jesus, fell on *his* face, and entreated him,  
 saying ; “ Sir, if thou wilt, thou canst make  
 13 “ me clean.” And *Jesus* stretched forth *his*  
 hand, and touched him, saying ; “ I will : Be thou  
 “ made clean.” And immediately the leprosy  
 14 departed from him. And *Jesus* commanded him  
 to tell no man : “ but go, shew thyself to the  
 “ priest, and offer for thy cleansing as Moses  
 S 2 “ com-

\* Or, *Master, depart from me.*

6. *Almost brake.*] Compare the end of v. 7.

9. *With him.*] In the vessel.

10. *James and John.*] Who were in another vessel : v. 7.

CHAP. "commanded; for a testimony unto them."

V.

15

But a fame went abroad *so much* the more of him: and great multitudes came together to hear *him*; and to be cured by him of their infirmities.

16

But he withdrew into desert places, and prayed.

17

And it came to pass on a certain day, as he was teaching, that there were Pharisees and teachers of the law sitting by, who had come from every town of Galilee, and *from* Judea, and *from* Jerusalem; and the power of the Lord was

18

\* *present* to cure † *the people*. And, behold, men brought on a bed one that was sick of the palsy:

19

and they sought how to bring him in, and to place *him* before *Jesus*. And when they could not find *by* what way they might bring him in, because of the multitude, they went up to the house-top, and let him down through the tiles, with *his* couch, into the midst before Jesus.

20

And when he saw their faith, he said; "Man,

21

"thy sins are forgiven thee." Then the scribes and the Pharisees began to reason, saying;

22

"Who is this that speaketh blasphemies? Who

23

"can forgive sins, but God alone?" But when *Jesus* perceived their reasonings, he answered and said unto them: "Why reason ye in your

24

"hearts? Which is easier? to say, 'Thy sins are forgiven thee:' "or to say, 'Arise and

25

'walk?' "But that ye may know that the Son  
"of

\* Or, *shewn in curing*. † Gr. *them*. See S. 24.

19. *They went up to the house-top.*] By the outer stairs.

CHAP. " of man hath power upon earth to forgive sins ;  
V.

" (he said to the sick of the palsy,) ' I say unto  
thee, Arise, and take up thy couch, and go to

25 ' thine house.' And forthwith he rose up be-  
fore them, and took up that whereon he lay,

26 and departed to his house, glorifying God. And  
amazement struck all, and they glorified God,  
and were filled with fear, saying; " We have  
" seen strange things to-day."

27 And after these things *Jesus* went forth, and  
saw a publican, named Levi, sitting at the re-  
ceipt of custom : and he said unto him ; " Fol-

28 " low me." And *Levi* forsook all, rose up, and  
followed him.

29 And Levi made him a great feast in his own  
house : and there was a great multitude of publi-  
cans, and of others, that were at meat with them.

30 But the scribes and the Pharisees among them  
murmured against his disciples, saying ; " Why

" do ye eat and drink with the publicans and

31 " sinners?" And *Jesus* answered and said unto  
them ; " Those that are in health need not a

32 " phyfician ; but those that are sick. I am not  
" come to call righteous men to repentance,  
" but sinners."

33 \* And some said unto him ; " Why do the  
" disciples of John fast often, and make prayers ;

" and in like manner *the disciples* of the Phari-

34 " sees : but thine eat and drink ?" And he said  
unto

\* Or, *But others.*

30. See the authorities for " Pharisees among them," see  
omitting *αὐτῶν*. For render- *ὑμῶν*, John viii. 7, and Mark-  
ing, " But the scribes and land in Bowyer.

- CHAP. V. unto them; "Can ye make the \* companions  
 "of the bridegroom to fast, while the bride-  
 35 "groom is with them? But the days will come  
 "when the bridegroom shall be taken from  
 "them: then they will fast in those days."  
 36 And he spake a parable also unto them: "No  
 "man putteth a piece of a new garment upon  
 "an old one: otherwise, both the new maketh  
 "a rent, and † that which was *taken* from the  
 37 "new agreeth not with the old. And no man  
 "putteth new wine into old skins: otherwise,  
 "the new wine will burst the skins, and it will  
 "be spilled, and the skins will be marred.  
 38 "But new wine must be put into new skins;  
 39 "and both are preserved. No man also, having  
 "drunk old *wine*, immediately desireth new:  
 "for he saith, 'The old is better.'

CHAP.  
VI.

I

AND it came to pass on the first sabbath af-  
 ter the second *day of unleavened bread*, that he  
 went

\* Gr. *sons of the bridechamber*. † See MSS.

35. *When the bridegroom shall be taken from them.* | Kai is omitted in eight MSS. but it may be a Hebrew redundancy. Some transpose *kai* *otau*. "When the bridegroom shall be even taken away &c." Others think that *kai* should be placed before *toti*, as in Matthew and Mark.

1. Josephus says that on the 14th day of the month Nisan the Passover was kept; that on the 15th the feast of unleavened

bread began; and that on the 16th, or the second day of the feast of unleavened bread, the first fruits of barley were offered to God. Ant. iii. x. 5.

Many commentators suppose that this was the first of the sabbaths which intervened between the second day of the feast of unleavened bread and the feast of Pentecost. See Lev. xxiii. 15, 16.

But observe the authorities for omitting *διωσκειν αὐτα*.

## CHAP.

- VI. went through the corn-fields: and his disciples plucked the ears of corn, and ate, rubbing *them* with *their* hands. But some of the Pharisees said unto them; "Why do ye that which it is not lawful to do on the sabbath?" And Jesus answered and said unto them; "Have ye not even read what David did, when *both* he himself hungered and those that were with him: How he entered into the house of God, and took the shew-bread, and ate, and gave to those also that were with him: which it is not lawful to eat, but for the priests alone?" And he said unto them; "The Son of man is Lord even of the sabbath?"
- And it came to pass on another sabbath also, that he entered into the synagogue and taught: and a man was there, whose right hand was withered: and the scribes and the Pharisees watched him, whether he would work a cure on the sabbath; that they might find an accusation against him. But he knew their thoughts, and said to the man that had the withered hand; "Rise, and stand in the midst." And he arose, and stood. Then Jesus said unto them; "I \* will ask you one thing; 'Is it lawful to do good on the sabbath, or to do evil? to save life, or to kill?' And when he had looked round about

\* Or, I will ask you. What is lawful on the sabbath? To do good &c.

CHAP. VI. about on them all, he said to *the man*; "Stretch  
 "forth thine hand." And he did so: and his  
 II hand was restored [as the other.] And they  
 were filled with madness; and communed one  
 with another what they should do to Jesus.  
 12 And it came to pass in those days, *that* he  
 went forth to a mountain to pray; and continued  
 13 all night in prayer to God. And when it was  
 day, he called to him his disciples: and from  
 them he chose twelve, whom he also named  
 14 apostles; (Simon whom he had named Peter  
 also, and Andrew his brother; James and John;  
 15 Philip and Bartholomew; Matthew and Thomas;  
 James *the son* of Alpheus, and Simon called  
 16 \* Zelotes; Judas *the brother* of James, and  
 Judas Iscariot, who also was *the* traitor;)  
 17 and he came down with them, and stood in the  
 plain; and *there was* a multitude of his disciples,  
 and a great number of the people from all Judea,  
 and Jerusalem, and the sea-coast of Tyre and  
 Sidon, who came to hear him, and to be cured  
 18 of their diseases; and those that were vexed by  
 19 unclean spirits: and they were healed. And  
 the whole multitude sought to touch him: for  
 power went out of him, and cured all.

And

\* That is, *the zealous*.

12. *To God.*] *Θεῷ* is the genitive of the object. See the note on Mark xi. 22.

16. *The traitor.*] The word *παραδόντος* is applied to Judas here only. Elsewhere he is said, not to *betray* Jesus, but to *deliver him up*.

CHAP.  
VI.

- 20 And he lifted up his eyes on his disciples, and  
 said; " Happy *are* ye poor: for your's is the  
 21 " kingdom of God. Happy *are* ye that hunger  
 " now: for ye shall be filled. Happy *are* ye that  
 22 " weep now: for ye shall laugh. Happy are ye,  
 " when men shall hate you, and when they shall  
 " separate you *from them*, and shall reproach you,  
 " and shall set forth your name as evil for the  
 23 " sake of the Son of man. Rejoice ye in that  
 " day, and leap for joy: for, behold, your reward  
 " *shall be* great in heaven: for in like manner  
 " did their fathers to the prophets.
- 24 " But alas for you that are rich! for ye re-  
 25 " ceive your consolation. Alas for you that are  
 " filled! for ye shall hunger: Alas for you that  
 " laugh now! for ye shall mourn and weep.
- 26 " Alas *for you*, when men shall speak well of  
 " you! for in like manner did their fathers to  
 " the false prophets.
- 27 " But I say unto you that hear; Love your  
 28 " enemies, do good to those that hate you, bless  
 " those that curse you, and pray for those that  
 29 " injuriously treat you. To him who smiteth  
 " thee

20, 21. Our Lord seems to have expressed the two first beatitudes both in the literal sense and in the metaphorical. St. Luke records the former sense only, and St. Matthew the latter only. See Markland in Bowyer.

22. *Shall set forth your name as evil.*] Some good critics suppose that ἐν ἐλάλει signifies

to speak of. See Matth. xii. 35. Another sense may be, *shall cast you out*; John ix. 34: shall not only separate you from their private intercourse, but expel you from their religious assemblies.

26. *Men.*] The men of this evil generation.

27. *But I say &c.*] But may refer to v. 22, 23.

- CHAP. VI. " thee on the *one* cheek, offer the other also ;  
 30 " and from him who taketh away thy mantle,  
 " withhold not *thy* vest also. And give to every  
 " man that asketh of thee ; and of him that  
 " taketh away *what is* thine, ask *it* not again.  
 31 " And as ye would that men should do unto  
 " you, do ye unto them in like manner.  
 32 " And if ye love those who love you, what  
 " thanks have ye ? for sinners also love those  
 33 " who love them. And if ye do good to those  
 " who do good to you, what thanks have ye ?  
 34 " for sinners also do the same. And if ye lend  
 " *to those* from whom ye hope to receive, what  
 " thanks have ye ? for sinners also lend to sin-  
 " ners, that they may receive *an* equal return.  
 35 " But love your enemies ; and do good, and  
 " lend, hoping for nothing again ; and your re-  
 " ward will be great, and ye will be the sons of  
 " the Most High : for he is kind to the un-  
 36 " thankful, and *to* the evil. Be ye [therefore]  
 " compassionate, as your Father also is compas-  
 37 " sionate. And judge not, and ye shall not be  
 " judged : condemn not, and ye shall not be  
 " condemned : forgive, and ye shall be forgiven :  
 38 " give, and it shall be given unto you : good  
 " measure, pressed down, and shaken together,  
 " and running over, shall be given into your  
 " lap. For with the same measure with which  
 " ye

32. *And if ye love &c.*] Compare the beginning of v. 37.

35. *Hoping for nothing again.*] Ἀπαιτιζοῦντες, that is, ἐλπίζοντες ἐπ' αὐτῶν.

38. *Into your lap.*] The fore-

part of the long flowing eastern dress might be so raised as to be capable of receiving grain. See 2 Kings iv. 39 : and Obs. p. 70.

CHAP. "ye \* deal out, it shall be measured to you  
 VI. "again."

39 He also spake a parable unto them; "Can a  
 "blind man lead a blind man? will they not  
 "both fall into the ditch?"

40 "The disciple is not above his † master:  
 "but every one that is perfected shall be as his  
 "† master.

41 "And why beholdest thou the splinter which  
 "is in thy brother's eye, but observe not  
 42 "the beam which is in thine own eye? Or  
 "how canst thou say to thy brother; 'Brother,  
 'let me take out the splinter which is in thine  
 'eye;' when thou thyself beholdest not the  
 "beam which is in thine own eye? Thou hy-  
 "pocrite, first take the beam out of thine own  
 "eye, and then thou wilt see clearly to take out  
 "the splinter which is in thy brother's eye.

43 "For there is no good tree which bringeth  
 "forth § corrupt fruit; nor a || corrupt tree  
 44 "which bringeth forth good fruit. For every  
 "tree is known by it's own fruit: for from  
 "thorns men do not gather figs, nor from a  
 45 "bramble-bush do they cut grapes. A good  
 "man,

\* Gr. *measure*. † Gr. *teacher*. ‡ Gr. *teacher*. § Or,  
*bad*. || Or, *bad*.

40. My disciples are not above me; but must expect to be reviled and persecuted like me. Matth. x. 24, 25. However, every one who perfects himself in this life (2 Cor. xiii. 11. Hebr. xiii. 21.) shall

be glorified also like me in the next life.

43. *For there is no good tree &c.*] Wettstein observes that D. Syr. Codd. Lat. read *hu* for *huz*. Ar. Æth. Perf. may be added. If

CHAP.  
VI.

“ man, out of the good treasure of his heart,  
 “ bringeth forth that which is good; and an  
 “ evil man, out of the evil [treasure] of his  
 “ heart, bringeth forth that which is evil: for  
 “ out of the abundance of the heart [his] mouth  
 “ speaketh.

46 “ And why call ye me ‘ \* Lord, Lord,’ and  
 “ do not the things which I say?

47 “ Whosoever cometh to me, and heareth my  
 “ words, and doeth them, I will shew you to  
 48 “ whom he is like. He is like a builder of an  
 “ house, who digged † deep, and laid the foun-  
 “ dation on a rock: and when the flood rose, the  
 “ stream dashed vehemently upon that house, and  
 “ could not shake it: for it was founded on a  
 49 “ rock. But he that heareth, and doeth not,  
 “ is like a man who, without a foundation, built  
 “ an house upon the ground; against which the  
 “ stream dashed vehemently, and immediately it  
 “ fell: and the ruin of that house was great.”

Now

\* Or, *Master, Master.* † Gr. *and deepened.*

If we retain γὰρ, the connection may be: The rectitude of your conduct is not to be judged of by your sagacity in discovering your brother's faults, and your freedom in censuring them; but by your own actions

and words. For a man is known by his actions and words, as a tree is by its fruit.

48. *Digged deep.*] “Εσκαψὲ καὶ ἱβάδων are a Hebraism. See Cantic. ii. 3: and my note on Ezek. xxxvii. 26.

CHA P.  
VII.

1 Now when \* *Jesus* had ended all his words in  
the hearing of the people, he entered into Caper-  
2 naum. And the † servant of a certain centurion,  
who was dear to *his master*, was sick, and ready  
3 to die. And having heard of *Jesus*, *the centu-*  
*tion* sent to him *some* elders of the Jews, beseech-  
ing him that he would come and recover his † ser-  
4 vant. And when they came to *Jesus*, they en-  
treated him earnestly, saying; " He is worthy to  
5 " whom thou wilt do this: for he loveth our  
" nation; and himself hath built us *our* syna-  
6 " gogue." Then *Jesus* went with them. And  
when he was now not far from the house, the  
centurion sent friends to him, saying unto him;  
" Sir, trouble not thyself; for I am not worthy  
" that thou shouldest enter under my roof.  
7 " Wherefore neither thought I myself worthy  
" to come unto thee: but command by word,  
8 " and my servant will be cured. For I also,  
" who am a man placed under authority, have  
" soldiers under me; and I say unto this *man*,  
' Go,' and he goeth; and to another, ' Come,'  
" and he cometh; and to my ‡ servant, ' Do  
9 " this,' and he doeth it." And when *Jesus*  
heard these words, he wondered at him; and  
turned, and said to the multitude that followed  
him;

\* S. 26. † Or, *slave*. ‡ Or, *slave*.

4. That *παῖς* may be the shop Pearce, and Bowyer 4to.  
second person for *παῖς*, see Bi-

- CHAP. VII. him; "I say unto you, I have not found so  
 10 "great faith, even in Israel." And those who  
 were sent, returned to the house, and found the  
 \* servant well who had been sick.
- 11 And it came to pass † on the day after, that he  
 went into a city called Nain: and [many of] his  
 disciples went with him, and a great multitude.
- 12 Now as he drew near to the gate of the city,  
 behold, a dead man was carried out, the only  
 son of his mother, and she *was* a widow: and
- 13 ‡ many people of the city were with her. And  
 when the Lord saw her, he had compassion on
- 14 her, and said to her; "Weep not." And he  
 came up and touched the bier; (now they that  
 bare him stood still;) and said; "Young man,
- 15 "I say unto thee, Arise." Then he that had  
 been dead sat up, and began to speak. And
- 16 § Jesus delivered him to his mother. And fear  
 seized on all: and they glorified God saying; "A  
 "great prophet is risen up among us;" and,
- 17 "God hath regarded his people." And this  
 report concerning Jesus went forth through all  
 Judea, and through all the country round about.
- And

\* Or, *slave*. † Or, *afterward*. MSS. ‡ Or, *a considerable multitude*. § S. 26.

12. *The only son of his mother, and she was a widow.*] The four circumstances here mentioned with so much simplicity and conciseness tend to raise compassion more strongly than the most laboured amplification of art. Another pathetic circumstance, the youth of the

dead man, is incidentally added v. 14.

*Many people.*] It was a Jewish custom that all who met a corpse carried to the grave attended it, and joined in the lamentation. Josephus contra App. ii. 26. Bishop Pearce.

14. *The bier.*] The people

CHAP.  
VII.

- 18 And the disciples of John told him of all  
 19 these things. And John called unto him two of  
 his disciples, and sent *them* to Jesus, saying;  
 “Art Thou he that was to come? or do we  
 20 “look for another?” And when the men came  
 to him, they said; “John the Baptist hath sent  
 “us to thee, saying; ‘Art Thou he that was to  
 21 ‘come? or do we look for another?’ (Now in  
 that very hour he had cured many of \* diseases,  
 and grievous maladies, and of evil spirits; and  
 unto many *that were* blind he had given sight.)  
 22 Then [Jesus] answered and said unto them;  
 “Go and tell John what things ye have seen and  
 “heard; that the blind receive *their* sight, the  
 “lame walk, the lepers are cleansed, the deaf  
 “hear, the dead are raised, to the poor glad  
 23 “tidings are preached. And happy is *he* † who-  
 “soever shall not offend because of me.”  
 24 And when the messengers of John were de-  
 parted, *Jesus* began to say unto the multitudes  
 concerning John; “What went ye out into the  
 “desert to behold? A reed shaken by the wind?  
 25 “But what went ye out to see? A man clothed  
 “in soft garments? Lo, those that are gorgeously  
 “apparelled,

\* Gr. *scourges*. † Or, *to whom I shall not be a cause of offending*.

of the east bury their dead without coffins; but they carry them to the grave on a bier which is shaped like one. Harmer. ii. 156.

20. The repetition of the message from v. 19, is in the spirit of the best classical writers. See Obs. p. 75, 81.

- CHAP. VII. “ apparelled, and live luxuriously, are in palaces.  
 26 “ But what went ye out to see? A prophet? Yes,  
 27 “ I say unto you, and much more than a pro-  
 phet. This is *he* of whom it is written;  
 ‘ Behold, I send my messenger before thy face,  
 28 ‘ who will prepare thy way before thee.’ For I  
 “ say unto you, Among those that are born of  
 “ women, there is no greater [prophet] than  
 “ John the Baptist: but the least in the kingdom  
 29 “ of God is greater than he. And all the peo-  
 “ ple, \* and the publicans, that heard *him*,  
 “ have justified *the ways of* God, having been  
 30 “ baptized with the baptism of John. But the  
 “ Pharisees and teachers of the law have made  
 “ void the counsel of God toward them,  
 31 “ not having been baptized by him. To what  
 “ therefore shall I liken the men of this genera-  
 32 “ tion? and to what are they like? They are  
 “ like children sitting in the market-place, and  
 “ calling one to another, and saying; ‘ We have  
 ‘ piped unto you, and ye have not danced: we  
 ‘ have mourned unto you, and ye have no wept.’  
 33 “ For John the Baptist hath come neither eating  
 “ bread, nor drinking wine; and ye say, ‘ He  
 34 ‘ hath a demon.’ The son of man hath come  
 “ eating

\* S. 26.

29. *Justified the ways of* not reform their lives. Le  
*God.]* Acknowledged God to Clerc. Nouveau Test. 40.  
 be just in calling them to re- Bishop Pearce confirms this  
 pentance; and that he might interpretation, and refers to  
 justly punish them, if they did Pl. li. 4. Job xxxii. 2.

- CHAP. VII. " eating and drinking ; and ye say, ' Behold, a  
 35 ' glutton, and a wine-bibber, a friend of pub-  
 ' licans and sinners.' And yet wisdom is \* jus-  
 36 ' tified by all her children."  
 And one of the Pharisees asked *Jesus* to eat  
 with him. And he entered into the Pharisee's  
 37 house, and † placed himself at meat. And, be-  
 hold, a woman in the city, who had been a sin-  
 ner, when she knew that *Jesus* was at meat in  
 the Pharisee's house, brought an alabaster box of  
 38 ointment, and stood behind at his feet weeping,  
 and began to wet his feet with tears ; and she  
 wiped *them* with the hair of her head, and kissed  
 his feet, and anointed *them* with the ointment.  
 39 But when the Pharisee that had invited him saw  
*it*, he spake within himself, saying ; " This man,  
 " if he were a prophet, would have known who  
 " and what kind of woman *this is* that toucheth  
 40 " him ; for she is a sinner." Then *Jesus* spake  
 and said unto him ; " Simon, I have somewhat  
 VOL. I. T " to

\* Or, *vindicated*. † Gr. *reclined*.

37. *Had been a sinner.*] But had testified her repentance to *Jesus*. For the tense, see c. viii. 2.

38. *Behind.*] *Jesus* reclined on a couch, while he partook of food.

*To wet his feet.*] His sandals having been put off. The Greeks and Romans had the same custom. Et soleas poscit. Hor. Sat. ii. viii. 77. See other instances in Wetstein.

*And anointed them.*] An

extraordinary act of respect. See Pliny's Nat. Hist. xiii. iii. Vidimus etiam vestigia pedum unguento tingi: quod M. Othonem monstrasse Neroni principi ferebant. Jam quidam etiam in potu unguenta addunt: tantique amaritudo est, ut odore prodigo fruantur ex utraque parte corporis.

39. *She is a sinner.*] The Pharisee knew her general character, but not her repentance.

- CHAP. VII. “to say unto thee.” And he saith; “\* Master,  
 41 “say *it*.” “There was a certain creditor that  
 42 “had two debtors: the one owed five hundred  
 “denarii, and the other fifty. And, as they had  
 “nothing to pay, he freely forgave them both.  
 “Tell me therefore, Which of them will love  
 43 “him more?” Then Simon answered and said;  
 “I suppose, that he to whom he freely forgave  
 “more.” And Jesus said unto him; “Thou  
 44 “hast judged rightly.” And he turned to the  
 woman, and said unto Simon; “Seest thou this  
 “woman? I entered into thine house: thou  
 “gavest me no water for my feet: but she hath  
 “wetted my feet with tears, and wiped *them*  
 45 “with her hair. Thou gavest me no kifs: but  
 “she, since the time I entered in, hath not  
 46 “ceased to kifs my feet. Thou didst not anoint  
 “mine head with oil: but she hath anointed my  
 47 “feet with ointment. Wherefore I say unto thee,  
 “Her sins, which are many, are forgiven; for  
 “she hath loved much: but to whom little is  
 48 “forgiven, *that person* loveth little.” Then he  
 49 said unto her; “Thy sins are forgiven.” And  
 those that were at meat with him began to say  
 within

\* Gr. *Teacher*.

41, 42, 43. It follows that Christ had already forgiven this woman much.

47. I repeat therefore, for the greater consolation of this woman, that her many sins are forgiven: and I repeat it, be-

cause she has shewn me great gratitude; a natural return, as you have confessed.

49. Jesus overlooks the objection with dignity. He had answered it, c. v. 22, &c.

CHAP.  
VII. within themselves; "Who is this that even for-  
50 "giveth sins?" And he said to the woman;  
"Thy faith hath saved thee: go in peace."

CHAP.  
VIII.

I AND it came to pass afterward, that he journeyed through every city and village, preaching and proclaiming the glad tidings of the kingdom of God: and the Twelve *were* with him;  
2 and certain women, that had been cured of evil spirits and infirmities; Mary called Magdalene,  
3 out of whom had gone seven demons; and Joanna, the wife of Chuza Herod's steward; and Susanna, and many other *women*; who ministered  
4 to him of their substance. And when a great multitude assembled, and inhabitants of every city came together unto him, he spake by a parable: "A sower went out to sow his seed: and,  
5 "as he sowed, some *seed* fell by the way-side;  
"and it was trodden under foot, and the fowls  
6 "of the air devoured it. And some fell upon  
"a rock; and when it grew up, it withered  
7 "away, because it had not moisture. And  
"some fell amidst thorns; and the thorns grew  
8 "up with it, and choked it. And other fell  
"on good ground, and grew up, and yielded  
"fruit an hundred-fold." As he said these

T 2

things,

50. *Hath saved thee.*] Thy faith in me as a divine teacher hath placed thee in a state of salvation.

*Go in peace.*] This woman, who is thus dismissed, could not be Mary Magdalene who was

one of our Lord's constant attendants. C. viii. 3.

3. *Chuza.*] Perhaps the person of the king's household, mentioned John iv. 46: as Bishop Pearce conjectures on the latter place.

CHAP. things, he cried out; "He that hath ears to  
VIII. hear, let him hear."

- 9 And his disciples asked him, [saying;] "What  
10 "may this parable be?" And he said; "Unto  
"you it is given to know the mysteries of the  
"kingdom of God: but to others *I speak* in pa-  
"rables; \* so that seeing they see not, and  
11 "hearing they understand not. Now the para-  
"ble is this: The seed is the word of God.  
12 "And those by the way-*side*, are they that hear:  
"but then the devil cometh and taketh away the  
"word out of their hearts, lest they should be-  
13 "lieve and be saved. And those on the rock *are*  
"they that, when they have heard, receive the  
"word with joy: and these have no root, but  
"for a short time believe, and in time of  
14 "† temptation fall away. And that which fell  
"among the thorns are they that, having heard,  
"go forth, and are choked by anxious cares,  
"and riches, and pleasures of *this* life, and  
15 "bring not fruit to perfection. But that in the  
"good ground are they that, having heard the  
"word, keep it in an honest and good heart, and  
"bring forth fruit with perseverance.  
16 "Now no man, when he hath lighted a  
"lamp, covereth it with a vessel, or putteth it  
"under a couch; but setteth it on a stand, that  
17 "those who enter in may see the light. For  
"nothing

\* Gr. *that seeing they may not see, and hearing they may not understand.* † Or, *trial.*

16, 17. See on Mark iv. 21,  
22.

CHAP. " nothing is hidden, which shall not be manifest :  
VIII.

" nor *is any thing* secret, which shall not be  
18 " known and come abroad. Take heed there-  
" fore how ye hear : for whosoever hath *much*,  
" to him shall be given ; and whosoever \* hath  
" little, from him shall be taken even that  
" which he seemeth to have."

19 And *his* mother and his brethren came to him,  
and could not gain access to him because of the  
20 multitude. And it was told him *by some*, who  
said ; " Thy mother and thy brethren stand  
21 " without, desiring to see thee." And he an-  
swered and said unto them ; " My mother and  
" my brethren are these, that hear the word of  
" God, and do *it*."

22 It also came to pass on a certain day, that he  
went into a ship with his disciples, and said unto  
them ; " Let us pass over to the other side of  
23 " the lake." And they launched forth. But as  
they sailed, he fell asleep : and a storm of wind  
came down on the lake ; and they were filling  
24 *with water*, and were in danger. And they came  
near, and awoke him, saying ; " Master, mas-  
" ter, we perish." Then he arose, and rebuked  
the wind, and the raging of the water : and  
25 they ceased, and there was a calm. And he said  
unto them ; " Where is your faith ?" And they  
feared and wondered, saying one to another ;  
" Who is this ? for he commandeth even the  
" winds

\* Gr. *bath not*.

CHAP.  
VIII.

- “winds and the water, and they obey him.”
- 26 And they arrived at the country of the Gadarenes, which is over-against Galilee. And when
- 27 he had gone forth to land, there met him a certain man of the city, that had demons a long time, and ware no clothes, nor abode in *any*
- 28 house, but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and said with a loud voice; \* What have I to do with thee, Jesus, *thou* Son of the most high
- 29 God? I entreat thee, torment me not. (For *Jesus* had commanded the unclean spirit to come out of the man. For it had † often seized him; and he was kept bound with chains and *in* fetters; and he brake the bands, and was
- 30 driven by the demon into desert places.) And Jesus asked him, saying; “What is thy name?” And he said; “Legion:” (for many demons had
- 31 entered into him.) And *the demons* besought *Jesus* that he would not command them to go out
- 32 into the ‡ deep pit. Now an herd of many swine was there, feeding on the mountain: and *the demons* besought him that he would give them leave to enter into them. And he gave them
- 33 leave. Then the demons went out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and
- 34 were drowned. And when those who kept them

\* Or, *What hast thou to do with me?* † Or, *a long time.*  
‡ Gr. *Abyss.*

31. *The deep pit.*] The place Peter ii. 4; where that place allotted to evil spirits. See 2 is, in effect, called Tartarus.

CHAP.  
VIII.

35 them saw what was done, they fled, and told *it* in the city and in the country. Then *the people* went out to see what had been done; and came to Jesus, and found the man, out of whom the demons had departed, sitting at the feet of Jesus, clothed, and in his right mind: and they  
36 were afraid. And those also that had seen *it*, told them in what manner he had been cured.  
37 Then the whole multitude of the country of the Gadarenes round about, asked *Jesus* to depart from them: for they were seized with great fear: and he went into the ship, and returned.

38 Now the man out of whom the demons had departed entreated *Jesus* that he might be with him. But [Jesus] sent him away, saying;  
39 "Return to thine house, and tell how great things God hath done unto thee." And he departed, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass that, when Jesus returned, the people *gladly* received him: for they were all in expectation of him.

41 And, behold, there came a man named Jairus, who was a ruler of the synagogue: and he fell down at Jesus's feet, and besought him that he  
42 would come into his house: for he had an only daughter, about twelve years of age, and she was dying. But as he went, the people thronged  
43 him. And a woman, having an issue of blood twelve years, that had *also* consumed all her sub-  
stance

- CHAP. stance on physicians, and could not be cured by  
VIII.  
44 any, came behind, and touched the border of his  
garment: and immediately her issue of blood  
45 stopped. And Jesus said; "Who touched me?"  
And when all denied, Peter, and those that were  
with him, said; "Master, the multitudes press  
"and throng thee; and sayest thou, Who  
46 "touched me?" And [Jesus] said; "Some  
"one hath touched me: for I know that power  
47 "hath gone out of me." And when the woman  
saw that she was not concealed, she came trem-  
bling, and fell down before him, and declared  
[to him] before all the people for what cause she  
touched him, and how she was forthwith cured.  
48 And he said unto her; "Take courage, daughter;  
thy faith hath made thee well: go in peace."  
49 And while he yet spake, there cometh one from  
the ruler of the synagogue's *house*, saying to him;  
"Thy daughter is dead: trouble not the \* Mas-  
50 "ter." But when Jesus heard *it*, he spake to  
*the ruler*, saying; "Fear not: only believe, and  
51 "she shall be made well." And when he came  
to the house, he suffered none to enter in, but  
Peter, and John, and James, and the father and  
52 the mother of the child. And all wept, and la-  
mented her: but he said; "Weep not: she is  
53 "not dead, but sleepeth." And they derided  
54 him; knowing that she was dead. And he sent  
all

\* Gr. *Teacher*.

44. *Touched the border of his garment.*] Compare Matth. xiv. 36.

51. *To enter in.*] With him, Others were there before; v. 54.

CHAP. VIII. all out of the house, and took her by the hand,  
 55 and spake aloud, saying; " Child, arise" And  
 her \* spirit came again, and she forthwith  
 arose: and he commanded that food should be  
 56 given her. And her parents were amazed: but  
 he charged them that they should tell no man  
 what had been done.

CHAP.  
IX.

- 1 NOW \* *Jesus* called the twelve *apostles* to-  
 gether, and gave them power and authority  
 2 over all demons, and to cure diseases. And he  
 sent them forth to preach the kingdom of God,  
 3 and to cure the sick: and said unto them;  
 " Take nothing for your journey, neither staves,  
 " nor bag, nor money; † nor have two vests.  
 4 " And into whatsoever house ye enter, there re-  
 5 " main, and thence depart. And whosoever shall  
 " not receive you, when ye go from that city,  
 " shake off the very dust from your feet; for a  
 6 " testimony unto them." And they departed, and  
 went through the towns, preaching glad tidings  
 and healing every where.  
 7 Now Herod the tetrarch heard of all which  
 had been done [by him:] and he was perplexed,  
 because it was said by some, that John was risen  
 8 from the dead; and by some, that Elijah ap-  
 peared;

\* Or, *breath*. \* S. 27. † Or, *and that they should not have*.

4. *And thence depart.*] At  
 leaving the city. See Matth,  
 x. II. c. x. 7.

7. *Which had been done.*] Six  
 MSS. and edd. *Erasm. Co-*  
*linæi, Griesbach,* read *γινώσκον*.

CHAP. IX. peared ; and by others, that one of the old prophets was risen again. And Herod said ; “ John  
9 “ I have beheaded : but who is this of whom I  
“ hear such things ? ” And he desired to see  
*Jesus*.

- 10 And the apostles returned, and told *Jesus* all which they had done. And he took them, and withdrew privately to a desert place of [a city  
11 called] Bethsaida. And when the multitudes knew *it*, they followed him : and he received them, and spake to them concerning the kingdom of God, and restored those that had need of cure.  
12 And when the day began to \* be far spent, the Twelve came near, and said unto him ; “ Send  
“ the multitude away, that they may go into  
“ the towns and country round about, and lodge,  
“ and get provision : for we are here in a desert  
13 “ place. But he said unto them ; “ Give Ye  
“ them *food* to eat.” And they said ; “ We  
“ have no more than five loaves and two fishes ;  
“ unless we should go and buy food for all this  
14 “ people.” For they were about five thousand men. And he said to his disciples ; “ Make  
“ them † place themselves on the ground by  
15 “ fifties in a company.” And they did so ; and  
16 made them all place themselves. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed them, and brake,  
and

\* Or, *decline*. † Or, *recline*, or, *lie down*.

13. *Unless we should go.*] A codd. Lat. and Epiphanius supposition is made, which was read *ἐν αὐτοῖς*. He gave thanks, known to be impossible. or praise, to God over them,

16. *And blessed them.*] D.

- CHAP. IX. and gave to the disciples to set before the multitude. And all ate, and were filled : and what remained to them of the fragments was taken up,  
 17 *even* twelve panniers. And it came to pass as he was \* apart praying, his disciples were with him : and he asked them, saying ; “ Whom say the  
 19 “ multitudes that I am ? ” They answered and said ; “ John the Baptist ; but some *say*, Elijah ;  
 20 “ and others *say*, that one of the old prophets is “ risen again.” And he said unto them ; “ But  
 “ whom say Ye that I am ? ” Then Peter answered and said ; † “ The Christ of God.”  
 21 And he strictly charged them, and commanded  
 22 *them* to tell no man that thing ; saying : “ The “ Son of man must suffer many things, and be  
 “ rejected by the elders and chief-priests and “ scribes, and be killed, and be raised the third  
 23 “ day.” And he said to all ; “ If any *man* desire to come after me, let him deny himself,  
 24 “ and take up his cross, and follow me. “ For “ whosoever desireth to save his life, shall lose  
 “ it : but whosoever shall lose his life for my  
 25 “ sake, he shall save it. For what is a man profited, if he gain the whole world, and lose  
 26 “ [or forfeit,] himself ? For whosoever shall be  
 “ ashamed

\* Or, *in private*. † Or, *Anointed*.

18. *Apart.*] Apart from the people. See Mark iv. 10.

22. A severe rebuke of St. Peter is inserted by St. Matthew, c. xvi. 22, 23 ; and by St. Mark, c. viii. 32, 33. It is highly probable that St. Luke omits it, because his gospel had been revised by St. Paul, who

once withstood St. Peter to his face. Gal. ii. 11.

25. *Or forfeit.*] The Greek words are a gloss ; the explanatory word *ζημιωδεις* being borrowed from the two preceding gospels. They are omitted in Æth. See Bishop Pearce, and Wakefield.

CHAP. IX. "ashamed of me, and of my words, of him  
 "the Son of man shall be ashamed, when he  
 "shall come in his own glory, and *in \* that of*  
 27 "his Father, and of the holy angels. But I  
 "tell you truly, There are some of those who  
 "stand here, who shall not taste of death till  
 "they have seen the kingdom of God."

28 AND it came to pass about eight days after  
 these words, that he took with him Peter and  
 John and James, and went up a mountain to  
 29 pray. And it came to pass that, as he prayed,  
 the appearance of his countenance was altered,  
 30 and his raiment *was* white *and* glistering. And,  
 lo, there talked with him two men, who were  
 31 Moses and Elijah: that appeared in glory, and  
 spake of his decease which he was about to ac-  
 32 complish at Jerusalem. But Peter, and those  
 that were with him, were heavy with sleep:  
 and,

\* S. 83.

28. *Eight days*] The two former evangelists say *six days*. Compare Tully's epistles ad Fam. xv. 1. ad Att. v. 20. In the former place he writes, *Tempus ejus tridui*, quod in his castris morabar, in magno officio & necessario mihi ponendum putavi. But to Atticus his words are, *Cum quinque dies* ad Cybistra Cappadociæ

castra habuissem. In both cases, the smaller number excludes the parts of the preceding and following day; whereas the larger number includes the parts, and reckons them as whole days.

32. *Heavy with sleep.*] Probably while the discourse passed, to which v. 31. refers.

- CHAP. and, when they awoke, they saw his glory, and the  
IX.  
33 two men who stood with him. And it came to  
pass, as *the apostles* were parted from him, that Pe-  
ter said to Jesus; " Master, it is good for us to  
" be here: and let us make three \* taberna-  
" cles; one for thee, and one for Moses, and  
" one for Elijah:" not knowing what he said.  
34 And while he thus spake, a cloud came and over-  
shadowed them: and † *the disciples* feared when  
35 those *men* entered into the cloud. And there  
came a voice out of the cloud, saying; " This  
36 " is my beloved Son: hear ye him." And  
when the voice was past, Jesus was found alone.  
And they kept silence, and told no man in those  
days any of the things which they had seen.  
37 And it came to pass that, on the next day,  
when they were come down from the mountain,  
38 a great multitude met him. And, behold, a man  
of the multitude cried out, saying; ‡ " Master,  
" I beseech thee, look upon my son: for he is  
39 " mine only child. And, behold, a spirit tak-  
" eth him, and it suddenly crieth out; and it  
" convulseth him so that he foameth, and,  
" bruising him, hardly departeth from him.  
40 " And I besought thy disciples to cast it out;  
41 " but they were not able." And Jesus answered  
and said; " O unbelieving and perverse gene-  
" ration, how long shall I be with you, and en-  
42 " dure you? Bring thy son hither." And as he  
was now coming near, the demon dashed him on  
the

\* Or, tents. † S. 27. ‡ Gr. Teacher.

CHAP. the ground, and at the same time convulsed him.  
IX.

Then Jesus rebuked the unclean spirit, and cured the child, and delivered him to his father.

43 And all were amazed at the mighty power of God.

But while all wondered at all the things which  
44 Jesus did, he said to his disciples; " Let these  
" words sink down into your ears : for the Son  
" of man is about to be delivered up into the  
45 " hands of men." But they understood not this  
matter, and it was hidden from them, \* so that  
they did not perceive it : and they feared to ask  
him of this matter.

46 And there arose a reasoning among them,  
47 which of them should be greatest. And Jesus  
perceived the thought of their heart, and took a  
48 little child, whom he set by him ; and said unto  
them; " Whosoever shall receive this little  
" child in my name, receiveth me ; and whoso-  
" ever shall receive me, receiveth him who sent  
" me : for he that is least among you all, he  
" shall be great."

49 Then John spake, and said; " Master, we  
" saw one casting out demons in thy name;  
" and we forbid him, because he followeth not  
50 " us." And Jesus said unto him: " Forbid  
" him not: for he that is not against you, is  
" for you."

Now

\* Gr. *That they might not perceive it.*

CHAP.  
IX.

51 Now it came to pass when the days were fulfilled  
 52 that he should be received up, that he stedfastly  
 set his face to go to Jerusalem; and sent messen-  
 53 gers before him: and they went and entered into  
 a town of the Samaritans, to make ready for  
 54 him: but they did not receive him, because his  
 face was \* *that of one* going to Jerusalem. And  
 when his disciples, James and John, saw this,  
 they said; "Master, wilt thou that we com-  
 "mand fire to come down from heaven, and  
 55 "consume them, even as Elijah did?" But he  
 56 turned, and rebuked them. And they went to  
 another town.

57 It also came to pass as they † were going on  
 the way, that a certain *man* said to him; "[Sir,  
 "I will follow thee whithersoever thou goest."  
 58 And Jesus said unto him; "The foxes have  
 "holes, and the birds of the air *have* roosts;  
 "but the Son of man hath not where to rest  
 "his head."  
 59 He said also to another; "Follow me." But  
 he said; "Sir, suffer me to go first and bury  
 60 "my father." And [Jesus] said unto him;  
 "Let the dead bury their dead: but go Thou  
 "and proclaim the kingdom of God."

And

\* Or, *directed toward*. Dr. Sturges. † Or, *as they were journeying, that a certain man said to him on the way*.

51. *That he should be received* event happened as Jesus was  
*up.]* Into heaven: which as- going up to the feast of Dedi-  
 sumption was to be preceded by cation, three months before his  
 his crucifixion. Probably this crucifixion.

CHAP.  
IX.

- 61 And another also said, "Sjr, I will follow  
 "thee; but suffer me first to bid those farewell  
 62 "that are in mine house." But Jesus said unto  
 him: "No man that hath put his hand to the  
 "plough and looketh back, is fit for the king-  
 "dom of God."

CHAP.  
X

- 1 NOW after these things, the Lord appointed  
 seventy others also, and sent them two and two  
 before him, into every city and place whither he  
 2 himself was about to come. He said therefore  
 unto them; "The harvest indeed *is* plenteous,  
 "but the labourers *are* few: pray ye therefore  
 "the \* Lord of the harvest, that he would  
 3 "send forth labourers into his harvest. De-  
 "part: behold, I send you as lambs amidst  
 4 "wolves. Carry neither purse, nor bag, nor  
 5 "sandals: and salute no man on the way. And  
 "into whatsoever house ye enter, first say;  
 6 'Peace *be* to this house.' "And if *the* son of  
 "peace be there, your peace shall rest upon it:  
 "but if not, it shall turn back to yourselves.  
 7 "And remain in the same house, eating and  
 "drinking

\* Or, *Owner.*

62. *Who hath put his hand to the plough.*] The man had been a convert, and a follower of Jesus.

*And looketh back.*] Hesiod's rule to the plougher, is, that he should not look about on his companions, but make a straight furrow. Elfsner. Wettstein. See Opera et Dies: l. 444.

1. *Others also.*] Besides the twelve apostles.

4. *Salute no man on the way.*] A sign of haste, and of important business. 2 Kings iv. 29.

- CHAP. " drinking such things as they give : for the  
 X. " labourer is worthy of his hire. Go not from  
 8 " house to house. And into whatsoever city ye  
 " enter, and they receive you, eat such things  
 9 " as are set before you. And cure the sick that  
 " are therein ; and say unto them ; ' The king-  
 10 " dom of God draweth near unto you. " But  
 " into whatsoever city ye enter, and they re-  
 " ceive you not, go forth into the streets of it,  
 11 " and say ; ' Even the dust, which cleaveth to  
 " us from your city, we wipe off unto you :  
 " notwithstanding know this, that the king-  
 12 " dom of God draweth near unto you.' " I say  
 " unto you ; It shall be more tolerable in the  
 " *great* day for Sodom, than for that city.  
 13 " Alas for thee, O Chorazin ! Alas for thee,  
 " O Bethsaida ! for if the mighty works which  
 " have been done in you had been done in Tyre  
 " and Sidon, they would have repented long  
 14 " ago, sitting in sackcloth and ashes." But it  
 " shall be more tolerable for Tyre and Sidon at the  
 15 judgement, than for you. And thou, Capernaum,  
 " which art exalted to heaven, shalt be brought down to the grave.  
 16 He that heareth you, heareth me ; and he  
 " that despiseth you, despiseth me ; and he that  
 " despiseth me, despiseth him that sent me.

VOL. I.

U

And

8. *Eat such things as are set before you.*] Not regarding the traditions of the Pharisees.

11. *Notwithstanding.*] Notwithstanding your rejection of us.

## CHAP.

X.

- 17 And the seventy returned with joy, saying;  
 " Master, even the demons are subject to us  
 18 " through thy name." And he said unto them;  
 " I beheld Satan fallen from heaven, as light-  
 19 " ning. Behold, I give you power to tread  
 " on serpents and scorpions, and over all the  
 " strength of the enemy; and nothing shall by  
 20 " any means hurt you. Notwithstanding, in  
 " this rejoice not, that the spirits are subject  
 " unto you; but rejoice that your names are  
 21 " written in heaven." In that hour Jesus  
 greatly rejoiced in spirit, and said; " I praise  
 " thee, O Father, Lord of heaven and earth,  
 " that \* though thou hast hidden these things  
 " from the wise and understanding, yet thou  
 " hast revealed them to babes: yes, Father;  
 22 " for so it hath seemed good in thy sight. All  
 " things have been delivered to me by my Fa-  
 " ther: and none knoweth who the Son is,  
 " but the Father; and who the Father is, but  
 " the Son, and *he* to whom the Son chooseth to  
 23 " reveal *him*." And he turned to *his* disciples,  
 and said privately; " Blessed *are* the eyes which  
 24 " see the things that ye see. For I tell you,  
 " that

\* Gr. *that thou hast hidden &c. and hast revealed &c.*

18. *As lightning.*] Swiftly and precipitately. The meaning is, I see, and have seen some time since, the kingdom of Satan rapidly diminishing.

19. *Hurt you.*] The Greek word has this sense eight times in Rev. See ii. 11. v. 6. &c.

20. *Rejoice not.*] So much. *That your names are written in heaven.*] In consequence of your obedience to, my precepts.

23. *Privately.*] Because he magnified the gospel-dispensation.

CHAP.

X.

- “ that many prophets and kings have desired to  
 “ see the things which ye see, and have not  
 “ seen *them*; and to hear the things which ye  
 25 “ hear, and have not heard *them*.” And, be-  
 hold, a certain teacher of the law rose up,  
 \* tempting him, and saying; † “ Master, what  
 26 “ shall I do to inherit everlasting life?” And  
*Jesus* said unto him; “ What is written in the  
 27 “ law? how readest thou?” And he answered  
 and said; “ Thou shalt love the Lord thy God  
 “ with all thine heart, and with all thy soul,  
 “ and with all thy strength, and with all thy  
 28 “ mind: and thy neighbour as thyself.” Then  
*Jesus* said unto him, “ Thou hast answered  
 29 “ rightly: do this, and thou shalt live.” But  
 he, desiring to justify himself, said to *Jesus*;  
 30 “ And who is my neighbour?” And *Jesus* re-  
 plied and said; “ A certain *man* went down from  
 “ Jerusalem to Jericho, and fell among robbers,  
 “ who stripped him of his raiment, and laid  
 “ strokes on *him*, and departed, having left *him*  
 31 “ half dead. And by chance a certain priest

U 2

“ came

\* Or, *making trial of*. † Gr. *Teacher*.

26. *In the law.*] This reference to the law was wise, and tended to conciliate our Lord's hearers.

27. *And with all thy mind.*] This clause is omitted in B and codd. Lat.

28. *Thou shalt live.*] Compare 2 Pet. i. 5—11.

29. *To justify himself.*] To make a display of his own righteousness, and adherence to the law.

30. *From Jerusalem to Jericho.*] The scene of this parable is with great propriety laid in the road from Jerusalem to Jericho, which was mountainous and very convenient for robbers. One pass is still called the mountain of blood, or the bloody road; a name probably acquired from the murders of passengers. Shaw's Travels Note 2, p. 276. Priestley's harmony.

- CHAP. X. “ came down that way ; and, when he saw him,  
 32 “ he passed by on the other side. In like manner a Levite also, when he reached the place, “ came and saw *him*, and passed by on the other  
 33 “ side. But a certain Samaritan, as he journeyed, came where he was : and, when he saw  
 34 “ him, he had compassion *on him*, and went to him, and bound up his wounds, pouring in “ oil and wine ; and set him on his own beast, “ and brought him to an inn, and took care of  
 35 “ him. And on the morrow, [when he departed,] he took out two \* denarii, and gave “ *them* to the host, and said unto him ; ‘ Take  
 ‘ care of him ; and whatsoever thou spendest ‘ more, when I come back I will repay thee.’  
 36 “ Which then of these three thinkest thou to “ have been his neighbour who fell among the  
 37 “ robbers ?” And *the teacher of the law* said ; “ He who shewed pity to him.” Then said  
 Jesus

\* Or, *pieces of money.*

32. *A Levite.*] One of the Levitical tribe, but not an actual attendant on the temple ; and thus distinguished from those who were called priests. See John i. 19. On some occasions, the Levites shewed a better disposition than the priests. See 2 Chron. xxix. 34.

33. *A certain Samaritan.*] The Jews and Samaritans bore a religious hatred to each other. See John iv. 9. viii. 48.

34. *Oil and wine.*] Galen, Pliny, Theophrastus, and Co-

lumella mention oil and wine as good for wounds. See Wetstein. See also Isai. i. 6, and Bishop Lowth's note.

36. The Samaritan esteemed himself neighbour to the wounded Jew, whom even a priest and a Levite passed by. Do you esteem yourself such to every one whom you can relieve.

37. *He who shewed pity to him.*] Some observe that a periphrasis is here used for the hateful name of Samaritan.

CHAP. X. Jesus unto him; "Go, and do Thou in like  
X. "manner."

- 38 And it came to pass, as they journeyed, that  
he entered into a certain town: and a certain  
woman, named Martha, received him into her  
39 house. And she had a sister called Mary; who  
sat also at the feet of Jesus, and heard his words.  
40 But Martha was harassed by much attendance,  
and came to him, and said; "Master, carest  
"thou not that my sister hath left me to attend  
"alone? command therefore that she help me."  
41 And Jesus answered and said unto her; "Mar-  
"tha, Martha, thou art anxious, and troubled  
42 "about many things: but there is one thing  
"which is necessary: and Mary hath chosen the  
"good part, which shall not be taken from  
"her."

CHAP. XI.  
XI.

- 1 AND it came to pass that, as he was praying  
in a certain place, when he ceased, one of his  
disciples said unto him; "Master, teach us to  
"pray, as John also taught his disciples."  
2 And he said unto them; "When ye pray, say;  
"Our Father, sanctified be thy name. Thy  
3 "kingdom come. Give us day by day the food  
4 "sufficient for us. And forgive us our sins;  
"for

42. *But there is one thing  
which is necessary.*] The good  
part chosen by Mary; hearing  
and obeying my instructions.

2—4. Codex Magdalenensis

is one of the few MSS. which  
omit the interpolation from St.  
Matthew; a circumstance  
which redounds to its honour.  
Michaelis by Marsh. ii. 278.

- CHAP. XI. “ for we also forgive every one who \* trespasseth  
 XI. “ against us. And bring us not into † temptation.”
- 5 And he said unto them ; “ Which of you shall  
 “ have a friend, and shall go to him at midnight,  
 “ and say to him ; ‘ Friend, lend me three  
 6 ‘ loaves : for a friend of mine is come to me  
 ‘ from a journey, and I have nothing to set be-  
 7 ‘ fore him :’ and he from within shall answer  
 “ and say ; ‘ Trouble me not : the door is now  
 ‘ shut, and my children and I are in bed ; I can-  
 8 ‘ not rise and give thee ?’ I say unto you ; Even  
 “ if he will not rise and give him, because he is  
 “ his friend, yet, because of his importunity,  
 “ he will rise and give him as many *loaves* as  
 9 “ he needeth. And I say unto you ; Ask, and  
 “ it shall be given you ; seek, and ye shall find ;  
 10 “ knock, and it shall be opened unto you. For  
 “ every one that asketh, receiveth ; and *every*  
 “ *one* that seeketh, findeth ; and to him that  
 11 “ knocketh, it shall be opened. Now if a son  
 “ shall ask bread from any of you that is a fa-  
 “ ther,

\* Gr. *is indebted to.* † Or, *trial.*

5. *At midnight.*] It is common in the east to travel by night, on account of the heat in the day. Priestley, from Harmer i. 468. See Mark xiii. 35. Harmer iii. 241.

7. *Are in bed.*] In the same chamber. “ It is usual for a whole family to sleep in the same room—through the east ;

they laying their beds on the ground.” Sir J. Chardin in Harmer. i. 165.

8. *Because of his importunity.*] God cannot be importuned ; but frequently and earnestly to ask for his blessings becomes dependent creatures, and tends to make them fit objects of his goodness,

- CHAP. XI. “ther, will he give him a stone? or if *he shall ask*  
 12 “a fish, will he for a fish give him a serpent? or  
 “if he shall ask an egg, will he give him a  
 13 “scorpion? If ye therefore, being evil, know  
 “*how* to give good gifts unto your children; how  
 “much more will *your* heavenly Father give the  
 “Holy Spirit to those that ask him?”  
 14 And he was casting out a demon, and it was  
 dumb. And it came to pass when the demon  
 was gone out, that the dumb spake: and the  
 15 multitudes wondered. But some of them said;  
 “He casteth out demons through Beelzebub,  
 16 “prince of the demons.” And others trying  
 17 *him*, sought of him a sign from heaven. But  
 he, knowing their thoughts, said unto them;  
 “Every kingdom divided against itself, is brought  
 “to desolation; and an house *divided* against an  
 18 “house, falleth. If Satan also be divided against  
 “himself, how can his kingdom stand? Be-  
 “cause ye say that I cast out demons by Beel-  
 19 “zebub. But if I by Beelzebub cast out de-  
 “mons, by whom do your sons cast them out?  
 20 “Wherefore they shall be your judges. But if  
 “I

12. *A scorpion.*] There is a general resemblance between the body of a white scorpion and an egg; as there is between the objects mentioned in the foregoing verse. See Bishop Pearce and Priestley.

Dr. Owen refers to Bochart. Hieroz. Pars. post. iv. xxxix. Col. 636. The words are, Ad scorpionis descriptionem perti-

net corpus ovi figura, in quo caput ita conditum est ut vix emineat, et *χελαι* sua cancrina brachia, &c.

16. Bishop Pearce and Dr. Campbell place this verse in a parenthesis. But see v. 29, 30, where our Lord takes notice of what is here asked from him.

CHAP. XI. " I by the finger of God cast out demons,

" then the kingdom of God is come unto you.

21 " When a strong man armed guardeth his

22 " habitation, his goods are in peace: but when

" a stronger than he shall come upon him and

" overcome him, he taketh from him all his

" armour in which he trusted, and divideth his

" spoils.

23 " He that is not with me, is against me: and

" he that gathereth not with me, scattereth.

24 " When the unclean spirit is gone out of a

" man, he passeth through dry places, seeking

" rest; and, finding none, he saith; ' I will

25 ' return to mine house whence I came out.' And

" when he cometh, he findeth *it* swept and set

26 " in order. Then he goeth and taketh to him

" seven other spirits more evil than himself; and

" they enter in, and dwell there: and the last

" state of that man becometh worse than the

" first."

27 And it came to pass as he spake these things,

that a certain woman of the multitude lifted up

her voice, and said unto him; " Happy *is* the

" womb which bare thee, and the breasts which

28 " thou hast sucked." But he said; " Yea,

" rather, happy *are* they that hear the word of

" God and keep *it*."

29 And when the multitudes \* were gathered to-

gether about him, he began to say; " This is an

" evil generation: it seeketh after a sign; and a

" sign

\* Or, *crowded on him.*

- CHAP. XI. “ sign shall not be given it, except the sign of  
 30 “ the prophet Jonah. For as Jonah was a sign  
 “ to the Ninevites, so will the Son of man also  
 31 “ be to this generation. The queen of the  
 “ south will rise in the judgement together with  
 “ the men of this generation, and will condemn  
 “ them: for she came from the ends of the  
 “ earth to hear the wisdom of Solomon; and,  
 “ behold, \* a greater than Solomon *is* here.  
 32 “ The men of Nineveh will rise up in the judge-  
 “ ment together with this generation, and will  
 “ condemn it: for they repented at the preach-  
 “ ing of Jonah; and, behold, † a greater than  
 “ Jonah *is* here.  
 33 “ Now no man, when he hath lighted a lamp,  
 “ putteth *it* in a secret *place*, or under a measure,  
 “ but on a stand; that those who come in may  
 34 “ see the light. The lamp of the body is thine  
 “ eye; when therefore thine eye is clear, thy  
 “ whole body also is enlightened; but when  
 “ *thine eye* is dim, thy body also is in darkness.  
 35 “ Take heed therefore that the light which is in  
 36 “ thee be not darkness. If thy whole body  
 “ therefore

\* Gr. *somewhat greater.* † Gr. *somewhat greater.*

30. *A sign to the Ninevites.]* He was a sign and a wonder to them, not only on account of his preaching, but because Jonah's companions, or some who inhabited the coast of the Mediterranean, had testified to them his miraculous deliverance.

33. *A secret place.]* After

*κρυπτός* we must understand *καίτοι*, as *τότοις* after *κρυπτός*.

35. *The light which is in thee.]* The eye; and, metaphorically, the understanding.

The truth has been plainly declared to you: v. 33–36. But your understanding has been dark; and you have rejected the truth: v. 31, 32.

CHAP. XI. “ therefore *be* enlightened, having no part dark,  
 “ the whole will be enlightened, as when a lamp  
 “ enlighteneth thee by *its* brightness.”

- 37 And as he spake, a certain Pharisee besought  
 him to dine with him: and he went in, and  
 38 placed himself at meat. And when the Pharisee  
 saw *it*, he wondered that *Jesus* had not first washed  
 39 *his hands* before dinner. Then the Lord said  
 unto him; “ Now ye Pharisees make clean the  
 “ outside of the cup and of the dish; but the  
 “ inside of you is full of rapine and malici-  
 40 “ ousness. Ye inconsiderate, did not he who  
 41 “ made the outside, make the inside also? But  
 “ rather give *in* alms the things which ye have;  
 “ and, behold, all things are clean unto you.  
 42 “ But alas for you Pharisees! for ye pay tithe of  
 “ mint and rue and every herb, and pass over  
 “ justice and the love of God: now these ought  
 “ ye to have done, and not to leave the other  
 43 “ undone. Alas for you Pharisees! for ye love  
 “ the chief seats in the synagogues, and salutati-  
 44 “ ons in the market-places. Alas for you! for  
 “ ye are as graves which appear not, and the  
 45 “ men that walk over *them* know *it* not.” Then  
 one

36. *As when a lamp enlighteneth thee by its brightness.*]

Our Lord pursues the similitude in v. 33; where his open manner of teaching is compared to a lamp placed on a stand.

37. *Pharisee.*] He seems to have been one of our Lord's blasphemers; and to have invited him with an insidious de-

sign. Compare v. 15 with Matth. xii. 24.

44. *Graves which appear not.*] Not being whited by lime; but overgrown with herbs. See Matth. xxiii. 27; which words were spoken later in our Lord's ministry than these here recorded.

CHAP. XI. one of the teachers of the law answered, and  
 46 "reproachest us also." And he said; "Alas  
 "for you teachers of the law also! because ye  
 "lade men with burthens hard to be borne, and  
 "ye yourselves touch not the burthens with one  
 47 "of your fingers. Alas for you! because ye  
 "build the sepulchres of the prophets, and your  
 48 "fathers killed them. Ye therefore bear wit-  
 "ness that ye consent not to the deeds of your  
 "fathers: for they indeed killed them, and ye  
 49 "build [their] sepulchres. Wherefore also the  
 "wisdom of God hath said; 'I will send unto  
 'them prophets and apostles; and *some* of them  
 50 'they will kill, and persecute *others*: \*so that the  
 'blood of all the prophets which hath been  
 'shed from the foundation of the world, will  
 51 'be required from this generation: from the  
 'blood of Abel to the blood of Zachariah,  
 'who perished between the altar and the tem-  
 'ple:' "yes, I say unto you, it will be required  
 52 "from this generation. Alas for you, teachers  
 "of the law! for ye have taken away the key  
 "of knowledge: ye yourselves have not entered  
 "in, and those that were entering in ye have  
 "hindered."

And.

\* Gr. *that the blood—may be required.*

48. *Consent not.*] So D. and codd. Lat. read.

49. *The wisdom of God hath said.*] The wise God hath de-

creed. Horace uses *virtus Scipiadæ*, et *mitis sapientia Læli*, for the two persons.

CHAP.  
XI.

53

And while he said these things unto them, the scribes and the Pharisees began to be greatly incensed, and to provoke him to speak of many

54

things; laying wait for him, *and* seeking to catch something out of his mouth, [that they might

CHAP.  
XII.

I

At which time, when \* many thousands of the multitude were gathered together, so that they trode upon one another, he began to say unto his disciples; † “First *of all*, beware of the “leaven of the Pharisees, which is hypocrisy.

2

“But there is nothing covered, which shall not “be ‡ revealed; or hidden, which shall not be

3

“known. Whatsoever things therefore ye have “said in darkness, shall be heard in the light; “and that which ye have spoken in the ear in “closets, shall be proclaimed upon the house-tops.”

4

“And I say unto you, my friends; Fear not “those who kill the body, and afterward have no

5

“more which they can do. But I will warn “you

\* Gr. *myriads*. † Or, *Above all things*. ‡ Or, *uncovered*.

1. *Unto his disciples.*] In opposition to the multitudes: *v.*

1. So again *v.* 22.

*Which is hypocrisy.*] There is no authority for omitting this clause. But to Bishop Pearce, Dr. Owen, and Mr. Wakefield, it has the appearance of a gloss.

2. The words are here used

in an extensive sense, as an argument against hypocrisy: whereas, Matth. x. 26, Mark iv. 22, Luke viii. 17, they are restrained to our Lord's doctrine. Accordingly, the expression in *v.* 3. is general; “Whatsoever things ye have said:” but Matth. x. 27. it is particular; “What I tell you.”

- CHAP. XII. " you whom ye shall fear : Fear him that, after  
 " he hath killed, hath power to cast into hell ;  
 6 " yes, I say unto you, Fear him. Are not five  
 " sparrows sold for \* two pence ? and yet not  
 7 " one of them is forgotten before God : but  
 " even the hairs of your head are all numbered.  
 " Fear not therefore : ye are of more value than  
 " many sparrows.  
 8 " I say also unto you ; Whosoever shall con-  
 " fess me before men, him the Son of man also  
 9 " will confess before the angels of God. But  
 " he who denieth me before men, shall be de-  
 " nied in the presence of the angels of God.  
 10 " And whosoever shall speak a word against the  
 " Son of man, it † will be forgiven him ; but  
 " unto him who blasphemeth against the Holy  
 " Spirit ‡ it will not be forgiven.  
 11 " And when § ye are brought to synagogues,  
 " and to principalities and powers, take no anxi-  
 " ous thought how or what ye shall speak in de-  
 12 " fence, or what ye shall say : for ¶ the Holy  
 " Spirit shall teach you in that hour what ye  
 " ought to say."  
 13 And one of the multitude said unto him ;  
 " Master, || speak to my brother, that he di-  
 14 " vide *our* inheritance with me." And *Jesus*  
 said

\* Gr. *six farthings.* † Or, *may be.* ‡ Or, *it cannot.*  
 § Gr. *they bring you.* || Or, *command.*

- CHAP. XII. said unto him; "Man, who made me a judge or  
 15 "a divider over you?" And he said unto them;  
 "Take heed and beware of \* covetousness: for  
 "† a man's life consisteth not in the abundance  
 16 "of the things which any one possesseth." And  
 he spake a parable unto them, saying; "The  
 "ground of a certain rich man brought forth plen-  
 17 "tifully: and he thought within himself, saying;  
 'What shall I do, because I have no place  
 18 'where I can store my crops?' "Then he said;  
 'I will do this: I will take down my barns,  
 'and build greater; and there I will store all my  
 19 'produce and my goods. And I will say to my  
 'soul; Soul, thou hast many goods laid up for  
 'many years; take thine ease, eat, drink, be  
 20 'merry.' "But God said unto him; 'Thou  
 'inconsiderate man, this night thy soul ‡ shall  
 'be demanded from thee: then whose will the  
 21 'things be which thou hast provided?' "So is he  
 "who layeth up treasure for himself, and is not  
 "rich toward God."  
 22 Then he said to his disciples; "Therefore I  
 "say unto you, Take no anxious thought for  
 " [your]

\* Or, all covetousness. MSS. † Gr. his life. ‡ Gr. they demand.

15. *A man's life.*] A man's happy life. As, Non est vivere, sed valere, vita. The construction is, ὅτι ἡ ζωὴ αὐτοῦ [i. e. ἀρετῶν] ἐκ ἐστὶν ἐν τῷ [τῷ] ἐκ τῶν ὑπαρχόντων αὐτῷ πλεονεξίας τινί.

17. *Saying.*] Compare c. i. 63.  
 20. *Thy soul.*] That is, life.  
 "The rich man's own expression is alluded to, and turned against him." Markland.  
*Shall be demanded.*] Compare c. vi. 38. v. 48. and c. xvi. 9.

- CHAP. XII. " [your] life, what ye shall eat: nor for the  
 23 " body, with what ye shall be clothed. Life is  
 " more than food; and the body, than clothing.  
 24 " \* Observe the ravens, that they neither sow  
 " nor reap; which have neither store-house, nor  
 " barn; and yet God feedeth them. How much  
 25 " better are Ye than the fowls? Now which of  
 " you by taking anxious thought can add one  
 26 " cubit to his stature? If therefore ye be not  
 " able to do even that which is least, why take ye  
 27 " anxious thought for the rest? Observe how  
 " the lillies grow: they neither labour nor spin;  
 " and yet I say unto you, Even Solomon in all his  
 28 " glory was not arrayed like one of these. But  
 " if God so clothe the herb, which to-day  
 " † flourisheth in the field, and to-morrow is  
 " cast into the furnace; how much more *will be*  
 29 " *clothe* you, O ye of little faith? Wherefore  
 " seek not Ye what ye shall eat, or what ye shall  
 30 " drink, ‡ nor be ye tossed about *in mind*. For  
 " after all these things the nations of the world  
 " seek: and your Father knoweth that ye have  
 31 " need of these things. But seek the kingdom  
 " of God; and [all] these things shall be added  
 " unto you.

" Fear

\* Or, *Observe that the ravens neither sow nor reap.* † Gr. *is.*  
 † Or, *nor live in restless suspense.*

29. *Wherefore.*] Compare *Nor be ye tossed about in mind.*  
 Matth. vi. 31. The Hebrew *Nor fluctuate, like a ship at*  
*vau* has this sense. Nold. §. sea. "Nec animi pendeatis."  
 49. H. Stephens.

CHAP.  
XII.

- 32 “ Fear not, little flock : for it is your Father’s  
 33 “ good pleasure to give you the kingdom. Sell  
 “ what ye have, and give alms : provide your-  
 “ selves bags which grow not old, a treasure in  
 “ the heavens which faileth not, where no thief  
 34 “ approacheth, nor moth corrupteth. For  
 “ where your treasure is, there will be your heart  
 “ also.  
 35 “ Let your loins be girded about, and *your*  
 36 “ lamps burning ; And yourselves like men  
 “ \* who are looking for their Master, when he  
 “ will return from the marriage ; that, when he  
 “ cometh and knocketh, they may open to him  
 37 “ immediately. Happy *are* those † servants,  
 “ whom *their* Master, when he cometh, shall find  
 “ watching : verily I say unto you, that he will  
 “ gird himself, and will make them place them-  
 “ selves at meat, and will come and serve them.  
 38 “ And if he shall come in the second watch, or  
 “ come in the third watch, and ‡ find *them do-*  
 39 “ *ing* thus, happy are those § servants. Now  
 “ ye know this, that if the Master of the house  
 “ had known at what hour the thief would  
 “ come, he would have watched, and would  
 “ not

\* Or, *expecting the return of their master from.* † Or, *slaves.* ‡ Or, *find things thus.* § Or, *slaves.*

33. *Sell what ye have &c.]*  
 It is manifest that this precept  
 is confined to the times when  
 it was given. See the note on  
 Matth. v. 39, 40.

37. He will shew them great  
 honour.

*Gird himself.]* See c. xvii. 8.  
 He will prepare his dress for  
 serving them.

- CHAP. XII. "not have suffered his house to be broken \* into.
- 40 "Wherefore be Ye also ready; for the Son of  
"man cometh at an hour when ye think not."
- 41 Then Peter said unto him: "Master, speakest  
"thou this parable unto Us, or unto all like-  
"wise?" And the Lord said; "Who then is  
"that faithful and wise steward, whom *his*  
"Master will place over his household to give  
"them *their* portion of food in due season?
- 43 "Happy *is* that † servant, whom his Master,  
44 "when he cometh, shall find doing thus. In  
"truth I say unto you, that he will place  
45 "him over all that he hath. But if that  
"† servant say in his heart, 'My Master  
'delayeth his coming;' "and begin to strike  
"the men-servants and the maid-servants, and  
"to eat and drink and be drunken; the  
46 "Master of that § servant will come in a  
"day when he looketh not for him, and in an  
"hour of which he is not aware; and will cut  
"him asunder, and will appoint him his por-  
47 "tion with the unfaithful. And that || servant,  
"who knew his Master's will, and prepared  
"not *himself*, nor did according to his will, shall  
48 "be beaten with many *stripes*: but he who  
"knew *it* not, and committed things worthy of  
VOL. I. X "stripes,

\* Gr. *through*. † Or, *slave*. ‡ Or, *slave*. § Or, *slave*.  
|| Or, *slave*.

42. Let all endeavour to be  
like a faithful and wise steward,  
&c.

48. *Who knew it not.*] Who  
knew it in a far inferior degree.  
Comp. Matth. xiii. 12.

- CHAP. XII. “ stripes, shall be beaten with few stripes. And  
 “ to whomsoever much hath been given, of him  
 “ much shall be required : and to whom \* men  
 “ have trusted much, of him they will ask the  
 “ more.  
 49 “ I came to send fire on the earth ; and what  
 50 “ do I desire, if it be already kindled ? Now I  
 “ have a baptism to be baptized with : and how  
 51 “ am I straitened till it be accomplished ! Sup-  
 “ pose ye that I came to spread peace on earth ?  
 52 “ I say unto you, No ; but only division. For  
 “ henceforth five in one house will be divided,  
 53 “ three against two, and two against three. *The*  
 “ father will be divided against *the* son, and *the*  
 “ son against *the* father ; *the* mother against *the*  
 “ daughter, and *the* daughter against *the* mother ;  
 “ *the* mother-in-law against her daughter-in-law,  
 “ and *the* daughter-in-law against her mother-  
 “ in-law.”

And

\* Or, much hath been trusted, of him the more will be demanded.

49. *I came to send fire.*] The fire of persecution. See on Matth. x. 34.

The connection of the discourse is, There is need of vigilance : v. 35 &c. and of preparation : v. 47. For divisions and persecutions will prevail.

*What do I desire if it be already kindled ?*] I desire to be its first victim : v. 50.

50. *Now I have* &c.] Six MSS. omit *it*, which I have translated *now*, as if the mean-

ing were : Now this is my desire. I have a baptism &c.

*A baptism.*] He means his death. See Matth. xx. 22.

*Straitened.*] In spirit. How earnestly do I wish that I had finished my course !

Grotius, Bishop Pearce, and Randolph, View of our Saviour's ministry p. 218, point thus : “ and what will I ? I wish that it were already kindled. I have also a baptism &c.

CHAP.  
XII.

- 54 And he said to the multitudes also: " When  
" ye see a cloud rising out of the west, immedi-  
" ately \* ye say, ' There cometh a shower ;'  
55 " and so it happeneth : and when ye see the south  
" wind blow, ye say, ' There will be heat :'  
56 " and it happeneth. Ye hypocrites, ye can dis-  
" cern the appearance of the earth and of the  
" sky : but how is it *that* ye do not discern this  
57 " time ? And why even of yourselves judge ye  
58 " not what is right ? For when thou goest with  
" thine adversary to the magistrate, *while thou art*  
" on the way, † use *thine* endeavour to be deli-  
" vered from him ; lest he ‡ drag thee away to  
" the judge, and the judge deliver thee to the  
" officer, and the officer cast thee into prison.  
59 " I say unto thee, Thou shalt by no means de-  
" part thence, till thou have paid the very last  
" mite."

X 2

Now

\* Or, ye say, *A shower cometh immediately.* † Or, do what thou canst. ‡ Or, take thee by force.

54. *The west.*] Dr. Shaw says that the westerly winds in the Holy Land are still generally attended with rain, but that the easterly winds are usually dry. Quarto: p. 239. Priestley. See also 1 Kings xviii. 43, 44.

55. *The south-wind.*] Le Bruyn tells us that there blew, when he was at Rama, a south-east wind, which coming from the desert beyond Jordan, caused a great heat, and that it

continued some days. Harmer. 1. 61. Priestley.

58. For calamity impends, as when an adversary alleges a crime.

*Use thine endeavour.*] The Greek seems to be a Latinism, answering to *da operam*. But Hermogenes uses it the phrase. See Wettstein.

59. *The very last mite.*] This may refer to the destruction by the Romans.

CHAP.  
XIII.

1 Now there were present at that time some who  
 told \* *Jesus* of the Galileans, whose blood Pilate  
 2 had mixed with their sacrifices. And *Jesus* an-  
 swered and said unto them; " Suppose ye that  
 3 " these Galileans were sinners above all the Ga-  
 4 " ileans, because they suffered such things?  
 5 " I say unto you, No: but, unless ye repent,  
 6 " ye will all perish in such a manner. Or those  
 7 " eighteen, upon whom the tower in Siloam  
 8 " fell, and killed them, think ye that they were  
 9 " † transgressors above all men who dwelt in  
 10 " Jerusalem? I say unto you, No: but, unless  
 11 " ye repent, ye will all perish in like manner.  
 12 " He spake also this parable: " A certain man  
 13 " had a fig-tree planted in his vineyard; and he  
 14 " came seeking fruit on it, and found none.  
 15 " Then he said to *his* vine-dresser; ' Behold,  
 16 " *these* three years I come seeking fruit on this  
 17 " fig-tree, and find none: cut it down; why  
 18 " doth it even ‡ take up the ground? And he  
 19 " answered and saith unto him; ' Sir, suffer it  
 20 " to remain this year also, till I shall dig about it,  
 21 " and dung it: and if it bear fruit, *well*: but  
 22 " if not, afterward thou mayest cut it down.'

Now

\* S. 28. † Gr. *debtors*. ‡ Or, *encumber*.

1. *Whose blood Pilate had mixed with their sacrifices.*] Whom Pilate had commanded to be slain while the priests were sacrificing.
5. *Perish in like manner.*] This refers to the impending calamities of the Roman war.
8. *Dig about it.*] Turn up the ground between the rows of trees, with an instrument drawn by oxen. Harmer. ii. 433. Vineyards near Aleppo are interspersed with figs. Ib.

- 10 Now he was teaching in one of the synagogues  
11 on the sabbath. And, behold, there was a  
woman that had a spirit of infirmity eighteen  
years, and was bowed together, and could in no  
12 wise raise *herself* up. And when Jesus saw her,  
he called *her* to him, and said unto her; "Wo-  
" man, thou art loosed from thine infirmity."  
13 And he put *his* hands on her: and forthwith she  
14 was made straight, and glorified God. And the  
ruler of the synagogue spake, being moved with  
indignation because Jesus had wrought a cure on  
the sabbath, and said to the multitude; "There  
" are six days in which *men* ought to work: in  
" them therefore come and be cured, and not on  
15 " the sabbath-day." The Lord therefore an-  
swered him, and said; " *Thou* hypocrite, doth  
" not every one of you on the sabbath loose his  
" ox or *his* ass from the manger, and lead *him*  
16 " away to water *him*? And ought not this wo-  
" man, being a daughter of Abraham, whom  
" Satan hath bound, lo, *these* eighteen years, to  
" be loosed from this bond on the sabbath-day?"  
17 And as he said these things, all his adversaries  
were ashamed: and all the multitude rejoiced for  
all the glorious things done by him.

He

\* Or, *Ye hypocrites.* MSS.

11. *A spirit of infirmity.*] Jews, diseases and infirmities  
An infirmity supposed to be were attributed to Satan. See  
inflicted by an evil spirit. Acts x. 38. 1 Cor. v. 5. 2

16. *Whom Satan hath bound.*] Cor. xii. 7. 1 Tim. i. 20.  
In the popular language of the

- 18 He said also; "To what is the kingdom of  
 19 " God like? and to what shall I liken it? It is  
 " like a grain of mustard-seed, which a man  
 " took and put in his garden; and it grew, and  
 " became a great tree, and the fowls of the air  
 20 " lodged in it's branches. [And] again he said;  
 " To what shall I liken the kingdom of God?  
 21 " It is like leaven, which a woman took and  
 " \* mixed with three measures of meal, till the  
 " whole was leavened."  
 22 And he went through the cities and towns,  
 teaching, and journeying toward Jerusalem.  
 23 Then one said unto him; "Master, are there  
 24 " few who will be saved?" And he said unto  
 them; "Strive to enter in by the strait door:  
 " for many, I say unto you, will seek to enter  
 25 " in, and will not be able; when once the  
 " Master of the house hath risen up, and hath  
 " shut the door, and ye begin to stand without,  
 " and to knock at the door, saying; 'Lord,  
 ' Lord, open unto us.' But he will answer and  
 " say

\* Gr. *bid in.*

23. *Who will be saved.*] Who will place themselves in a state of salvation by embracing thy doctrine. Acts ii. 47. 1 Cor. i. 18. 2 Cor. ii. 15.

That the question referred to the men of that generation, appears from v. 26. See Obs. 127.

24. *The strait door.*] It was

so in those times; and led to persecution. But v. 29, compared with Matth. viii. 11, it is intimated that many will be finally saved.

25. *Hath risen up.*] From supper, Beza. See John xiii. 4. xiv. 31.

*But he will answer.*] So *xai* is rendered, v. 27.

CHAP. XIII. " say unto you ; ' I know not whence ye are.' "

26 " Then ye will begin to say ; ' We have eaten  
' and drank in thy presence, and thou hast taught

27 ' in our streets.' But he will say ; ' I tell you,  
' I know not whence ye are ; depart from me,

28 ' all ye workers of iniquity.' There will be  
" weeping and gnashing of teeth, when ye shall

" see Abraham, and Isaac, and Jacob, and all

" the prophets, in the kingdom of God, and

29 " you *yourselves* removed out. And *men* shall  
" come from the east and the west, and [from]

" the north and the south, and shall \* be guests

30 " in the kingdom of God. And, behold, there  
" are last who will be first, and there are first

31 " who will be last." On the same day some of  
the Pharisees came near, saying unto him ; " Go

" forth, and depart hence : for Herod desireth

32 " to kill thee." And he said unto them ; " Go  
" and tell that fox, Behold, I shall cast out de-

" mons, and I shall work cures to-day and to-

" morrow, and the third day I shall be per-

33 " fected. However, I must needs *continue my*  
" *course* to-day and to-morrow ; and depart the

" day

\* Gr, *recline*.

31. *Hence.*] From Galilee, vii. 28.  
which was Herod's tetrarchy.

32. *That fox.*] That crafty  
and cruel Prince.

*To-day and to-morrow.*] For  
a short period of time.

*I shall be perfected.*] By my  
sufferings. Hebr. ii. 10. v. 9.

33. *Depart.*] That is, die.

C. xxii. 22. The translation  
of this verse is agreeable to  
Syr. Æth. Ar. Perf. The  
words, *cast out demons and work*  
*cures*, are understood from v.

32.

CHAP. XIII. “ day following: for it cannot be that a prophet

34 “ perish out of Jerusalem. O Jerusalem, Jerusalem,  
 “ that killest the prophets, and stonest those that  
 “ are sent unto thee; how often would I have  
 “ gathered thy children together, as a hen gather-  
 “ eth her brood under her wings! but ye would  
 35 “ not. Behold, your habitation shall be left  
 “ by you. And I say unto you; Ye shall not  
 “ see me, till the time come when ye shall say,  
 ‘ Blessed be he that cometh in the name of the

CHAP. XIV. ‘ Lord.’

I And it came to pass when \* *Jesus* had entered,  
 on the sabbath, into the house of one of the ru-  
 lers among the Pharisees, to eat bread, that they  
 2 watched him. And, behold, there was † before  
 3 him a certain man, that had a dropfy. Where-  
 fore *Jesus* spake to the teachers of the law and  
 Pharisees, saying; “ Is it lawful to work a cure  
 4 “ on the sabbath?” And they remained silent.  
 Then *Jesus* took *him*, and cured him, and sent  
 5 him away; and ‡ spake unto them, and said;  
 “ Which § of you shall have an ass or an ox  
 “ fallen into a pit, and will not immediately  
 6 “ draw him out on the sabbath-day?” And  
 they could not answer him again to these things.  
 7 Then he spake a parable to those that were  
 invited, when he marked how they chose out  
 8 the chief places; saying unto them; “ When  
 “ thou

\* S. 28. † S. 28. ‡ *And said unto them.* MSS. § Or, *Whose ox or ass among you shall fall into a pit, and he will not immediately draw it out, &c.*

35. See on Matth. xxiii. 38. MSS. read *ὁὐς*, which is probably a corruption of *οὐς*.  
 5. *An ass.*] For *οὐς* many

- CHAP. "thou art invited by any *man* to a marriage-  
 XIV. "feast, take not the chief place; lest a more  
 "honourable man than thou be invited by him;  
 9 "and he that invited thee and him come, and  
 "say to thee; 'Give place to this man;' and  
 "then thou begin to take the lowest place  
 10 "with shame. But when thou art invited, go  
 "and take the lowest place; that, when he who  
 "invited thee cometh, he may say unto thee;  
 "Friend, go up higher:' then thou wilt have  
 "honour in the presence of those that are at  
 11 "meat with thee. For every one that exalteth  
 "himself shall be humbled; and he that hum-  
 "bleth himself shall be exalted."  
 12 Then he said to him also that invited him;  
 "When thou makest a dinner, or a supper, in-  
 "vite not thy friends, nor thy brethren, nor  
 "thy kinsmen, nor *thy* rich neighbours; lest  
 "they also invite thee again, and a recompence  
 13 "be made thee. But when thou makest a feast,  
 "invite the poor, the maimed, the lame, the  
 14 "blind; and thou shalt be happy: (for they  
 "cannot

12. *Invite not, &c.*] Invite not these always; invite not these so much. Rather prepare thy food for the poor, than feast the rich.

This precept is obeyed, in these times and countries, by sending food to the poor, or bestowing on them the means of providing it.

Faint traces remain of indiscriminate invitations to oriental feasts. See v. 23. Matth. xxii. 9. Prov. ix. 2, 3. Har-

mer iii. 194. Dr. Pococke speaks of "the admission of the poor to the tables of the great." "The Arabs never set by any thing that is brought to table—but call in their neighbours and the poor, and finish every thing." "An Arab prince will often dine in the street before his door, and call to all that pass, even beggars—who come and sit down.—" Harmer. ii. 125.

CHAP. XIV. “ cannot recompense thee;) for thou shalt be  
 “ recompensed at the resurrection of the right-  
 “ eous.”

- 15 And when one of those who were guests with  
*Jesus* heard these things, he said unto him;  
 “ Happy *is* he who shall eat \* bread in the king-  
 16 “ dom of God.” Then *Jesus* said unto him; “ A  
 “ certain man made a great supper, and invited  
 17 “ many: and sent his † servant at supper-time  
 “ to say to those who were invited, ‘ Come, for  
 18 ‘ all things are now ready.’ And they all, with  
 “ one *consent*, began to excuse themselves. The  
 “ first said unto him; ‘ I have bought a field,  
 ‘ and I must needs go and see it: I beseech thee  
 19 ‘ have me excused.’ And another said; ‘ I have  
 ‘ bought five yoke of oxen, and I go to try them:  
 20 ‘ I beseech thee have me excused.’ And another  
 ‘ said; ‘ I have married a wife; and therefore I  
 21 ‘ cannot come.’ So [that] ‡ servant came, and  
 “ told his Master these things. Then the Mas-  
 “ ter of the house was angry, and said to his  
 “ § servant; ‘ Go out quickly into the streets  
 ‘ and lanes of the city, and bring in hither the  
 ‘ poor, and the maimed, and the lame, and the  
 22 ‘ blind.’ And the || servant said; ‘ Sir, it is  
 ‘ done

\* Or, *food*. † Or, *slave*. ‡ Or, *slave*. § Or, *slave*.  
 || Or, *slave*.

15. *In the kingdom of God.*] *μῆς* sc. *γνώμης* vel *βουλῆς*. Thus  
 In the future kingdom of the the Jews rejected the gospel.  
 Messiah.  
 21. *The poor, &c.*] Publicans,  
 18. *With one consent.*] Ἀπὸ harlots, Samaritans, gentiles.

CHAP.  
XIV.

- 23 ' done as thou hast commanded, and still there  
" is room.' And the Master said to the \* ser-  
" vant ; ' Go out to the highways and hedges,  
" and compel *men* to come in ; that my house  
24 ' may be filled. For I say unto you, that none  
" of those men who were invited shall taste of  
" my supper.'  
25 And great multitudes went with him : and he  
26 turned and said unto them ; " If any *man* come  
" to me, and hate not his father, and mother,  
" and wife, and children, and brethren, and  
" sisters, and even his own life also, he cannot  
27 " be my disciple. And whosoever doth not  
" bear his cross, and come after me, cannot be  
28 " my disciple. For which of you, intending  
" to build a tower, sitteth not down first, and  
" computeth the expence, whether he have *suf-*  
29 " *ficient* to complete *it*? Lest perhaps, after he  
" hath laid the foundation, and is not able to  
" finish *it*, all that behold *it* begin to deride him,  
30 " saying ; ' This man began to build, and was  
31 ' not able to finish.' Or what king, going to  
" make war against another king, sitteth not  
" down first, and consulteth whether he be able  
" with

\* Or, *slave*.

23. *Compel*.] Persuade, entreat, importune. The Greek word is used of moral compulsion, Matth. xiv. 22. Mark vi. 45. Acts xxviii. 19. 2 Cor. xii. 11. See also Gal. ii. 3, 14. vi. 12. and a like word Luke xxiv. 29. Acts xvi. 15. The verse refers to sending

the Apostles, &c. to preach every where.

26. *Hate not*.] Be not ready to forsake : see v. 33 : and thus seem to neglect or hate. See Matth. x. 37.

28. Coming to me is an important matter, requiring forecast. For &c.

- CHAP. XIV. " with ten thousand to meet him who cometh  
 32 " against him with twenty thousand? Else,  
 33 " while he is yet far off, he sendeth an embassy,  
 " and asketh conditions of peace. In like man-  
 " ner then whosoever among you biddeth not  
 " farewel to all his substance, he cannot be my  
 " disciple.  
 34 " Salt is good : but if the salt have lost its  
 35 " flavour, with what shall it be seasoned? It is  
 " not fit for the land, or for the dunghill; but  
 " men cast it out. He that hath ears to hear,  
 " let him hear."

HAP.  
XV.

- I THEN all the publicans and finners drew  
 2 near unto \* *Jesus* to hear him. And the Pha-  
 risees and the scribes murmured, saying ; " This  
 " man receiveth sinners, and eateth with them."  
 3 And he spake this parable unto them, saying;  
 4 " What man among you, having an hundred  
 " sheep, if he lose one of them, doth not leave  
 " the ninety and nine in the desert, and go after  
 5 " that which is lost, until he find it? And when  
 " he hath found it, he layeth it on his shoulders  
 6 " rejoicing. And when he cometh home, he  
 " calleth

\* S. 29.

33. *Biddeth not &c.*] " Is not ready to forsake &c. if so required, in order to follow me, and after my death to propagate my religion : " circumstances confined to that age.

34. And whosoever is my disciple, and a teacher of my gospel, must act suitably. He

is the salt of the earth.

35. It is neither fit to be put on the land, nor to be mixed with manure : but it is cast out as uselefs, or to repair the highways. Matth. v. 13.

I. *All the publicans &c.*] Many of them.

- CHAP. " calleth together *his* friends and neighbours,  
 XV. " saying unto them ; ' Rejoice with me ; for  
 " I have found my sheep which was lost.'  
 7 " I say unto you that, in like manner, joy will be  
 " in heaven over one sinner who repenteth, more  
 " than over ninety *and* nine righteous persons,  
 " who need no repentance.  
 8 " Or what woman, having ten pieces of sil-  
 " ver, if she lose one piece, doth not light a  
 " lamp, and sweep the house, and seek carefully  
 9 " until she find *it* ? And when she hath found  
 " *it*, she calleth together *her* friends and *her*  
 " neighbours, saying ; ' Rejoice with me ; for  
 " I have found the piece which I had lost.'  
 10 " In like manner, I say unto you, there is joy  
 " in the presence of the angels of God over one  
 " sinner who repenteth."  
 11 He said also ; " A certain man had two sons :  
 12 " and the younger of them said to *his* father ;  
 " Father, give me the portion of goods which  
 " falleth to *my share*.' " And he divided unto  
 13 " them *his* substance. And, not many days af-  
 " ter, the younger son gathered all together,  
 " and went into another country, and there  
 " wasted

7. " This is all human nature. Regular obedience is more pleasing to the angels. But here greater joy is excited, something more like human affection and perturbation, though not so much sedate happiness." Jortin's sermons. vi.

168, 9.

11—32. This parable shews how graciously God receives sinners: v. 2: and how great the displeasure of the Jews was at the reception of the sinful gentiles into the evangelical covenant.

- CHAP. "wasted his substance *by* living dissolutely.  
 XV.  
 14 "And when he had spent all, a great famine arose  
 15 "in that land; and he began to be in want. And  
 "he went and joined himself to a citizen of that  
 "country; \* who sent him into his fields to  
 16 "feed swine. And he desired to fill his belly  
 "with the husks which the swine ate: and yet  
 17 "no man gave him *food*. Then he came to  
 "himself, and said; 'How many of my fa-  
 "ther's hired servants have abundance of food,  
 18 "and I perish here with hunger! I will arise and  
 "go to my father, and will say unto him; Father,  
 "I have sinned against heaven, and in thy sight:  
 19 "I am no more worthy to be called thy son:  
 "make me as one of thine hired servants.'  
 20 "Then he arose, and went to his father. But  
 "when he was yet far off, his father saw him, and  
 "had compassion *on him*, and ran, and fell on  
 21 "his neck, and kissed him. And the son said  
 "unto him; 'Father, I have sinned against  
 'heaven

\* S. 29.

15. *To feed swine.*] A most hateful employment to a Jew, by whose law those animals were unclean.

16. *He desired &c.*] He had a desire to eat such unnatural food as the pods or shells of pulse: and yet, though his hunger was so excessive, none gave him food.

19. *I am &c.*] *Kai* is omitted in MSS. and verss. here,

and v. 21. The asyndeton is more pathetic.

21. The clause, "Make me as one of thine hired servants, as v. 19, is well supported by the authorities in Wettstein, to which *Æth.* should be added. Thus the repetition is made complete, according to the manner of the best ancient writers.

- CHAP. ' heaven, and in thy sight: and am no more  
XV. ' worthy to be called thy son: make me as one  
22 ' of thine hired servants.' " But the father said  
" to his \* servants:" ' Bring forth the best  
' robe, and clothe him with it: and put a ring  
23 ' on his hand, and sandals on *his* feet. And  
' bring the fatted calf, and kill *it*: and let  
24 ' us eat and be joyful: for this my son was  
' dead, and is alive again; [and] was lost, and  
' is found.' " And they began to be joyful.  
25 " Now his elder son was in the field; and, as  
" he came and drew near to the house, he heard  
26 " musick and dancing. Then he 'called to him  
" one of the servants, and enquired what these  
27 " things meant. And *the servant* said unto him;  
' Thy brother is come; and thy father hath  
' killed the fatted calf, because he hath received  
28 ' him in health.' " And he was angry, and  
" would not go in: his father therefore came  
29 " out, and entreated him. And he answered  
" and said to *his* father; ' Lo, these many years  
' † I have served thee, nor have I at any time  
' transgressed thy commandment: and yet thou  
' never gavest me a kid, that I might be joyful  
30 ' with my friends: but when this thy son came,  
' who

\* Or, *slaves*. † S. 142.

22. To the authorities for the animated reading " Bring forth quickly" add vers. Syr. Hieros. Adler: p. 182.

30. *This thy son.*] This is angry language. He does not say, " this my brother."

CHAP. XV. who hath devoured thy substance with harlots,  
 31 ' thou hast killed for him the fatted calf.' " And  
 " *his father* said unto him ; ' Son, thou art al-  
 ' ways with me, and all that I have is thine.  
 32 ' But it was right that we should be joyful and  
 ' glad : for this thy brother was dead, and is  
 ' alive again ; and [was] lost, and is found.'

CHAP.  
XVI.

1 AND \* *Jesus* said also to his disciples ;  
 " There was a certain rich man that had a stew-  
 " ard ; who was accused to him that he wasted  
 2 " his substance. And he called *the steward*, and  
 " said to him ; ' How is it that I hear this of  
 ' thee ? give an account of thy stewardship : for  
 3 " thou canst be no longer steward.' " Then the  
 " steward said within himself : ' What shall I  
 ' do ? for my master † taketh away from me  
 ' *my* stewardship : I cannot dig, to beg I am  
 4 ' ashamed. I am resolved what to do ; that,  
 ' when I am put out of the stewardship, I may  
 5 ' be received into their houses.' " So he called  
 " to him every one of his master's debtors, and  
 " said to the first ; ' How much owest thou to  
 6 ' my master ?' " And he said ; " ' An hundred  
 ' ‡ vessels of oil.' " And *the steward* said to  
 " him ; " ' Receive *back* thy bill, and sit down  
 7 ' quickly, and write fifty.' " Then he said to  
 " another ; " ' And how much owest Thou ?'  
 " And

\* S. 29. † Or, *will take away*. ‡ Gr. *baths*.

*Thy substance.*] An exaggerating circumstance. He does not say, "*his* substance." Father does not say " this my son," but suggests the endearing relation of brother.

32. *This thy brother.*] The

- CHA P. " And he said ;" \* An hundred \* measures of  
XVI. ' wheat.' And *the steward* saith to him ;  
' Receive *back* thy bill, and write eighty.'  
8 " And *his* master commended the † unjust stew-  
" ard, because he had done prudently : for the  
" sons of this world are more prudent in their  
9 " generation than the sons of light. And I say  
" unto you ; Make to yourselves friends of  
" † unjust wealth ; that, when ye fail, they  
" may receive you into everlasting § habita-  
" tions.

VOL. I.

Y

" He

\* Gr. *homers*. † Gr. *the steward of injustice*. ‡ Or, *uncertain*. §. Gr. *tabernacles*.

8. *His master commended.*] He commended the prudence of the expedient ; though he could not but condemn its dishonesty.

*The unjust steward.*] Here our Lord censures the steward by pronouncing him unjust ; and in the following clause he again censures him as solely intent on the affairs of this life.

*For the sons of this world &c.*] For in truth worldly-minded men are more prudent in their secular concerns, than heavenly-minded men are in their eternal concerns.

One lesson therefore, taught by this parable, is ; Be as wise in matters of a spiritual nature, as worldly men are in matters of a temporal nature.

*In their generation.*] Among the men of their time. Are a wiser generation of men.

9. *And I say unto you &c.*] What follows is therefore the

main scope of the parable. " As the unjust steward made to himself friends of his Master's substance ; so do you, my disciples, in all ages, make to yourselves friends of such wealth as you have, by using it faithfully and beneficently."

*Friends.*] Make God and me your friends.

*Of unjust wealth.*] Mammon is a Syriac word for riches ; which may be called unjust, because they are often obtained by injustice, and minister to injustice. *Improbæ crescent divitiæ.* Hor. Others render, *uncertain or deceitful* riches ; because of the opposition v. 11.

*When ye fail.*] When ye die. Another reading is *ἐλπίς*, " when these riches fail."

*They may receive you.*] These friends. Or render, " ye may be received. See c. xii. 20."

CHAP.  
XVI.

- 10 " He that is faithful in a very little, is faithful in much also; and he that is unjust in a very little, is unjust in much also. If therefore ye have not been faithful in \* unjust wealth, who will entrust you with true *wealth*?
- 12 " And if ye have not been faithful in that † which will be another's, who will give you that which is your own?
- 13 " No domestick can serve two masters: for either he will hate the one, and love the other; or he will ‡ hold to the one, and despise the other. Ye cannot serve God and Wealth."
- 14 And the Pharisees also, who were covetous, heard all these things; and they scoffed at him.
- 15 And he said unto them; " Ye are they who justify yourselves before men; but God knoweth your hearts: for that which is high in *esteem* among men, is abomination in the sight of God.

" The

\* Or, *uncertain*. † Or, *which passeth to another*. ‡ Or, *cleave*.

10—12. Observe how our Lord inculcates fidelity in acquiring and dispensing wealth; as if he guarded his disciples against imitating the injustice of the steward in the parable.

12. *Which will be another's.*] Which is not a lasting property.

13, The connection is. 10—12. Be faithful stewards of

wealth. 13. Take care also that ye be not enslaved to it.

14. *Who were covetous.*] 1

—13. The discourse was addressed to our Lord's disciples: v. 1: but the ground of it was the covetousness of the Pharisees, who were within hearing.

15. Our Lord reproves the ostentation of the Pharisees.

CHAP.

XVI.

- 16 " The law and the prophets *were* until John :  
 " from that time the kingdom of God is  
 17 " preached, and every one presseth into it." But  
 " it is easier for heaven and earth to pass away,  
 " than that one tittle of the law should fail.  
 18 " Whosoever putteth away his wife, and marri-  
 " eth another, committeth adultery : and whoso-  
 " ever marrieth her that is put away from *her* hus-  
 " band committeth adultery.  
 19 " Now there was a certain rich man who was  
 " clothed in purple and fine linen, and feasted  
 20 " \* sumptuously every day : and there was a cer-  
 " tain beggar, named Lazarus, that was laid at  
 21 " his porch, full of sores ; and desiring to be  
 " fed with the crumbs which fell from the rich  
 " man's table : moreover, the dogs also came and  
 22 " licked his sores. And it came to pass that the  
 " beggar died, and was carried by the angels  
 Y 2 " into

\* Gr. *splendidly*.

16. He turns their attention to the gospel, and its many converts. See Matth. xi. 12.

17. The gospel, though it supersedes the law, yet fulfils it.

18. The gospel improves the precepts of the law.

These four verses contain the heads of our Lord's dis-

courses to the Pharisees : the general topics of which, and not the whole of them, are often elsewhere given by the evangelists.

19. *Rich man.*] This parable was introduced on account of the opulence and avarice of the Pharisees. See v. 14.

- CHAP. XVI. " into Abraham's bosom. The rich man also  
 23 " died, and was buried. And in \* the unseen  
 " state he lifted up his eyes, being in torments,  
 " and beholdeth Abraham at a distance, and La-  
 24 " zarus in his bosom: and he cried out, and  
 " said; ' Father Abraham, have pity on me, and  
 ' send Lazarus, that he may dip the tip of his fin-  
 ' ger in water, and cool my tongue; for I am  
 25 ' pained in this flame.' " But Abraham said;"  
 ' Son, remember that thou in thy life-time didst  
 ' receive thy good things, and Lazarus in like  
 ' manner evil things: but now he is comforted,  
 26 ' and thou art pained. And, besides all this,  
 ' between us and you a great gulf is fixed: † so  
 ' that they who would go hence to you, are not  
 ' able; nor can they pass to us, who *would come*  
 27 ' thence.' " Then he said;" ' I beseech thee  
 ' therefore, father, that thou wouldest send him  
 28 ' to my father's house; for I have five brethren;  
 ' that he may testify to them, lest they also come  
 29 ' into this place of torment.' " Abraham saith  
 " unto him;" ' They have Moses and the pro-  
 30 ' phets; let them hear these.' " And he said;"  
 ' Nay,

\* Gr. *Hades*. † Gr. *that they—may not be able: nor may they pass to us who would come thence.*

22. *Into Abraham's bosom.*] mentioned in these verses are ornaments of the parable, which To recline there at a heavenly banquet. See John xiii. 25. are not to be understood literally.  
 23, 24. The circumstances

CHAP. XVI. "Nay, father Abraham: but if one go to them  
 31 "from the dead, they will repent." "Then *Abra-*  
*ham* said unto him;" "If they hear not Moses  
 and the prophets, they will not be persuaded,  
 CHAP. XVII. even if one rise again from the dead."

I \* *Jesus* said also to *his* disciples; "It is im-  
 possible that causes of offending should not  
 come: but alas *for him* through whom they  
 2 "come! It were better for him that an upper  
 "millstone were hanged about his neck, and he  
 "were cast into the sea, than that he should  
 3 "cause one of these little ones to offend. Take  
 "heed to yourselves.  
 "Now if thy brother trespass [against thee,]  
 "rebuke him: and, if he repent, forgive him.  
 4 "And if he trespass against thee seven times *in*  
 "a day, and seven times *in* a day turn again,  
 "saying, 'I repent;' thou shalt forgive him."  
 5 And the apostles said to the Lord; "Increase  
 6 "our faith." And the Lord said; "If ye had  
 "faith as a grain of mustard-seed, ye might say  
 "to this sycamine-tree, 'Be thou rooted up,  
 'and

\* S. 29.

31. This is a prophecy of what would happen with respect to himself; and a declaration that the unbelief of the Pharisees was incurable.

2. *Little ones.*] Probably our Lord pointed to young children who believed in him. See Matth. xviii. 6.

3, 4. These verses, and the two former, seem to contain detached general heads of dis-

course, enlarged on by our Lord on occasions not stated by St. Luke.

3. *Take heed to yourselves.*] Beware of an implacable disposition. But some join these words with the foregoing verse.

5. *Our faith.*] With respect to working miracles.

6. *This sycamine tree.*] Pointing to one in view. Dr. Shaw says, Travels p. 435, that this is

CHAP. 'and be thou planted in the sea;' and it should  
XVII.

- 7 "obey you. But which of you, having a \* ser-  
"vant plowing or feeding cattle, will immedi-  
"ately say to him when he is come from the  
8 "field; 'Go, and place thyself at meat?' and  
"will not rather say unto him; 'Make ready  
"whereon I may sup, and gird thyself, and serve  
"me, till I have eaten and drunken; and after-  
9 "ward thou thyself shalt eat and drink?' Doth  
"he thank that † servant, because he did the  
"things which were commanded *him*? I suppose  
10 "not. So likewise Ye, when ye shall have done  
"all those things which are commanded you,  
"say; 'We are unprofitable servants: for we  
'have done what we ought to have done.'

- 11 And it came to pass, as he journeyed to Jeru-  
salem, that he went through Samaria and Galilee.  
12 And as he entered into a certain town, there  
met him ten men that were lepers, who stood  
13 afar off: and they lifted up *their* voices, saying;  
14 "Jesus, Master, have pity on us." And, when  
he

\* Or, *slave*. † Or, *slave*.

is one of the common timber trees of the Holy Land; and that, from having a larger and more extensive root than most other trees, it is alluded to as the most difficult to be rooted up. Priestley's Harmony.

7—10. But, notwithstanding faith and its consequences, and notwithstanding obedience to my commands, still ye should be humble.

7. Some point thus, Go immediately, &c.

9. *Doth he thank.*] See 1 Tim. i. 12.

*I suppose not.*] See the authorities for omitting this clause.

10. *Unprofitable*] Of no use, or estimation, in the sight of God: though the goodness of God is such that he vouchsafes to regard you.

CHAP. he saw *them*, he said unto them; "Go, shew your-  
XVII.

"selves to the priest." And it came to pass that, as they were going, they were cleansed.

15 And one of them, when he saw that he was cured, turned back, glorifying God with a loud

16 voice; and fell on *his* face at *Jesus's* feet, giving

17 him thanks: and he was a Samaritan. And Jesus answered and said; "Were there not ten

18 "cleansed? but where *are* the nine? Not any

"are found that have returned to give glory to

19 "God, except this \* stranger." Then *Jesus* said

unto him; "Arise, depart: thy faith hath re-

"stored thee."

20 Now having been asked by the Pharisees,

when the kingdom of God was to come, *Jesus*

answered them and said; "The kingdom of God

21 "cometh not † with outward shew. Nor will

"men say, Lo, *he is* here! or, Lo, *he is* there!

"for, lo, the kingdom of God is among you."

22 Then he said to the disciples; "The days will

"come when ye shall desire to see one of the

"days of the Son of man, and will not behold

23 "it. And *men* will say to you; 'Lo, *he is* here!'

"or, 'Lo, *he is* there:' go not after *them*, nor

24 "follow *them*. For as the lightning which

"lighteneth

\* Or, *alien*. † Or, *so as to be observed*. S. 51.

19. *Arise*.] He had fallen at *Jesus's* feet: v. 16. you. It is now erecting: I am now preaching it.

21. *With outward shew*.] The cause of *observation*. 22. *The days will come*.] He refers to the war with the Romans.

*Lo, he is, &c.*] Christ. See Matth. xxiv. 23. Mark xiii.

21. *One of the days, &c.*] Such peaceable times as ye now see.

*Among you*.] In the midst of

- CHAP. XVII. " lighteneth out of the one *part* under heaven,  
 " shineth to the other *part* under heaven; so  
 25 " will the Son of man be in his day. But first  
 " he must suffer many things, and be rejected  
 26 " by this generation. And as it was in the days  
 " of Noah, so will it be also in the days of  
 27 " the Son of man. They ate, they drank, they  
 " married wives, they were given in marriage;  
 " until the day when Noah entered into the ark,  
 " and the flood came, and destroyed *them* all.  
 28 " In like manner as it was also in the days of  
 " Lot: they ate, they drank, they bought, they  
 29 " sold, they planted, they built: but on the day  
 " when Lot went out of Sodom, it rained fire  
 " and brimstone from heaven, and destroyed  
 30 " *them* all: thus it will be, in the day when the  
 31 " Son of man is revealed. In that day, whoever  
 " shall be on the house-top, and his goods in the  
 " house, let him not come down to take them  
 " away; and, in like manner, let not him that  
 32 " is in the field turn back. Remember Lot's  
 33 " wife. Whoever shall seek to save his life,  
 " shall lose it; and whoever shall lose his life,  
 34 " shall preserve it. I say unto you, In that  
 " night two *men* will be on one bed; one will  
 35 " be taken, and the other will be left. Two  
 " *women*

24. *In his day.*] When he takes vengeance on the Jews by the Romans. Compare v. 30.

31. *Let him not come down &c.*] But hastily escape by the outer stairs.

33. *Seek to save, &c.*] By adhering to the Jewish rulers, and continuing in Jerusalem.

*Shall lose his life.*] In appearance; by believing in me, and flying from that devoted city.

CHAP. XVII. 37 *women* will be grinding together ; one will be taken, and the other left." And they answered and say unto him ; " Where, Master ?" And he said unto them ; " Where the body *is*, thither the eagles will be gathered together."

CHAP. XVIII. 1 And he spake a parable also unto them *to this end*, that they ought to pray always, and not to be weary : saying ; " In a certain city there was a judge, who feared not God, nor regarded man : 3 " and there was a widow in that city ; who came to him, saying ; ' Judge my cause against 4 ' mine adversary.' And he would not for a time : " but afterward he said within himself ; ' Though 5 ' I fear not God, nor regard man ; yet, because ' this widow giveth me trouble, I will judge her ' cause ; lest \* by her continual coming she † tire 6 ' me.' And the Lord said ; " Hear what the 7 " † unjust judge saith. And will not God execute judgement in behalf of his own elect, " who cry unto him day and night ? and will he 8 " be slow in their cause ? I say unto you, He " will speedily execute judgement in their behalf."

\* Or, by her coming, she at length tire me. † Gr. bruise me.  
‡ Gr. judge of injustice.

1. *Unto them.*] The disciples. C. xvii. 22.

*Always.*] Often, habitually. Eph. v. 20. Phil. iv. 4. 2 Theff. i. 11.

7. *And will not God, &c.*] Deus ille justus, ille misericors, annon arcebit injuriam, non ab iis quos contemnit, sed quos

diligit, non ab iis qui molestiam ipsi exhibent, sed quorum preces magni æstimat ? Grot.

*And will he be slow &c.*] Et in eorum causa lentus est ? see Grot. and read *μαργαρίτι*, which is the present tense for the future. See c. xix. 8.

8. *Speedily.*] By the destruction

CHAP. XVIII. "half. Nevertheless, when the Son of man cometh, will he find faith in the land?"

- 9 And he spake this parable also to some who trusted in themselves that they were righteous, and despised others; "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee \* stood by himself, and prayed thus; 'God, I thank thee that I am not as other men *are*, oppressors, unjust, adulterers, or even as this publican. I fast twice in the week; I pay tithes of all that I possess.' But the publican, standing at a distance, would not even lift up his eyes to heaven, but smote upon his breast, saying; 'God be merciful to me a sinner.' I say unto you, 'This man went down to his house justified, and not the other: for every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.'"

And

\* Or, *stood and prayed thus with himself.*

tion which the Romans will bring on the Jewish nation, before the present race of men passes away.

The beginning of this chapter is therefore connected with the close of the foregoing.

*Will he find faith.]* Will he find many faithful persons, many who will endure to the end, and thus preserve themselves in the land of Judea? Such will be few.

11. *By himself.]* The common rendering is vindicated, Bowyer. 4to. Others who render, "stood

by himself and prayed," consider this as a circumstance which heightens the pride of the Pharisee.

12. *Twice in the week.]* It is said by learned men that these fasts were observed by the Jews on the second day of the week, because Moses then ascended mount Sinai; and on the fifth, because he then descended on account of the worship paid to the golden calf. Wolfius.

14. *Justified.]* Considered as righteous,

CHAP.  
XVIII.

- 15 And some brought unto him infants also, that  
 he might touch them : but when *his* disciples saw  
 16 *it*, they rebuked them. But Jesus called the *in-*  
*fants* unto him, and said ; “ Suffer the little  
 “ children to come unto me, and forbid them  
 “ not ; for of such-like is the kingdom of God.  
 17 “ Verily I say unto you ; Whosoever shall not  
 “ receive the kingdom of God as a little child,  
 “ he can by no means enter therein.”  
 18 And a certain ruler asked him, saying ; “ Good  
 “ Master, what shall I do to inherit everlasting  
 19 “ life ?” And Jesus said unto him ; “ Why call-  
 “ est thou Me good ? *there is* none good, but  
 20 “ one, *that is*, God. Thou knowest the com-  
 “ mandments ; ‘ Do not commit adultery : Do  
 ‘ no murder : Do not steal : Do not bear false  
 ‘ witness : Honour thy father and [thy] mother.’  
 21 And he said ; “ All these things I have kept from  
 22 “ my youth.” And when Jesus heard these  
 words, he said unto him ; “ Still thou needest  
 “ one thing : sell all which thou hast, and dis-  
 “ tribute to the poor ; and thou shalt have trea-  
 23 “ sure in heaven ; and come, follow me.” But  
 when *the ruler* heard this, he was much grieved :  
 24 for he was very rich. And when Jesus saw that he  
 was much grieved, he said ; “ With what diffi-  
 “ culty will those that have riches enter into the  
 25 “ kingdom of God ! For it is easier that a camel  
 “ should go through the eye of a needle, than that a  
 “ rich

18. *Ruler.*] A member of *hedrim*,  
 the Jewish Council, or San-

CHAP.  
XVIII.

- “ rich man should enter into the kingdom of God.”
- 26 And those that heard *it* said ; “ Who then can be
- 27 “ saved ?” But he said ; “ The things which are
- “ impossible with men, are possible with God.”
- 28 Then Peter said ; “ Lo, We have left all, and
- 29 “ followed thee,” And he said unto them ;
- “ Verily I say unto you, there is no man that
- “ hath left house, or parents, or brethren, or
- “ wife, or children, for the sake of the kingdom
- 30 “ of God, who shall not receive much more in
- “ this present time, and in the world to come
- “ everlasting life.”
- 31 Then he took unto him the twelve, and said
- unto them ; “ Behold we are going up to Jeru-
- “ salem, and all things that are written by the
- “ prophets will be accomplished in the Son
- 32 “ of man. For he will be delivered up to the
- “ gentiles, and derided, and will be shamefully
- 33 “ treated, and spit on : and he will be
- “ scourged and killed ; but the third day he
- 34 “ will rise again.” And they understood none of
- these things : and this matter was hidden from
- them, and they knew not the things which were
- spoken.
- 35 Now it came to pass that, as he drew near to
- Jericho, a certain blind man sat by the way-side
- 36 begging ; and when he heard the multitude passing
- 37 by, he asked what it meant. And they told him,
- 38 that Jesus \* of Nazareth was going by. And he
- cried

\* Gr. *the Nazorean.*

34. The dulness of the such plain words is expressed  
apostles in not understanding emphatically.

CHAP. XVIII. cried out, saying; "Jesus, *thou* son of David,  
 39 "have pity on me." And those who went before rebuked him, that he might keep silence: but he called out much more, "*Thou* son of  
 40 "David, have pity on me." Then Jesus stood still, and commanded ~~the~~ *man* to be brought unto him: and, when he had drawn near,  
 41 *Jesus* asked him, saying; "What desirest thou "that I should do unto thee?" And he said;  
 42 "Master, that I may receive my sight." And Jesus said unto him; "Receive thy sight;  
 43 "thy faith hath restored thee." And forthwith he received his sight, and followed *Jesus*, glorifying God: and all the people, when they saw  
 CHAP. XIX. *it*, gave praise to God. And *Jesus* entered Jericho, and passed through *it*.

2 And, behold, *there was* a man named Zaccheus, who was a chief of the publicans, and he  
 3 was rich. And he sought to see what kind of person Jesus was: but he could not because of  
 4 the multitude; for he was little of stature. So he ran onward, and climbed up into a sycamore-tree to see *Jesus*; who was about to pass that  
 5 way. And when Jesus came to the place, he looked up, and saw him, and said to him;  
 6 "Zaccheus, make haste and come down: for "to-day I must abide at thine house." And he made haste and came down; and received him  
 7 joyfully. And when all saw *it*, they murmured,  
 saying;

5. *Zaccheus, make haste, &c.*] *cheus*; to whose person he was Jesus knew the mind of *Zac-* probably a stranger.

- CHAP. XIX. saying: "He is gone in, to be guest with a  
 8 "sinner." And Zaccheus stood \* forth, and  
 said to the Lord; "Behold, Master, the half  
 "of my goods I *will* give to the poor; and if in  
 "any thing I have wronged any man, I *will*  
 9 "restore four-fold." And Jesus said unto him:  
 "This day salvation is come to this house; in-  
 10 "asmuch as he also is a son of Abraham. For  
 "the Son of man is come to seek and to save  
 "that which was lost."  
 11 And while they heard these things, he pro-  
 ceeded to speak a parable; because he was near  
 Jerusalem, and because *the people* thought that  
 the kingdom of God would immediately appear.  
 12 He said therefore: "A certain man of noble  
 "birth went into a far country to receive for  
 13 "himself a kingdom, and to return. And he  
 "called ten of his † servants, and delivered to  
 "them

\* S. 143. † Or, *slaves*.

8. *I will give—I will re-  
 store.*] So Grotius, and other  
 good critics. Zaccheus made  
 this declaration in consequence  
 of being a convert to Jesus.

See the present for the future,  
 Matth. iii. 10. xxiii. 38. xxiv.  
 40. xxvi. 2, 18. xxvii. 63.  
 Mark 10. 38. xi. 23, 24. Luke  
 v. 38. xxii. 19, 20. John xiv.  
 3. xxi. 23. 1 Cor. xv. 26. 2  
 Pet. iii. 13.

9, 10. What Jesus said  
 to Zaccheus was spoken in  
 relation to the murmur ex-  
 pressed v. 7.

12, 14, 15, 27.] "Our

Lord manifestly alludes to the  
 case of Archelaus, who went  
 to Rome to solicit the Emperor  
 that he might be reinstated in  
 his father's kingdom; and the  
 Jews sent an embassy after  
 him, to petition and plead  
 against him; but however he  
 was confirmed in the kingdom  
 of Judea, and when he returned  
 took ample vengeance of his  
 enemies and opposers."

Jos. Ant. xvii. xiii. ed. Hud-  
 son. Bishop Newton's works.  
 4to. iii. 303. See also Le  
 Clerc's supplement to Ham-  
 mond.

CHAP. XIX. "them ten pounds, and said to them;" "Traffick  
 14 "sick *with these* till I come." "But his citizens  
 "hated him, and sent an embassy after him,  
 "saying;" "We are not willing that this *man*  
 15 "should reign over us." "And it came to pass  
 "when he was returned, having received the  
 "kingdom, that he commanded these \* ser-  
 "vants, to whom he had given the money, to  
 "be called unto him; that he might know how  
 16 "much every man had gained by traffick. Then  
 "the first came, saying; 'Sir, thy pound hath  
 17 'gained ten pounds.' "And *the king* said unto  
 "him:" "Well *done*, thou good † servant: be-  
 'cause thou hast been faithful in a very little,  
 18 'have thou authority over ten cities.' "And  
 "the second came, saying;" "Sir, thy pound  
 19 'hath produced five pounds.' "And he said to  
 "him likewise;" "Be thou also over five cities."  
 20 "And another came, saying;" "Sir, behold,  
 'here is thy pound, which I have kept laid up  
 21 'in a napkin: for I feared thee, because thou  
 'art an austere man: thou takest up that which  
 'thou didst not lay down, and reapest that which  
 22 'thou didst not sow.' "[Then] *the king* saith  
 "unto him; 'Out of thine own mouth I will  
 'judge thee, thou wicked ‡ servant. Thou  
 'knewest that I was an austere man, taking up  
 'that

\* Or, *slaves*. † Or, *slave*. ‡ Or, *slave*.

22. *Thou knewest.*] Compare  
 Matth. xxv. 26, 27.

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- 23 ' that which I laid not down, and reaping that  
' which I did not sow. Why then gavest not  
' thou my money to the table of *exchangers*; that  
' at my coming I might have \* obtained mine  
24 ' own with interest?' " And he said to those  
" who stood by;" ' Take from him the pound,  
' and give *it* to him that hath ten pounds:'  
25 " (Then they said unto him;" ' Sir, he hath  
26 ' ten pounds:') ' for I say unto you; To every  
' one that hath *much*, shall be given; but from  
' him that hath † little, even that which he  
27 ' hath shall be taken away. But those mine  
' enemies, who were not willing that I should  
' reign over them, bring hither, and slay *them*  
28 ' before me.' And when *Jesus* had spoken thus,  
he went before *his disciples* up to Jerusalem.  
29 And it came to pass as he drew near to Beth-  
phage and Bethany, at the mount called *the mount*  
30 of Olives, that he sent two of his disciples, say-  
ing; " Go into the town over against *you*; in  
" which as ye enter, ye will find a colt tied,  
" whereon no man ever sat: loose it, and bring  
31 " *it* hither. And if any man ask you; ' Why  
' do ye loose *it*?' ye shall say thus unto him;  
32 ' The Master hath need of it.' And those that  
were

\* Or, *encrease*. † Gr. *hath not*.

27. The destruction of the foretold.  
Jews by the Romans is here

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XIX.

were sent departed, and found as he had said unto them. And as they were loosing the colt, the owners of it said unto them; "Why loose ye the colt?" and they said; "The Master hath need of it." And they brought it to Jesus; and threw their mantles upon the colt, and they set Jesus on it. And as he went, they spread their mantles under him in the way.

And as he now drew near to the city, at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and to praise God with a loud voice, for all the mighty works which they had seen; saying, "Blessed be the King who cometh in the name of the Lord: peace be in heaven, and glory in the highest places." Then some of the Pharisees from among the multitude said to him; \* "Master, rebuke thy disciples." And he answered and said unto them; "I say unto you, If these should keep silence, the stones would soon cry out."

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Z

And

\* Gr. Teacher.

33. *The owners.*] Those of the family to which it belonged. given to God by his angels in the highest places.

Dr. Owen.

38. *Peace be in heaven &c.*] May the peace of mankind be ratified in heaven, through their belief in the gospel; and, in consequence, may glory be

40. *The stones &c.*] A proverbial expression to denote the moral impossibility that his kingdom should not be acknowledged by some. Grot.

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- 41 And as he drew near, he beheld the city, and  
 42 wept over it, saying; " O that thou hadst  
 " known, at least in this [thy] day, the things  
 " *which belong* to thy peace! But now they are  
 43 " hidden from thine eyes. For the days will  
 " come upon thee, in which thine enemies will  
 " cast a trench about thee, and compass thee  
 44 " round, and keep thee in on every side, and  
 " lay thee even with the ground, and thy child-  
 " ren within thee: and will not leave in thee  
 " one stone upon another: because thou knewest  
 " not the time \* of thy visitation."  
 45 And he entered into the temple, and began to  
 drive out those who sold [and those who bought  
 46 therein;] saying unto them; " It is written,  
 ' My house is the house of prayer: ' " but ye  
 " have made it a den of robbers."  
 47 And he taught daily in the temple. But the  
 chief-priests, and the scribes, and the chief of the  
 48 people, sought to destroy him; but could not  
 find what they might do: for all the people  
 † were very attentive to him, as they heard  
*him.*

And

\* Or, *when God regarded thee.* † Gr. *hung on him.*

42. " If thou hadst known —peace, *it had been well.*" So verb is not applicable to both substantives.  
 c. xxii. 42. See c. xiii. 9.

See Obs. 346. But the translation in the text is more animated.  
 44. *Of thy visitation.*] When God hath graciously visited thee. C. i. 68. vii. 16.

47. *And the chief.*] Syr. seems to have read *ܡܠܟܐ ܕܡܪܝܡ* from the contraction *ܡܪܝܡ*.  
 44. *And thy children.*] That is, and kill thy children. A remarkable instance where the

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XX.

- 1 And it came to pass *that*, on one of those days, as he was teaching the people in the temple, and preaching glad tidings, the chief-priests, and the scribes and the elders, suddenly
- 2 came upon him; and spake to him, saying; “ Tell us, by what authority \* dost thou these
- 3 “ things? or who † is he that gave thee this “ authority?” And he answered and said unto them; “ I also will ask you one thing; and tell
- 4 “ me: ‘ Was the baptism of John from heaven,
- 5 ‘ or from men?’ And they reasoned together among themselves, saying; “ If we say, ‘ From
- 6 “ heaven;’ “ he will say, Why then did ye not “ believe him? “ But if we say, ‘ From men;’
- 7 “ all the people will stone us: for they are persuaded that John was a prophet.” And they answered, that they knew not whence *it was*.
- 8 And Jesus said unto them; “ Neither do I tell “ you by what authority I do these things.”
- 9 Then he began to speak this parable to the people: “ A man planted a vineyard, and let it
- 10 “ out to husbandmen, and went into another “ country for a long time. And at the season
- 11 “ he sent a ‡ servant to the husbandmen, that “ they might give him of the fruit of the vine-  
“ yard: but the husbandmen beat him, and  
“ sent *him* away empty. And he proceeded  
“ to send another § servant: and they beat
- Z 2
- “ him

\* Or, thou dost. † Or, he is. ‡ Or, slave. § Or, slave.

- CHAP. " him also, and treated *him* disgracefully, and  
 XX.  
 12 " sent *him* away empty. And he proceeded to  
 13 " send a third : and they wounded him also, and  
 14 " drove *him* out. Then said the owner of the  
 " vineyard ; ' What shall I do ? I will send my  
 ' beloved son ; perhaps they will reverence  
 15 ' *him*, when they see him.' " But when the hus-  
 " bandmen saw him, they reasoned among them-  
 " selves, saying ; ' This is the heir : come, let  
 ' us kill him, that the inheritance may be our's.'  
 16 " So they drove him out of the vineyard, and  
 " killed *him*." ' What therefore will the owner  
 17 ' of the vineyard do unto them ? he will come  
 ' and destroy these husbandmen, and will give  
 ' the vineyard to others.' And when they heard  
 18 *it*, they said ; \* " Be this far from us." But  
 he looked on them, and said ; " What then is  
 " this which is written ; ' The stone which  
 ' the builders rejected, is become the head of the  
 19 ' corner ?' " Whosoever falleth on that stone  
 " will be broken *by it* : but on whomsoever it  
 " shall fall, it will crush him to pieces."  
 20 And in that very hour the chief-priests and  
 scribes sought to lay hands on him, but  
 feared the people : for they perceived that he  
 had spoken this parable against them. And they  
 watched *him*, and sent spies who feigned them-  
 selves righteous men, that they might take hold  
 of

\* Or, " *Let not this be.*

12. *A third.*] The edition has inaccurately, *the third.*  
 of the English bible in 1611

- CHAP. of his words, to deliver him up unto the power  
XX. and authority of the governour. And they asked  
21 him, saying; \* “ Master, we know that thou  
“ speakest and teachest rightly, and respectest  
“ not persons, but teachest the way of God  
22 “ in truth. Is it lawful for us to give tribute to  
23 “ Cesar or not?” But he perceived their crafti-  
ness, and said unto them; “ Why do ye try me?  
24 “ shew me a denarius. Whose image and in-  
“ scription hath it?” And they answered and  
25 said; “ Cesar’s.” Then he said unto them;  
“ Render therefore unto Cesar the things which  
“ are Cesar’s; and unto God the things which  
26 “ are God’s.” And they could not take hold of  
his words before the people: and they wondered  
at his answer, and kept silence.
- 27 Then some of the Sadducees came near to him,  
who deny that there is any resurrection; and  
28 they asked him, saying; † “ Master, Moses hath  
“ written unto us,” ‘ If any man’s brother die,  
‘ having a wife, and he die childless, that his  
‘ brother should take his wife, and raise up  
29 ‘ offspring to his brother.’ ‡ “ Now  
“ there were seven brethren: and the first  
30 “ took a wife, and died childless. And the se-  
“ cond took § the *same* wife; and he died child-  
31 “ less. And the third took her; and in like  
“ manner

\* Gr. Teacher. † Gr. Teacher. ‡ See S. 75. 84. § Or, the woman.

- CHAP. XX. "manner the seven also left no children, and  
 32 "died. And last of all the woman also died.  
 33 "At the resurrection therefore, whose wife of  
 34 "*their* wife." And Jesus answered and said un-  
 to them; "The sons of this world marry, and  
 35 "are given in marriage: but those who shall  
 "be accounted worthy to obtain that world, and  
 "the resurrection from the dead, neither marry,  
 36 "nor are given in marriage: nor indeed can  
 "they die any more: for they are like the an-  
 "gels; and are *the* sons of God, being *the* sons  
 "of the resurrection.  
 37 "Now that the dead are raised, even Moses  
 "shewed at the bush, when he calleth the Lord  
 "the God of Abraham, and the God of Isaac,  
 38 "and the God of Jacob. Now he is not a God  
 "of the dead, but of the living: for all live to  
 "him."  
 39 Then some of the scribes answered and said;  
 40 " \* Master, thou hast spoken well." And af-  
 ter that they durst not ask him any further ques-  
 tion.

Then

\* Gr. Teacher.

36. *Die any more.*] And therefore they need not reno-  
 vate their race.

*Like the angels.*] See on  
 Phil. ii. 6.

37. *Calleth.*] When he re-  
 cords that God calls himself  
 thus.

38. *For all live to him.*] Who

regards the future resurrection  
 as if it were present. Who  
 calleth those things that are  
 not, as though they were.  
 Rom. iv. 17. See Beza, Gro-  
 tius, and Bishop Pearce. So,  
 Rom. vi. 11. *to God* signifies,  
 in the counsel and purpose of  
 God.

CHAP.  
XX.

41 Then he said unto them ; " How say *men* that  
 42 " Christ is the son of David ? and yet David  
 " himself saith in the book of psalms ; ' Jeho-  
 ' vah said unto my Lord, Sit thou on my right  
 43 ' hand, till I make thine enemies thy footstool.'  
 44 " David therefore calleth him Lord : how is he  
 " then his son ?"

45 Then, in the hearing of all the people, he  
 46 said to his disciples ; " Beware of the scribes,  
 " who like to walk in robes, and love  
 " salutations in the market-places, and the  
 " chief seats in the synagogues, and the chief  
 47 " places at feasts : who devour the families of  
 " widows ; and for a shew make long prayers :  
 CHAP. " these will receive an heavier condemnation."  
 XXI.

1 And he looked, and saw the rich men casting  
 2 their gifts into the treasury. And he saw a cer-  
 tain poor widow also, casting in thither two  
 3 mites. And he said ; " I say truly unto you, that  
 " this poor widow hath cast in more than *they* all.  
 4 " For all these from their abundance have cast in  
 " unto the offerings of God : but she from her  
 " penury hath cast in all the substance which she  
 " had."

5 AND as some spake of the temple, that it  
 was adorned with goodly stones, and gifts, he  
 6 said ; " *As for* these things which ye behold, the  
 " days

1. *He looked.*] See Mark *Gifts.*] See Obs. 185.  
 xvi. 4.

- CHAP. XXI. " days will come in which there will not be  
 " left one stone upon another, which will not be  
 7 " thrown down." And they asked him, saying;  
 " \* Master, but when will these things be? and  
 " what will be the sign when these things are  
 8 " about to be accomplished?" And he said;  
 " Take heed that ye be not deceived: for many  
 " will come in my name, saying; ' I am *the*  
 " *Christ*;' and the time draweth near: go not  
 9 " therefore after them. But when ye shall hear  
 " of wars and commotions, be not terrified:  
 " for these things must first come to pass; but  
 10 " the end *is* not immediately." Then he said  
 unto them; " Nation will rise against nation,  
 11 " and kingdom against kingdom: and there will  
 " be great earthquakes in many places, and fa-  
 " mines, and pestilences; and there will be  
 " fearful fights and great signs from heaven.  
 12 " But before all these things *men* will lay their  
 " hands on you, and persecute *you*, delivering  
 " *you* up to the synagogues and into prisons; be-  
 " ing brought before kings and rulers for the  
 13 " sake of my name. And *this* will befall you, for  
 14 " a testimony *unto them*. Settle *it* therefore in  
 " your

\* Gr. Teacher.

8. *And the time &c.*] For *signs.*] See Obs. 212.  
 the appearance of false Christs.

9. *The end.*] The destruction  
 of Jerusalem.

10. *Then he said unto them.*] Some omit these words.

11. *Fearful fights and great*

12. *Synagogues.*] To be publicly scourged.

13. *A testimony.*] Which testimony will arise from your conduct and apology.

- CHAP. XXI. “ your hearts, not to meditate before what de-  
 15 “ fence ye shall make. For I will give you  
 “ \* utterance and wisdom, which all your ad-  
 “ versaries will not be able to gainsay or resist.  
 16 “ And ye will be delivered up both by parents,  
 “ and brethren, and kindred, and friends : and  
 “ *some* of you they will cause to be put to death.  
 17 “ And ye will be hated by all *men* for the sake of  
 18 “ my name. And yet an hair of your head shall  
 19 “ not perish. By your perseverance preserve ye  
 “ your lives.  
 20 “ And when ye shall see Jerusalem surrounded  
 “ with armies, then know that its desolation  
 21 “ draweth near. Then let those that are in Ju-  
 “ dea flee to the mountains ; and let those that  
 “ are within *the city* depart out ; and let not those  
 “ that are in the country-places enter therein.  
 22 “ For these are the days of vengeance, that all  
 “ things which are written may be fulfilled.  
 23 “ But alas for them that are with child, and for  
 “ them that give suck in those days ! for there  
 “ will be great distress in the land, and anger  
 24 “ upon this people. And they will fall by the  
 “ edge

\* Gr. *a mouth*.

15. *Utterance and wisdom.*  
 A wisdom of speech, Wake-  
 field.

18. You apostles, and my  
 faithful disciples in general,  
 shall be preserved. Some ex-  
 ceptions as to the latter, at that  
 season, are made v. 16.

19. By your patience pre-  
 serve ye [al. ye will preserve]  
 your lives.

20, 21. But, to preserve  
 your lives, obey my directions.

20. *Surrounded with armies.*  
 Armies appearing before it, and  
 spreading themselves about it  
 in different bodies. The word  
 does not necessarily imply a  
 close siege and circumvallation.

23. *In the land.* Of Judea.  
 So v. 25, 35.

- CHAP. " edge of the sword, and will be led away  
XXI. " captive into all nations : and Jerusalem will be  
" trodden down by the gentiles, until the times  
25 " of the gentiles be fulfilled. And there will be  
" signs in the sun and moon and stars ; and upon  
" the earth distress of nations, \* with perplexity ;  
26 " the sea and the waves roaring ; men's hearts  
" failing them for fear and expectation of those  
" things which are coming on the earth : for  
27 " the powers of heaven will be shaken. And  
" then they will see the Son of man coming on  
" a cloud with great power and glory.  
28 " And when these things begin to be ac-  
" complished, look up and raise your heads ; for  
29 " your redemption draweth near." And he spake  
to them a parable ; " Behold the fig-tree, and  
30 " all the trees : when they now shoot forth, ye  
" see *them* and know of your own selves that now  
31 " the summer is near. So likewise, when ye see  
" these things accomplishing, know Ye that the  
32 " kingdom of God is near. Verily I say unto  
" you,

\* Or, *through perplexity at the roaring sea and waves.*

24. *The times of the gentiles.]*  
The times appointed for their overthrow in behalf of the converted Jews ; or, rather, for their full conversion to Christianity. Rom. xi. 25. See on this verse Obs. 247.

25. If we read *xxv*, which is well supported, the rendering will be, "through perplexity at the roaring of the sea and waves." So Wakefield. For the historical fact see Obs. 209.

26. *For fear and expectation.]*  
Fearful expectation. Wakefield.

*The powers of heaven.]* The sun, moon, and stars.

28. Before that time Christians were severely persecuted ; their most bitter enemies, the Jews, being in great power. v. 12.

31. *The kingdom of God.]*  
To be erected in the place of the Jewish constitution.

CHAP. XXI. " you, This generation will not pass away till all  
 33 " be accomplished. Heaven and earth will pass  
 " away; but my words cannot pass away.  
 34 " But take heed to yourselves, lest at any time  
 " your hearts be oppressed by excess, and drunk-  
 " enness, and the anxious cares of this life; and  
 35 " that day come upon you unawares. For as a  
 " snare it will come upon all those who dwell on  
 36 " the face of the whole land. Watch ye there-  
 " fore and pray continually, that ye may be ac-  
 " counted worthy to escape all these things  
 " which will soon come to pass, and to stand  
 " before the Son of man."

37 And in the day-time he was teaching in the  
 temple; and at night he went out *of the city*,  
 and abode in the mount which is called *the mount*  
 38 of Olives. And early in the morning all the  
 people came to him in the temple, to hear  
 CHAP. XXII. him.

1 Now the feast of unleavened bread, which is  
 2 called the passover, drew near. And the chief-  
 priests and the scribes sought how they might  
 \* *safely* destroy him: for they feared the people.  
 3 Then Satan entered into Judas surnamed Isca-  
 riot, who was of the number of the Twelve.  
 4 And he went and communed with the chief-  
 priests

\* See S. 130.

35. *A snare.*] Which sud-  
 denly catches a bird, or a wild  
 beast.

36. *To stand before the Son  
 of man.*] To escape when he  
 displays his power in destroying  
 his enemies of the Jewish na-

tion.

3. *Satan entered.*] Compare  
 John xiii. 2, 27. Acts v. 3.  
 Natural as well as moral evil  
 is attributed to him. See on  
 Luke xiii. 16.

CHAP.  
XXII.

- priests and the captains of the temple, how he might deliver Jesus up unto them. And they were glad, and covenanted to give him money.
- 6 And he promised, and sought for a convenient opportunity to deliver Jesus up unto them apart from the multitude.
- 7 Then came the day of unleavened bread, on which the passover was to be killed. And Jesus sent Peter and John, saying; "Go and prepare for us the passover, that we may eat it." And they said unto him; "Where wilt thou that we prepare it?" And he said unto them; "Behold, when ye are entered into the city, a man will meet you, carrying a pitcher of water; follow him into the house where he goeth in. And ye shall say to the owner of the house; 'The \* Master saith unto thee, Where is the guest-chamber, in which I may eat the passover with my disciples?' " And he will shew you a large upper room furnished: there make ready."
- 13 And they went, and found as he said unto them: and they made ready the passover.

And

\* Gr. Teacher.

4. Captains.] Inferior Jewish officers, who commanded the divisions of the priests and levites that attended the temple; and were themselves subject to a chief commander, mentioned Acts iv. 1. v. 24. Lardner. Cred. i. c. ii. § xv.

223.

Le Clerc, suppl. to Hammond, v. 52 of this chapter, observes that there was a Roman garrison also in the tower of Antonia, which had a Roman Tribune for its captain. Acts xxi. 31. xxii. 24.

CHAP.  
XXII.

- 14 And when the hour was come, he \* placed  
himself at table, together with the twelve apo-  
15 stles. And he said unto them ; “ I have earnestly  
“ desired to eat this passover with you before I  
16 “ suffer. For I say unto you, I shall not any  
“ more eat of it, until it be fulfilled in the king-  
“ dom of God.”  
17 And he took a cup, and gave thanks, and said ;  
18 “ Take this, and divide *it* among yourselves : for  
“ I say unto you, I shall not drink of the pro-  
“ duce of the vine, until the kingdom of God  
“ come.”  
19 And he took bread, and gave thanks, and  
broke *it*, and gave *it* to them, saying ; “ This  
“ is my body which is given for you : do this in  
20 “ remembrance of me.” In like manner *he took*  
the cup also, when he had supped, saying ;  
“ This cup *is* the new covenant through my  
“ blood, which is shed for you.  
21 “ Yet, behold, the hand of him who deliver-  
22 “ eth me up *is* with me on the table. And the  
“ Son of man departeth indeed, as it hath been  
“ determined :

\* Gr. *he reclined, and the twelve apostles with him.*

15. *I have earnestly desired.*] That I might shew my readiness to glorify God, and my love to the human race.

17. *A cup.*] This was the cup which the Jews were accustomed to drink of at the paschal supper.

20. *Had supped.*] Compare 1 Cor. xi. 25.

*Which is shed for you.*] The

common version is the true one. See a construction resembling that in the original, Rev. i. 5. iii. 12. where the true reading is *ἡ καταβαίνουσα* : ix. 14. where the true reading 'is' is *ἡ χου*. Kyppe refers to Acts xv. 22, 23. Col. iii. 16.

21. *Yet &c.*] My blood will be shed for you. And yet &c.

CHAP.  
XXII.

- “determined: but alas for that man by whom  
 23 “he is delivered up!” Then they began to en-  
 quire among themselves, which of them was  
 about to do this thing.
- 24 Now there had been a contention also among  
 them, which of them should be accounted the  
 25 greatest. And he said unto them; “The kings of  
 “the gentiles use dominion over them; and they  
 “that exercise authority upon them are called  
 26 “benefactors. But Ye \* *ought not to act* thus:  
 “but he that is † greatest among You, let him  
 “be as the younger; and he that is chief, as he  
 27 “that serveth. For which *is* greater; he that  
 “is at table, or he that serveth? *is* not he that  
 “is at table? but I am among you as he that  
 28 “serveth. Now ye are they that have continued  
 29 “with me in my ‡ trials. And I appoint unto  
 “you a kingdom, as my Father hath appointed  
 30 “unto me; that ye may eat and drink at my  
 “table in my kingdom; and sit on thrones,  
 “judging the twelve tribes of Israel.”
- 31 And the Lord said; “Simon, Simon, behold,  
 “Satan hath sought you, that he may sift *you*  
 32 “like wheat: but I have prayed for thee, that  
 “thy

\* Or, *do not ye act thus.* † Or, *the elder.* ‡ Or, *temptations.*

25. *Benefactors.*] *Euergetes* was the title of some Egyptian and Syrian Kings. See Wetstein.

27. *As he that serveth.*] On the very evening when our Lord made this assertion, he washed the feet of his disciples.

30. That ye may be distin-

guished as my friend, and be eminently exalted and glorified.

31. *Satan hath sought you.*] An allusion to the history of Job: c. 1. 9—12.

*That he may sift you like wheat.*] Agitate you violently by severe trials.

- CHAP. XXII. "thy faith fail not utterly: and when thou hast  
 33 "returned, strengthen thy brethren." And  
*Peter* said unto him; "Master, I am ready  
 "to go with thee, both into prison and to death."  
 34 And he said; "I say unto thee, *Peter*, the cock  
 "will not crow this day, before thou have thrice  
 "denied that thou knowest me."  
 35 And he said unto them; "When I sent you  
 "without purse, and bag, and sandals, wanted  
 "ye any thing?" And they said; "Nothing."  
 36 Then he said unto them; "But now he that hath  
 "a purse, let him take *it*; and in like manner  
 "*his* bag: and he that hath no sword, let him  
 37 "sell his mantle, and buy one. For I say unto  
 "you, that this which is written must still be  
 "accomplished in me, 'And he was reckoned  
 "among the transgressors:' for the things con-  
 38 "cerning me *will soon* have an end. And they  
 said; "Master, behold, here *are* two swords.  
 And he said unto them; "It is enough."  
 39 And he came out, and went, as his custom  
 was, to the mount of Olives; and his disciples  
 40 also followed him. And when he was at the  
 place,

32. *When thou hast returned.*] When thou hast repented of denying me.

36. *No sword.*] The apostles seem to have brought two swords with them in their journey to Jerusalem, for the purpose of defending themselves

against robbers and wild beasts.

*And buy one.*] Our Lord meant to explain in what circumstances they were. He did not command resistance; as appears from v. 38, Matth. xxvi. 52, John xviii. 11. See Obs. p. 40.

CHAP.  
XXII.

- place, he said unto them; "Pray that ye enter  
 41 "not into temptation." And he was withdrawn  
 from them about a stone's cast, and kneeled  
 42 down, and prayed, saying; "Father, \* O that  
 "thou wouldest take away this cup from me!  
 "nevertheless, not my will, but thine, be done."  
 43 And there appeared to him an angel from heaven,  
 44 strengthening him. And, being in an agony, he  
 prayed more earnestly: and his sweat was as it  
 were great drops of blood falling down to the  
 ground.  
 45 And when he rose up from prayer, and was  
 come to his disciples, he found them asleep from  
 46 sorrow; and said unto them; "Why sleep ye?  
 "rise and pray, that ye enter not into tempta-  
 47 "tion." And while he was yet speaking, be-  
 hold, a multitude; and he that was called Judas,  
 one of the Twelve, went before them, and drew  
 48 near unto Jesus, to kiss him. And Jesus said  
 unto him; "Judas, deliverest thou up the Son of  
 "man with a kiss?"

And

\* Gr. *if thou be willing to take away this cup from me,*  
 well:

42. See on c. xix. 42.

44. *In an agony.*] See Obf.  
 p. 388.

*As it were great drops of blood.*]

It fell as drops of blood some-  
 times fall: it was very copious.

43, 44. A question has been  
 raised about the genuineness  
 of these verses. See particularly  
 Erasmus, Whitby, Wolfius,  
 Sabatier, Wettstein, Matthæi

N. T. Rigæ, and Adler, verss.  
 Syr. p. 184. Matthæi says,  
*Constitit hic locus, per, or-*  
*thodoxos et heterodoxos te-*  
*mere sollicitatus, codicum auc-*  
*toritate fere omnium.* Andr.  
 Birch, in his splendid edition  
 of the gospels printed at Co-  
 penhagen, adds two MSS. to  
 the three in Wettstein which  
 are without this passage.

CHAP.  
XXII.

49 And when those that were about *Jesus* saw  
what would follow, they said unto him; "Mas-  
50 ter, shall we smite with the sword?" And one  
of them smote the servant of the high-priest, and  
51 cut off his right ear. Then *Jesus* spake and  
said; "Suffer *me* thus far." And he touched  
his ear, and healed him.

52 Then *Jesus* said to the chief-priests, and cap-  
tains of the temple, and the elders, who came  
to him; "Are ye come out as against a robber,  
53 " with swords and clubs? When I was daily  
" with you in the temple, ye did not stretch  
" forth *your* hands against me: but this is your  
" hour, and the power of darkness."

54 Then they took him, and led *him* away, and  
brought [him] into the high-priest's house. And  
55 Peter followed at a distance. And when they  
had kindled a fire in the midst of the hall, and  
had sitten down together, Peter sat down among  
56 them. And a certain maid-servant saw him as he  
sat by the fire, and earnestly looked upon him,  
57 and said; "This man also was with him." But  
he denied him, saying; "Woman, I know him  
58 " not." And after a short time another saw  
him, and said; "Thou also art *one* of them."  
59 And Peter said; "Man, I am not." And  
about the space of one hour after, another strongly

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A a

affirmed,

51. *Suffer me thus far.*] Li-  
berum me usque eo relinquit,  
donec hominem, cui auris ab-  
scissa est, sanavero; postea vero,

quo minus me vincitum abdu-  
catis non repugnabo. Kypke.

57. *Denied him.*] Or, denied  
*it*. See MSS. and verss.

CHAP. XXII. affirmed, saying ; “ In truth this man also was

60 “ with him : for he is a Galilean.” And Peter said ; “ Man, I know not what thou sayest.”

And forthwith, while he was yet speaking, the  
61 cock crew. And the Lord turned, and looked upon Peter. And Peter called to remembrance the word of the Lord, that he had said unto him ; “ Before the cock crow, thou wilt deny

62 “ me thrice.” And *Peter* went out, and wept bitterly.

63 And the men that held Jesus, derided him,  
64 and smote *him*. And when they had \*blindfolded him, they smote him on the face, and asked him, saying ; “ Prophecy, Who is he that struck  
65 “ thee ?” And many other things they blasphemously spake against him.

66 And as soon as it was day, † the elders of the people and the chief-priests and the scribes assembled, and brought him into their council,  
67 saying ; “ If thou be the Christ, tell us.” And he said unto them ; “ If I tell you, ye will not be-  
68 “ lieve : and if I also ask *you*, ye will not answer  
69 “ me, nor release *me*. Hereafter the Son of  
“ man will sit on the right hand of the power  
70 “ of God.” And *they* all said ; “ Art thou then  
“ the Son of God ?” And he said unto them ;  
71 “ ‡ Ye say that I am.” Then they said ;  
“ What further need have we of testimony ? for  
“ we ourselves have heard from his own mouth.”

AND

\* Or, covered. † Gr. *the presbytery*. ‡ Ye say truly: for I am. Some.

66. Brought him.] Caused him to be brought.

CHA P.  
XXIII.

- 1 AND the whole multitude of them rose up,  
 2 and led him to Pilate. And they began to accuse  
 him, saying; " We found this man perverting  
 " the nation, and forbidding to give tribute to  
 " Cesar, saying; that he himself is Christ a  
 3 " King." And Pilate asked him, saying; " Art  
 " thou the King of the Jews?" And he answered  
 4 him, and said; " Thou sayest *truly*." Then  
 Pilate said to the chief-priests and to the multi-  
 tudes; " I find nothing faulty in this man."  
 5 But they were the more violent, saying; " He  
 " stirreth up the people, teaching throughout all  
 " Judea, having begun from Galilee to this  
 6 " place." Now when Pilate heard of Galilee,  
 7 he asked whether the man were a Galilean. And  
 as soon as he knew that he belonged to Herod's  
 jurisdiction, he sent him to Herod, who himself  
 also was in Jerusalem at that time.
- 8 And when Herod saw Jesus, he was very glad:  
 for he had long desired to see him, because he  
 had heard [many things] of him; and he hoped  
 9 to see some miracle done by him. Then he  
 questioned *Jesus* in many words; but *Jesus* an-  
 10 swered him nothing. And the chief-priests and  
 the scribes stood and \* earnestly accused him.  
 11 And Herod, and his soldiers, despised and

A a 2

derided

\* Or, *strenuously*.

1. *Of them.*] Of the elders, 7. *At that time.*] At the time  
 chief-priests, and scribes, See of the Passover.  
 xxii. 66.

CHAP. XXIII. derided *him*, and arrayed him in \* gorgeous apparel, and sent him again to Pilate. And on that day Pilate and Herod were made friends together: for before they had been at enmity between themselves.

- 13 And Pilate, when he had called together the  
 14 chief-priests and the rulers and the people, said unto them; "Ye have brought to me this  
 " man, as one who perverteth the people: and,  
 " behold, I have examined *him* before you,  
 " and have found nothing faulty in this man  
 " concerning those things of which ye accuse  
 15 " him: no, nor Herod: for I sent you to him:  
 " and, behold, nothing worthy of death hath  
 16 " been done by him: I will therefore chastise  
 17 " him, and release *him*." [(Now there was a necessity that he should release one unto them at  
 18 the feast.)] But the whole multitude cried out at once, saying; "Destroy this man, and re-  
 19 " lease unto us Barabbas:" (who for a certain insurrection raised in the city, and for murder, had  
 20 been cast into prison.) Pilate therefore, desiring  
 21 to release Jesus, spake again unto them. But they

\* Gr. *splendid*.

14. *Before you.*] Before your witnesses, and such of yourselves as you deputed to accuse him. Matth. xxvii. 12. But the great body of the Jewish rulers did not enter the judgment-hall. John xviii. 28.

15. *By him.*] See like forms

of expression in Raphelius; Wetstein; Blackwall's sacred classics ii. 168; and Bishop Pearce's note.

18. *Destroy this man.*] Take him from among the human race. See Acts xxi. 36. xxii. 22.

- CHAP. XXIII. they cried aloud, saying; "Crucify *him*, crucify  
 22 " *him*." And he said unto them a third time;  
 "But what evil hath he done? I have found no  
 " cause of death in him: I will therefore chaf-  
 23 " tise him, and release *him*." But they were  
 urgent with loud voices, requesting that he might  
 be crucified: and the voices of them and of the  
 24 chief-priests prevailed. So Pilate adjudged that  
 25 their request should be granted: and released un-  
 to them him who for insurrection and murder had  
 been cast into prison, whom they had requested;  
 but delivered Jesus to their will.  
 26 And as they led him away, they laid hold on  
 one Simon, a Cyrenian, coming out of the coun-  
 try; and on him they laid the cross, that he  
 27 might carry *it* after Jesus. And there followed him  
 a great multitude of the people, and of women,  
 28 who lamented also and bewailed him. But Jesus  
 turned unto them, and said; "Daughters of  
 " Jerusalem,

22. *No cause of death.*] Here *causæ* is a substantive: *causa*, ratio: but *v. 4.* it is an adjective, *culpæ affine*, accusandum.

23. Another punctuation is, But they were urgent, requesting with loud voices. Wakefield.

24. *That their request should be granted.*] Here, and at the end of *v. 25*, St. Luke expresses

himself with great beauty; turning away with horror from the sentence and punishment. The antithesis also in *v. 25.* is singularly forcible and affecting.

27. *Lamented also and bewailed him.*] Or, bewailed themselves, [*or, beat their breasts.*] and lamented him. See Markland, and Priestley.

CHAP. XXIII. "Jerusalem, weep not for Me, but weep for

29 "Yourself, and for your children." For, behold, the days are coming, in which \* it will be said; "Blessed *are* the barren, and the wombs  
30 "that never bare, and the breasts which never gave suck. Then will *men* begin to say to the  
31 "mountains, 'Fall on us;' and to the hills, 'Cover us.' "For if these things be done to  
"the green tree, what will be done to the dry?"

32 And two others also, *who were* malefactors, were led with him to be put to death.

33 And when they were come to the place which is called *the place of skulls*, there they crucified him; and the malefactors, one on *his* right hand,

34 and the other on *his* left. Then said Jesus; "Father, forgive them: for they know not  
"what they do." And they parted among

35 them his garments, and cast lots. And the people stood beholding. And the rulers also together with † *the people* scoffed at *him*, saying;  
"He

\* Gr. *they will say.* † Gr. *them.*

29, 30. The destruction of Jerusalem is foretold.

30. See Hos. x. 8. Rev. vi. 15, 16. and Bishop Lowth on Isai. ii. 19-21. The mountains of Judea abounded with caverns, which were a refuge in times of consternation.

Opta ardua pennis  
Astræque, clausumque cava te  
condere terra.

Virg. Æn. xii. 892.

31. *To the green tree.*] To one undeserving of punish-

ment; as a green tree is unfit for burning.

*To the dry.*] To those deserving of punishment; as a dry tree is fit for burning.

32. *Who were malefactors.*] "Sed oblitus sum Lucæ xxiii. 32, in *καὶ ἄλλοι* utrinque hypotismen notare." H. Steph. Nov. Test. Græc. 12mo. 1576. at the close of the preface. Compare the beginning of Rev. vi. 4; where a comma should be placed after *ἐν ποσὶ*.

CHAP.  
XXIII.

- 36 "He saved others; let him save himself, if he  
 37 be the Christ, the \* chosen of God." And  
 38 the soldiers also derided him, coming to him,  
 37 and offering him vinegar, and saying; "If thou  
 38 be the king of the Jews, save thyself." And  
 an inscription was written over him in Greek,  
 and Latin, and Hebrew letters; THIS IS THE  
 KING OF THE JEWS.
- 39 Then one of the malefactors that were † cru-  
 cified reviled him, saying; "If thou be the Christ,  
 40 save thyself and us." But the other answered  
 and rebuked him, saying; "Dost not Thou fear  
 "God, since thou art in the same condemna-  
 41 tion? and we indeed justly; for we receive  
 "the due reward of our deeds: but this man  
 42 hath done nothing amiss." Then he said to  
 Jesus; "Lord, remember me when thou comest  
 43 into thy kingdom." And Jesus said to him;  
 "Verily I say unto thee, To-day thou shalt be  
 "with me in paradise."

And

\* Or, *elect*. † Gr. *hanged*, sc. on crosses.

43. *To-day*.] Pessime fe-  
 cerunt qui hanc vocem cum  
 λέγω conjungunt. Grot.

*In paradise*.] In the state of  
 those who are *separated*, as in  
 a garden of delight, for God's  
 acceptance. The word is  
 twice used by Solomon: Can-  
 tic. iv. 13. Eccles. ii. 5.  
 and once by Nehemiah: c. ii.  
 8. Its probable root is פֶּרַדִּיז

paravit. Solomon could not  
 borrow it from the Persians,  
 as Sir N. Knatchbull justly  
 observes on Acts iii. 27.

The Jewish rulers crucified  
 our Lord between two robbers,  
 that they might increase the  
 infamy of his punishment: but  
 this circumstance served to dis-  
 play his trust in God, and his  
 power with God.

CHAP.  
XXIII.

44 And it was about the sixth hour, and there was  
 45 darkness over the whole land until the ninth  
 46 hour: and the sun was darkened; and the veil  
 of the temple was rent in the midst. And when  
 Jesus had cried out with a loud voice, he said;  
 "Father, into thy hands I commit my spirit:"  
 and having said thus, he expired.

47 Now when the centurion saw what had passed,  
 he glorified God, saying; "Certainly this was  
 48 "a righteous man." And all the multitudes  
 who came together to that sight, seeing the things  
 which were done, smote [their] breasts, and re-  
 49 turned. And all his acquaintance, and the wo-  
 men that had followed him from Galilee, stood  
 at a distance, beholding these things.

50 And, lo, *there was* a man named Joseph, a  
 senator; *and he was* a good and righteous man;  
 51 (this man had not consented to their counsel and  
 deed: *he was* of Arimathea, a city of the Jews,  
 and himself also looked for the kingdom of  
 52 God:) this man went to Pilate, and asked the  
 53 body of Jesus. And he took it down and wrap-  
 ped it in linen, and laid it in a tomb hewn in  
 stone, in which no man had ever yet been laid.  
 54 And that day was the Preparation-day; and the  
 sabbath drew on.

And

46. *I commit.*] In the Greek the future tense is used with the force of the present, according to the Hebrew manner.

48. *Smote their breasts and returned.*] This short and solemn description strikes us more

than the high colouring of rhetoricians.

54. *Drew on.*] The Greek word is used *improperly*, to express that the next day was the Sabbath.

CHAP.  
XXIII.

55 And the women also, that had come with him  
from Galilee, followed after, and beheld the se-  
56 pulchre, and how his body was laid. And they  
returned, and prepared spices and ointments; and  
CHAP. rested on the sabbath, according to the command-

XXIV.

1 ment: but on the first day of the week, very  
early in the morning, they came to the tomb,  
bringing the spices which they had prepared, [and  
2 some other \* women with them.] And they found  
3 the stone rolled away from the sepulchre: and  
when they had entered in, they found not the  
4 body of the Lord Jesus. And it came to pass as  
they were perplexed about this, that, behold, two  
5 men stood by them in shining garments. And as  
they were afraid, and bowed down their faces to  
the earth, † the men said unto them; “ Why  
“ seek ye him that is living among those that  
6 “ are dead? He is not here, but is risen. Re-  
“ member how he spake unto you, when he was  
7 “ yet in Galilee, saying; ‘ The Son of man must  
‘ be delivered up into the hands of sinners, and  
8 ‘ be crucified, and the third day rise again.’ And  
9 they remembered his words; and returned from  
the sepulchre, and reported all these things to the  
10 Eleven, and to all the rest. Now it was Mary  
Magdalene,

\* See v. 10. † S. 30.

56. And rested &c.] Or, ing the body of Jesus.  
However they rested &c. they 1. And some other women with  
rested, both with respect to them.] See v. 10.  
preparing spices and unguents, 5. Among those that are dead.]  
and to visiting the sepulchre In a place where the dead are  
for the purpose of re-embalm- laid.

CHAP. XXIV. Magdalene, and Joanna, and Mary *the mother of*

James, and the other *women that were* with them,  
 11 who told these things to the apostles. And their  
 words seemed to *the apostles* as idle tales; and they  
 believed not *the women*.

12 But Peter arose and ran to the sepulchre; and  
 when he had stooped down, he beholdeth the  
 linen bands lying by themselves, and went home  
 wondering at that which was come to pass.

13 And, behold, two of \* *the disciples* went on  
 that day to a town called Emmaus; which is  
 distant from Jerusalem *about* sixty furlongs.

14 And they conversed together of all these things

15 which had happened. And it came to pass  
 that, while they conversed and reasoned,  
 Jesus himself drew near, and went with

16 them. But their eyes were holden, that they

17 might not know him. And he said unto  
 them; "What words are these which ye use

"one to another as ye walk, and are of a sad

18 "countenance?" And one of them, whose  
 name was Cleopas, answered and said unto him;

"Art thou the only sojourner in Jerusalem, that

"hast not known the things which are come

19 "to pass there in these days?" And he said unto

them; "What things?" And they said unto

him; "Those concerning Jesus † of Nazareth,

"that

\* S. 31. † Gr. *the Nazorean*.

16. *Were holden.*] They did not attentively view him; his dress was unusual; they thought his appearance an impossibility; and the divine power may have restrained them from so beholding him as to know him. See Kypke.

- CHAP. XXIV. " that was a prophet mighty in deed and word  
 20 " before God and all the people: and how the  
 " chief-priests and our rulers delivered him up  
 " to be condemned to death, and crucified him.  
 21 " But we trusted \* that it was he who was about  
 " to redeem Israel. And besides all this, to-day  
 " is the third day since these things were done.  
 22 " Moreover, some women also of our company  
 " have amazed us; who were early at the se-  
 23 " pulchre, and, when they found not his body,  
 " came, saying that they had even seen a vision  
 24 " of angels, who said that he is alive. And  
 " some of those who consort with us went to  
 " the sepulchre, and found *it* so as the women  
 25 " had said: but him they saw not." Then he  
 said unto them; " O unwise, and slow of heart  
 " to believe all which the prophets have spoken!  
 26 " Ought not the Christ to have suffered these  
 27 " things, and to enter into his glory?" † Then he  
 began and explained to them from Moses and all  
 the prophets, in all the scriptures, the things  
 28 concerning himself. And they drew near to the  
 town whither they ‡ were going; and he made  
 29 a shew that he was going further. But they  
 constrained

\* Or, *that this man was about to redeem.* † Or, *Then he began from Moses and went through all the prophets, and &c.* ‡ S. 143.

19. *In deed and word.*] In instruction, is not applicable to miracles and doctrine. Acts both the substantives which follow. See Wakefield N. T. vii. 22. 8vo.

27. The two renderings suppose that the language is popular; and that the verb, according to a common con- 28. *Made a shew &c.*] To try their benevolence and hospitality; and with an actual intention

- CHAP. constrained him; saying; "Abide with us; for  
XIV. "it is toward evening, and the day \* is far spent.  
30 And he went in to abide with them. And it  
came to pass as he was at meat with them, that  
he took bread, and blessed, and brake *it*, and  
31 gave *it* to them. And their eyes were opened,  
and they knew him; and he † ceased to be seen  
32 by them. Then they said one to another; "Did  
"not our heart burn within us, while he talked  
"with us on the way, and while he explained  
"to us the scriptures?"  
33 And they rose up that very hour, and returned  
to Jerusalem, and found the Eleven gathered to-  
34 gether, and those *who comforted* with them, say-  
ing; "The Lord is risen indeed, and hath ap-  
35 peared to Simon." And they told the things  
*which*

\* Or, *declineth*. † Marg. E. V.

intention to proceed onward if the two disciples had not interposed their strong persuasion. See Gen. xix. 2. Obf. 413.

29. *Constrained him.*] By request and solicitation. This act of hospitality resembled that of Abraham and of Lot, to the angels. Gen. xviii. xix.

30. *And blessed.*] Probably his form of words in blessing God, and his manner known to these disciples on such occasions, led them to observe him attentively.

31. *He ceased to be seen by them.*] He suddenly withdrew himself from them. See Bishop Pearce.

32. *Burn within us.*] With love and admiration of such a Teacher; with hope and joy, when the resurrection and glory of Christ were enlarged on. See Kypke.

34. *To Simon.*] Christ's appearance to Simon Peter is recorded here only, and 1 Cor. xv. 5. As this gospel is said to have been written under the inspection of St. Paul, the relation of so honourable a circumstance may be esteemed a proof that no jealousy subsisted between these two Apostles after their variance, Gal. ii. 11. See Obf. 337.

To reconcile this passage with Mark xvi. 13, we may suppose

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*which had happened* on the way, and that *Jesus* was known by them in the breaking of bread.

- 36 And while they were thus speaking, *Jesus* himself stood in the midst of them, and saith to  
 37 them; "Peace *be* unto you." But they were terrified and affrighted, and supposed that they  
 38 beheld a spirit. And he said unto them; "Why  
 39 "are ye troubled? and why do thoughts arise in  
 40 "your hearts? see my hands and my feet, that  
 41 "it is I myself: handle me, and see *me*: for a  
 "spirit hath not flesh and bones, as ye behold that  
 40 "I have." And when he had thus spoken, he  
 41 shewed them *his* hands and *his* feet. And while they still believed not through joy, and wondered, he said unto them; "Have ye here any food?"  
 42 And they gave him a piece of a broiled fish, and  
 43 of an honey-comb. And he took and ate *of them* in their presence.  
 44 And he said unto them; "These *are* the words  
 "which I spake unto you, while I was yet with  
 "you; that all things must be fulfilled which  
 "were written in the law of Moses, and *in* the  
 prophets,

suppose that *the rest*, mentioned by St. Mark, were some of the apostles, and of others among our Lord's followers, whom the two disciples that had gone to Emmaus met separately, or in small companies. These individuals, or detached parties, disbelieved the report of our Lord's appearance. But, at some interval after these com-

munications, that is, at the time denoted Mark xvi. 14, the two disciples resorted to the meeting of all the apostles and of others with them. At this time, our Lord had been seen by Peter; and his resurrection was acknowledged by all present; and the relation of the appearance at Emmaus was received by them as authentic.

CHAP. XXIV. " prophets, and *in* the psalms, concerning me."

- 45 Then he opened their mind, that they might  
 46 understand the scriptures; and said unto them;  
 " Thus it is written, and thus the Christ ought  
 " to suffer, and to rise again from the dead the  
 47 " third day: and repentance and remission of  
 " sins *ought* to be preached in his name among  
 " all the nations, having begun from Jerusalem.  
 48 " And ye are witnesses of these things.  
 49 " And, behold, I \* *will* send upon you the  
 " promise *made* by my Father: but dwell in the  
 " city of *Jerusalem*, until ye be endued with  
 " power from on high."  
 50 And he led them out to Bethany; and lifted  
 51 up his hands, and blessed them. And it came  
 to pass that, while he blessed them, he was part-  
 52 ed from them, and carried up into heaven. And  
 they did him obeisance, and returned to Jerusa-  
 53 lem with great joy: and were continually in the  
 temple, praising and blessing God.

\* S. 143.

44. *The prophets.*] The historical books were written by prophets; as well as those which bear the names of particular prophets.

*The psalms.*] The psalms, being the noblest part of those books which the Jews called hagiographa, and being placed at their head, stand for the whole of that division.

Others think that the psalms, properly so called, are meant. "In the prophets, especially in

that prophetic book the psalms." See Lardner's Cred. x. 60.

47. *Having begun.*] Bishop Pearce observe that *ἡ ἀρχὴ* x. 2. should be considered as the neuter accusative agreeing in construction with *ἀρχαί*. See also Elfner.

49. *Dwell in the city.*] After your return from Galilee. See Matth. xxvi. 32. xxviii. 7, 16. Mark xiv. 28. xvi. 7. John xxi. 1.

T H E  
G O S P E L  
A C C O R D I N G T O  
S T. J O H N.

CHAP.

- <sup>1</sup> **T**HE Word was in the beginning, and the Word was with God, and the Word was God.  
2—3 This *Word* was in the beginning with God. All things were made \* by him; and without him  
4 was not any thing made that was made. In him  
5 was life; and the life was the light of men. And the

\* Or, *through*.

1. *In the beginning.*] Compare Gen. i. 1. c. xvii. 5. 1 John i. 1.

*The Word.*] See 1 John i. 1. Rev. xix. 13. Jesus, the Son of God; is so called because God revealed himself, or his word, by him. The Chaldee paraphrases often have *mimra Jehovah*, verbum *Jehovah*, for *Jehovah*; God, as revealing himself to his people, being called the word of God. The Son was the Revealer of his Father's will under the Old Covenant. "No man hath seen God at any time:" v. 18: but the Son was his *Ἐξουσιας*, the declarer of his will, and his Image and Re-

presentative.

*Was God.*] Isai. vii. 14. ix. 6. Matth. i. 23. John x. 33—36. Rom. ix. 5. Phil. ii. 6. Hebr. i. 3, 8.

2. He was not only with God, the Son of his love, and Partaker of his glory; Col. i. 13. c. xvii. 5; but he was so in the beginning. The repetition is very emphatical.

3. *By him.*] As the visible Agent and Instrument.

*Was not any thing made.*] The parallelism in the clauses of this verse resembles the style of the Hebrew poetry.

4. In him resided life. 1 John i. 1, 2. The *Ἀόριος* was a being endued with life.

CHAP. the light \* shone in darkness; and the darkness

I. † overspread it not.

6 There was a man sent from God, whose name  
 7 was John. This man came for a testimony, to  
 8 testify of the Light; so that through him all might  
 9 believe. He was not that Light, but was sent to  
 10 testify of that Light. That was the true Light,  
 11 which enlighteneth every man, coming into the  
 12 world. He was in the world, and the world was  
 made by him, and yet the world knew him not.  
 He came to his own; and yet those who were his  
 own received him not. But as many as received  
 him, to them he gave power to become children  
 of

\* Gr. *shineth*. † Or, *came not upon it*. c. x. 35. Or, *admitted it not*.

5. *Shone*.] See the present tense used for the past, v. 15. James v. 6.

*In darkness*.] In a dark and sinful world.

*Overspread it not*.] See c. xii. 35; Bos, Wetstein, and Bowyer 4to. Appendix. Its lustre was not impaired by the darkness which surrounded it. Christ was spotless and sinless in a polluted and sinful world. This seems a better sense than *perceiving*, Acts x. 34; *admitting*, *receiving*; and it is agreeable to the parallelism: but v. 10, 11, 12, and c. iii. 19, favour the sense conveyed in the common version.

7. *Through him*.] By means of him, John.

9. *Coming into the world*.] Or, "which cometh into the world, and enlighteneth every man." See c. iii. 19. xii. 46.

10. *The world was made by him*.] See v. 3. Col i. 16. The visible material world was created by him. 'Ο κόσμος is more determinate than *ai aiōnes*, by which latter word the divine dispensations are sometimes denoted.

11. *His own*.] His own creatures. Or, the Jewish people, over whom he had presided, as the Angel of the covenant.

CHAP. of God, *even* to them who believe in his name :

1. who were born, not of blood, nor of the will  
13 of the flesh, nor of the will of man, but of God.

14 And the Word became flesh, and \* dwelt among  
us (and we beheld his glory, the glory as of  
the only-begotten *who came* from the Father) full

15 of favour and of truth. John bare † witness of

VOL. I.

B b

him,

\* Or. *tabernacled.* † Gr. *beareth.*

13. *Not of blood.*] Ex sanguinibus maris et sceminæ. "Projice tela manu, sanguis meus." Virg.

*Nor of the will of the flesh, nor of the will of man.*] As in the case of marriage. One of these clauses seems superfluous. The latter, which is omitted in one MS and in Eusebius, see Griesbach, and in the text of MS. Vat. 1209, see ed. Birch, has the appearance of a gloss on the former.

*Of God.*] Deriving their new spiritual birth from his instructions, his motives, his Spirit.

14. *Dwelt among us.*] In a fleshly tabernacle. And as the Jewish tabernacle was filled with the divine glory, so we beheld a glory in Jesus suitable to the only-begotten Son sent from the Father.

*As.*] See Joshua x. 2.

*Only-begotten.*] Our Lord is thus called six times in the New Testament. He alone

existed immediately from the Father. See v. 3.

*Full of favour and truth.*] Full of graciousness, or benignity; and of solid substantial doctrine, without the figures, types, and shadows of the law.

Gratia is thus used, Cic. de nat. Deorum i. §. 43. Epicurus, cum negat esse in Deo gratiam, tollit id quod maxime proprium est optimæ præstantissimæque naturæ. Quid enim est melius bonitate et beneficentia?

*Truth* may signify fidelity. But its sense here seems to be established by the opposition v. 17. Equivalent Hebrew words are often joined together, as Gen. xxiv. 27; where they seem to signify *true favour*. See Le Clerc.

15. The connection may be. The Word not only manifested his glory, and was full of favour and truth, but also received ample testimony.

He

CHAP. him, \* and cried, saying; " This was he of  
 I. " whom I spake, ' He who cometh after me,  
 ' † goeth before me; for he was before me.'  
 16 And of his fulness we have all received; and favour  
 17 upon favour. For the law was given by Moses;  
 18 *but* favour and truth came by Jesus Christ. No  
 man hath seen God at any time; the only-be-  
 gotten [Son] that is in the bosom of the Father,  
 he hath declared *him*.

And

\* Gr. crieth. † Gr. is.

He who cometh after me in point of time, goeth before me, taketh precedency of me as the more honourable. And justly does my Follower precede me; for he existed before me. Γεγονι has the force of the present tense, as c. xiv. 22. See *ἐμπροσθεν* Gen. xlviii. 20; referred to by Grotius: and c. x. 4. *Πρῶτος* is used as it is here translated by Alex. Aphrod. probl. quoted in Toinard's harmony, p. 144. *ἡ πλεονεξία πρῶτον τῆς ἀσφαλῆς τὴν βροτῶν ἀποτελεῖ.* and by Erastosthenes, c. 42. *πρῶτος ἀνατίλλει καὶ δύνει ἐκείνῳ.* See Kypke.

16. *Fulness.*] Of knowledge, power, &c. The gifts of the Spirit are referred to. If we begin this *v.* with *ὅτι* instead of *καί*, *v.* 15 must be placed in a parenthesis.

*Favour upon favour.*] Abundant graciousness, or benignity.

But a clear instance of *ἀντι* in this sense is wanted. See Jortin. Tracts philological &c. i. 402. Dr. Wall calls it an ingenious and probable conjecture, that, the original text having *καὶ χάριν* only, and the construction requiring *καὶ χάριτος*, a marginal note *ἀντι χάριτος*, has crept into the text.

18. I say, by Jesus Christ, who has revealed to us the invisible God.

*That is in the bosom of his Father.*] Who is his beloved son. Matth. iii. 17. Col. i. 13. Luke xvi. 22. John xiii. 23.

*Declared him.*] The original word is applied by Greek writers to those who described sacred rites; declared the will of the supposed heathen deities; or interpreted that will, however signified. See Wetstein and Kypke.

## CHAP.

## I.

- 19 And this is the witness of John, when the  
 20 Jews sent priests and Levites from Jerusalem, to  
 ask him; "Who art Thou?" and he confessed,  
 and denied not, but confessed, "I am not the  
 21 "Christ." And they asked him; "What  
 "then? Art thou Elijah?" and he saith, "I  
 "am not." "Art thou a prophet?" and he  
 22 answered, "No." Then they said unto him;  
 "Who art thou? that we may give an answer  
 "to those who sent us. What sayest thou of  
 23 "thyself?" He said; "I *am* the voice of one  
 "crying in the desert, 'Make straight the way  
 'of the Lord:' as said the prophet Isaiah."  
 24 Now those who had been sent were of the Pha-  
 25 risees. Then they asked him, and said unto him;  
 "Why baptizest thou then, if thou be not the  
 26 "Christ, nor Elijah, nor a prophet?" John  
 answered them, saying; "I baptize with wa-  
 "ter: but there standeth one amidst you, whom  
 27 "ye know not; *even* he who cometh after me;  
 "the latchet of whose sandal I am not worthy  
 28 "to unloose." These things passed in Betha-  
 bara beyond Jordan, where John was baptiz-  
 ing.

B b 2

The

21. *A prophet.*] See c. vii. 40, 41. Any one of the old prophets risen from the dead.

*I am not.*] He was not Elijah himself; but he came in the power and spirit of Elijah. Luke i. 17.

23. *I am the voice &c.*] I am the person whom Isaiah

thus describes; "The voice &c."

28. *Bethabara*] See Michaelis's reasons for preferring *Bethany* beyond Jordan, as contradicting from the place of that name near Jerusalem; Marsh's translation, ii. 400.

## CHAP.

I.

- 29 The next day John beholdeth Jesus coming unto him, and saith ; “ See, the Lamb of God,  
 30 “ who taketh away the sin of the world. This  
 “ is he of whom I said ; ‘ After me cometh a  
 ‘ man, who \* goeth before me ; for he was before  
 31 ‘ me.’ “ And I knew him not : but I therefore  
 “ came baptizing with water, that he might be  
 32 “ made manifest to Israel.” John also bare witness, saying ; “ I saw the Spirit coming down  
 “ from heaven as a dove ; and it abode upon  
 33 “ him. And I knew him not *then* : but he who  
 “ sent me to baptize with water had said unto  
 “ me ; ‘ Upon whom thou shalt see the Spirit  
 ‘ coming down and abiding, this is he who baptizeth with the Holy Spirit.’ “ And I saw,  
 34 “ and bare witness that this is the Son of  
 “ God.”
- 35 On the next day, John † was again standing,  
 36 and two of his disciples : and he looked on Jesus *who was* walking, and saith ; “ Behold the Lamb  
 37 “ of God.” And the two disciples heard him  
 38 speak, and followed Jesus. Then Jesus turned, and saw them following, and saith unto them ;  
 “ What seek ye ?” And they said unto him ;  
 “ Rabbi,”

\* Gr. *is*. † Or, *again presented himself*. Or, *was again there*. S. 129.

29. *Of the world.*] Not of an individual, or of one nation ; like the legal sacrifices.

35. *Two of his disciples.*] Andrew, v. 40 ; and probably John, who modestly conceals his own name.

36. On this declaration Andrew, Peter, &c. grounded their faith in Jesus : and the miracle recorded v. 33 must have been related to them by the Baptist.

- CHAP.  
I. " Rabbi," (which signifieth, being interpreted,  
39 \* Master) " where dwellest thou ?" He saith  
unto them ; " Come and see." They came and  
saw where he dwelt, and abode with him that  
40 day : (*now* it was about the tenth hour.) One  
of the two that heard John *speake*, and followed  
† *Jesus* was Andrew, Simon Peter's brother.  
41 He meeteth with his own brother Simon first of  
*any*, and saith to him ; " We have found the  
" Messiah : " (which is, being interpreted, *the*  
42 Christ.) And *Andrew* brought him to Jesus.  
And Jesus looked on him, and said ; " Thou  
" art Simon the son of Jonah : thou shalt be  
" called Cephas : " (which being interpreted, is,  
a rock.)  
43 The day following, Jesus purposed to go into  
Galilee ; and meeteth with Philip, and saith unto  
44 him, " Follow me." Now Philip was of Beth-  
45 saida, the city of Andrew and Peter. Philip  
meeteth with Nathanael, and saith unto him ;  
" We have found him of whom Moses in the  
" law, and the prophets *also*, wrote, Jesus of  
46 " Nazareth, the son of Joseph." Then Na-  
thanael said unto him ; " Can any good thing  
" come out of Nazareth ?" Philip saith unto  
47 him ; " Come and see." Jesus saw Nathanael  
coming

\* Gr. *Teacher*. † S. 31.

44. Philip was instructed about Jesus by his fellow-citizens, Andrew and Peter ; or he may have been a disciple of John the Baptist, and instruct-  
ed by him. *The city.*] See *ix* used after *ἀπὸ*, c. xi. I.  
46. *Out of Nazareth.*] See c. vii. 52.

CHAP. coming to him, and saith of him; "Behold an  
 I. 48 "Israelite indeed, in whom is no guile." Nathanael saith unto him; "Whence knowest thou Me?" Jesus answered and said unto him; "Before Philip called thee, when thou wast  
 49 "under the fig-tree, I saw thee." Nathanael answered and saith unto him; \* "Master, thou art the Son of God; thou art the King of Israel."  
 50 Jesus answered and said unto him; "Because I said unto thee, 'I saw thee under the fig-tree,'  
 51 "believest thou? thou shalt see greater things than these." Then *Jesus* saith unto him; "Verily verily I say unto you, [Hereafter] ye shall see heaven opened, and the angels of God ascending and descending on the Son of man."

AND

\* Or, *My Master*.

47. *Guile.*] Fault. Bishop Pearce.

48. *Under the fig-tree.*] Performing an act of private devotion.

49. Nathanael founded his acknowledgement of Jesus's Messiahship on the Baptist's testimony, v. 32, 33, 36, which it is natural to suppose that Philip communicated, v. 45; and on Jesus's supernatural knowledge of his private

actions.

50. *Greater things.*] It was a great thing to know secret actions. But more wonderful knowledge, and the most signal miracles, followed in the course of Jesus's ministry.

51. *Heaven opened &c.*] Proofs of an intercourse between the Son of man and heaven; and sometimes a ministration of angels to him.

## CHAP.

II.

I AND the third day there was a marriage-feast  
 2 in Cana of Galilee; and the mother of Jesus was  
 3 there: And Jesus and his disciples \* also were  
 4 invited to the marriage-feast. And when *the*  
 5 wine failed, the mother of Jesus saith unto him;  
 6 "They have no wine." Jesus saith unto her;  
 "Woman, † what have I to do with thee?  
 "mine hour is not yet come." His mother saith  
 to the servants; "Whatsoever he saith unto  
 "you, do *it*." Now six water-pots of stone were  
 placed there, according to the manner of ‡ cleans-  
 ing.

\* S. 32. † Or, *what hast thou to do with me?* ‡ Or, *washing*.

1. *And the third day.*] Probably after Jesus's arrival in Galilee: c. i. 43.

3. *When the wine failed.*] From the humble station of those who gave the feast; from the unexpected number of guests, part of whom might have come because so extraordinary a person as Jesus was present; from the advanced time of the feast, which probably lasted seven days. Gen. xxix. 27. Judges xiv. 12. Tobit xi. 19. "Quemadmodum rex utitur splendidis vestimentis, ita et sponsus etiam per septem convivii nuptialis dies." Rabbi Eliezer. Selden ii. 629. Fol.

*The mother of Jesus.*] She might have heard him discourse about the power to be displayed by him in his future ministry; and have thought it time that he should manifest this power, as John the Baptist had borne witness to him

and some had followed him. Another supposition is, that she had seen miracles wrought by him in private. But observe v. 11.

4. *Woman.*] A respectful and honourable appellation. John xix. 26. See Obs. p. 420.

*What have I &c.*] Or, "What hast thou to do with me?" in respect to my public ministry? This is a matter in which the Spirit of my Father is to guide me. My time of attracting the notice of the Jews by a series of miracles is not yet come. See *καὶ οὐκ ἔστιν ὥρα*, c. vii. 6, 8.

5. Though Jesus replied to his mother with the authority of a prophet, she seems to have judged that her request would influence him.

6. *Of cleansing.*] Of washing themselves before meals; and also of washing cups, pots, &c. Mark vii. 2, 3, 4.

CHAP.  
II.

- ing among the Jews, containing two or three  
 7 baths apiece. Jesus saith unto them ; “ Fill the  
 “ water-pots with water.” And they filled them  
 8 to the brim. Then he saith unto them ; “ Draw  
 “ out now, and bear to the governour of the  
 9 “ feast.” And they bare *it*. And when the  
 governour of the feast had tasted the water which  
 was made wine, and knew not whence it was ;  
 (but the servants who drew the water knew ;)  
 the governour of the feast calleth the bridegroom,  
 10 and saith unto him ; “ Every man at first setteth on  
 “ good wine ; and when men have drunk largely,  
 “ then that which is worse : *but* thou hast kept  
 11 “ the good wine until now.” This beginning of  
 miracles Jesus made in Cana of Galilee, and ma-  
 nifested his glory : and his disciples believed in  
 him.

After

*Baths.*] The lxx use the word in the original for the *bath*, which contained about seven gallons ; and for the *seab*, which contained one third of the *bath*. 2 Chron. iv. 5. 1 Kings xviii. 32. The Syrian *metretes*, according to Bishop Cumberland, contained seven pints and one eighth.

The wine used might have been of a light quality ; and part of that which was miraculously produced might have been reserved for other purposes than that of a protracted nuptial feast. See Obs. p. 348,

8. *The governour of the feast.*] The appointment of such a

person for the regular conduct of the feast shews that the guests were many. See Bishop Pearce.

9. *Calleth the bridegroom.*] See the Greek verb c. iv. 16. xviii. 33. Some would render, *calleth to*.

10. *Have drunk largely &c.*] The governour of the feast observes that this was the usual manner. It does not follow that the guests had drunk largely on this occasion. And the word *pushes* may denote abundance without excess. See Obs. 348, Bishop Pearce in loc. and on 1 Cor. xi. 21 ; and the lxx. Hagg. i. 6. See also Loefneri obs. e Philone. Lipf. 1777.

CHAP.  
II.

- 12 After this, he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they remained there not many days.
- 13 Now the passover of the Jews was near; and
- 14 Jesus went up to Jerusalem; and found in the temple those who sold cattle, and sheep, and doves,
- 15 and the money-changers sitting: and, when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the cattle; and poured out the money of the ex-
- 16 changers, and overturned *their* tables; and said to those who sold doves; "Take these things
- 17 "hence; make not my Father's house an house
- 17 "of merchandise." And his disciples remembered that it was written; "A zeal for thine
- 18 "house consumeth me."
- 18 Then the Jews spake and said unto him;
- 19 "What sign shewest thou unto us, since thou
- 19 "doest these things?" Jesus answered and said unto them; "Destroy this temple, and in three
- 20 "days I will raise it up." Then the Jews said;
- "Forty

14. *Cattle and sheep.*] For sacrifice.

15. *Cords.*] Which had been used in tying the flocks and herds. See Obs. 314.

16. *My Father's house.*] Thus Jesus indirectly called himself the Son of God, or the Messiah.

*Of merchandise.*] Perhaps not only the traders made a gain on this occasion, but the Jewish rulers themselves, by letting out the temple to this prophane use.

17. *Consumeth me.*] Impelling me to act thus.

For a full account of the time and nature of the transaction, see the notes on my Harmony, §. 20; my letters to Dr. Priestley on the duration of our Lord's ministry; i. p. 20, &c. ii. p. 81, &c. and Obs. 149. See also on Matt. xxi. 12, &c.

19. *This temple.*] Probably pointing to his body. See Obs. 410.

CHAP. "Forty and six years hath this temple been in

II. "building; and wilt Thou raise it up in three

21 "days?" But he spake concerning the temple of

22 his body. When therefore he was risen from the

dead, his disciples remembered that he had said

this [unto them:] and they believed the scrip-

ture, and the words which Jesus had spoken.

23 Now, when he was in Jerusalem at the \* feast

of the passover, many believed on his name, when

24 they beheld the miracles which he did. But Jesus

did not trust himself to them, because he knew all

25 of them: and because he needed not that any

should testify of man: for he himself knew what

CHAP. was in man.

III.

I Now there was a man of the Pharisees, named

2 Nicodemus, a ruler of the Jews: this man came

to Jesus by night, and said unto him; "† Mas-

ter, we know that thou art a teacher come

"from God: for no man can do these miracles

"which

\* Gr. *Passover*, even at the feast. † Or, *My Master*.

22. *The scripture.*] The passages in scripture relating to Jesus's resurrection.

23. *The feast.*] Ἐν τῇ ἑορτῇ is explanatory of ἐν τῷ πάσχα. At the passover, that is, the feast. See c. vi. 4.

*Miracles.*] Observe that Jesus openly performed miracles at Jerusalem thus early in his ministry, for the conviction of the Jews; and that the evangelist is not ostentatious in relating them. See c. iii. 2.

24. *Trust himself.*] By ex-

plicitly declaring his Messiahship.

1. *Nicodemus.*] So Menelaus, Dositheus, &c. are Greek names of Jews which occur in the Apocrypha.

2. Hac præmissa præfatione, interrogaturus erat Jesum quid a se fieri oporteret, ut felicitatis regni Dei, quod instabat, particeps fieret. Quod est τὸ σημεῖον, ad quod pertinet Christi responsio. Cler. Harmon. p. 520.

- CHAP. III. " which thou doest, unless God be with him."
- 3 Jesus answered and said unto him; " Verily verily I say unto thee, Unless a man be born again, he cannot see the kingdom of God."
- 4 Nicodemus saith unto him; " How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?"
- 5 Jesus answered; " Verily verily I say unto thee, Unless a man be born of water, and of the Spirit, he cannot enter into the kingdom of
- 6 " God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.
- 7 " Wonder not that I said unto thee, Ye must be
- 8 " born again. The wind bloweth where it will, and thou hearest it's sound, but knowest not whence it cometh, and whither it goeth: so
- 9 " is every one that is born of the Spirit." Nicodemus

3, 4, 5. You think the kingdom of God a temporal one; but unless a man be born again, profess that he will become a new man by a spiritual regeneration, be baptized and receive the Spirit, he cannot be a subject of my kingdom.

*Of water.*] This passage is conclusive for water-baptism. See also Acts x. 47.

*Of the Spirit.*] Jesus gave the Spirit to all his disciples.

*Enter into.*] This phrase explains the close of v. 3.

6. *Is flesh &c.*] Interests its desires and passions, its secular and ambitious views: but he who is regenerated by the Spirit which I give him, is spiritually

minded, and thus fitted to be my disciple.

8. The wind bloweth in all directions, as it happeneth: its sound is heard, its effects are seen, its reality is ascertained: but it cannot be said from what precise part of the atmosphere it comes, or in what part it dies away. He that is born of the spirit bears a general resemblance to this. The effects of the Spirit are sensible; belief in me, love of God and man, miracles, &c. But the cause is invisible, its mode of acting imperceptible, and the reason why it acts on one object and not on another often unknown to man.

## CHAP.

## III.

- codemus answered and said unto him; "How  
 10 " can these things be?" Jesus answered and said  
 unto him; "Art thou a \* teacher in Israel, and  
 11 " knowest not these things? Verily verily I say  
 " unto thee, We speak that which we know,  
 " and testify that which we have seen; and yet  
 12 " ye receive not our testimony. If I have told  
 " you earthly things, and ye believe not; how  
 " will ye believe, if I tell you heavenly things?  
 13 " Now no man goeth up to heaven, but he who  
 " came down from heaven, *even* the Son of  
 14 " man, who was in heaven. And as Moses  
 " lifted up the serpent in the desert, so must the  
 15 " Son of man be lifted up: that every one who  
 " believeth in him may [not perish, but] have  
 16 " everlasting life. For God hath so loved the  
 " world, that he hath given his only-begotten  
 " Son, that every one who believeth in him may  
 17 " not perish, but have everlasting life. For God  
 " hath

\* S. 53.

11. *Which we have seen.*] In the converts to my religion. See Bishop Pearce.

12. *Earthly things.*] Such as baptism, and the effects of the Spirit here on earth.

*Heavenly things.*] Such as my divine nature, spiritual kingdom, descent from heaven, and future ascension thither.

13. *Goeth up*] Here the preter is used for the present: see Bishop Pearce's note: and the present has the force of the future, as *subtrahit* v. 18. "I alone shall rise from the dead, and go up to heaven."

*Who was in heaven.*] Before his incarnation. See *an*, c. ix. 25; Camerarius and Raphaelius in Wolfius; and Bishop Pearce here and on c. i. 18.

14. *Be lifted up.*] At his crucifixion.

15. *Every one.*] The whole world, gentiles as well as Jews.

16. Observe that the cause of Christ's coming is God's love to mankind: see Rom v. 8. Hebr. ii. 9. 1 John iii. 16. iv. 9, 10: and the end of it, to save all men.

13-17. Our Lord touches on some of the high and heavenly

CHAP.  
III.

- “ hath not sent his Son into the world, to condemn the world ; but that the world through him might be saved. He who believeth in him, shall not be condemned : but he that believeth not, is condemned already, because he hath not believed on the name of the only-begotten Son of God. And this is the condemnation ; that light is come into the world, and yet men have loved darkness rather than light : for their deeds were evil : for every one who doeth evil hateth the light, and cometh not to the light, lest his deeds should be discovered. But he who doeth the truth cometh to the light, that his deeds may be made manifest, \* that they are wrought *through faith* in God.”

After

\* Or, *because*.venly doctrines referred to v.  
12.

Illud certum est, Joannem Halesium adolescentem cum Calvino sensisse in dogmate de prædestinatione & annexis capitibus, & in eadem adhuc fuisse sententia cum synodo Doracenæ interesset : cum vero Episcopus locum Jo. iii. 16. acerrime adversus Contramonstrantes urssisset, Calvino (ut ipse de se fatetur Halesius) valedixisse, & Remonstrantium sententiæ accessisse, ita tamen ut moderatissime se gereret, & omnia ad pacem & caritatem

dirigeret. Wetstein Proleg.  
N. T. p. 189.

18. *Shall not be condemned.*] See in Griesbach those who translate *judicabitur*.

*Is condemned already.*] His sentence is already determined ; and will hereafter be pronounced on him.

19. The ground of his condemnation is, that his unbelief is owing to his vices.

21. *Through faith in God.*] By him who is in God, who believes in God and obeys him. See in *Xp̄s*, Rom. viii. 1. ix. 1. 2 Cor. v. 17.

CHAP.  
III.

- 22 After these things, Jesus and his disciples came into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Enon, near Salim; because much water was there; and *the* \* *people* came, and were
- 23 baptized. For John was not yet cast into prison.
- 24
- 25 Then a question arose between *some* of John's
- 26 disciples and a Jew, about † baptizing. And *some* came to John, and said unto him; “ ‡ Mas-
- “ ter, he that was with thee beyond Jordan, to
- “ whom thou barest witness, behold, he bapti-
- 27 “ zeth, and all *men* come to him.” John answered and said; “ A man can receive no-
- “ thing, unless it be given him from heaven.
- 28 “ Ye yourselves bear me witness, that I said;
- “ I am not the Christ, but I am sent before his
- 29 ‘ face.’ “ § He that hath the bride, is the
- “ bridegroom:

\* See S. 32. † Gr. *cleansing*. c. ii. 6. ‡ Or, *My Master*.  
§ Or, *It is the bridegroom that bath the bride*.

22. *After these things.*] And therefore after cleansing the temple, c. ii. 14—17. Whence it follows that our Lord performed this act twice; at the first Passover which he attended in the course of his ministry, and at the last Passover.

*And baptized.*] By his disciples: c. iv. 2.

23. *Much water was there.*] Hence it seems probable that he used immersion. But see on Acts viii. 38.

25. *About baptizing.*] About

the rite of purifying, or cleansing, by baptism; whether Jesus or John should be resorted to for the administration of it. 'E\* denotes that the question originated from John's disciples. Kypke.

26. *All men.*] Great numbers.

27. A man's heavenly commission is superior or inferior, as God bestows it on him.

29. The bridegroom is the distinguished person. I am as one of those inferior attendants

CHAP.  
III.

- “ bridegroom : but the friend of the bridegroom,  
 “ who standeth and heareth him, rejoiceth  
 “ \* greatly, because of the bridegroom’s voice.  
 30 “ This my joy therefore is complete. He must  
 31 “ increase, but I *must* decrease. He that cometh  
 “ from above, is above all : he that is from the  
 “ earth, is from the earth, and speaketh from  
 “ the earth : he that cometh from heaven [is  
 32 “ above all ; and] testifieth what he hath seen  
 “ and heard ; and yet none receiveth his testi-  
 33 “ mony. He that hath received his testimony,  
 “ hath set his seal † to *confirm* that God is true.  
 34 “ For he whom God hath sent, speaketh the  
 “ words of God : for [God] giveth him not  
 35 “ the Spirit by measure. The Father loveth the  
 “ Son, and hath given all things into his hand.  
 36 “ He who believeth on the Son, hath everlast-  
 “ ing

\* Gr. *with joy.* † See S. 130.

ants who rejoice to hear his voice testifying his affection for the bride, according to Selden Ux. Hebr. ii. c. 16, referred to with approbation by Wolfius ; or, according to others, declaring his ratification of the marriage. See Deut. xxii. 13, &c. and Grot. on Matth. ix. 15.

30. Such language proves that John was no Impostor.

31. If coming from above, or from heaven, meant only receiving a divine commission, then John came from above, or from heaven, as well as Jesus. See c. i. 6.

*Speaketh from the earth.*] Not what he hath seen in heaven.

32. *Yet none receiveth.*] Few

receive.

33. *Hath set his seal.*] Hath confirmed, as it were by affixing his seal.

*That God is true.*] Hath performed his promise in sending the Messiah. Luke i. 71, 72.

34. For a great prophet indeed is sent, who speaks the words of God, by that Spirit which is dealt by measure to others but without measure to him.

35. *Hath given all things into his hand.*] Hath communicated all things to him ; or, hath subjected all things to him.

36. *Believeth.*] So that his belief is a source of obedience.

CHAP. III. ing life : and he who disbelieveth the Son,  
CHAP. IV. " will not see life ; but the anger of God abideth  
IV. " on him."

1 When therefore the Lord knew that the Phari-  
sees had heard that he made and baptized  
2 more disciples than John ; (though Jesus himself  
3 baptized not, but *his* disciples ;) he left Judea,  
4 and went again into Galilee. Now he must  
5 needs go through Samaria. He cometh therefore  
to a city of Samaria, called Sychar, near to the  
6 portion of land which Jacob gave to his son Jo-  
seph. Now Jacob's well was there. So Jesus,  
being wearied with *his* journey, sat afterward on  
7 the well. (It was about the sixth hour.) A  
woman

*Disbelieveth.*] Persisteth in unbelief, contrary to the fullest evidence. See v. 18, 19.

1. *The Lord.*] See in Wetstein the authorities for reading *Jesus*.

*Knew.*] What passed c. iii. 25, 26, having been related to him ; together with the circumstance that the transaction had been communicated to the jealous Pharisees.

*That he made.*] Gr. that Jesus made. But the translation is more clear by omitting *Jesus*, with Syr. Perf. Ar. See Mill.

The repetition of the noun, instead of using a pronoun, is common in the classics as well as in the Hebrew and Greek scriptures. See Gen. ii. 3, xix. 24. Josh. viii. 3, 4, 8. John vii. 32. 1 Cor. i. 4 ; 7, 8. 2 Cor. iv. 6. Eph. iv. 16. 1 Thess. iii. 12, 13. 2 Thess.

iii. 5. 2 Tim. i. 18, and Raphelius's and Whitby's notes. Rev. xiii. 15.

2. There was a dignity in this manner ; and it conveyed an intimation of superiority to John, who baptized in person.

6. *Afterward.*] For the sense of ὕστερον, as equivalent to *postea*, *postea*, *then*, *afterward*, see Acts vii. 8. xx. 11. xxviii. 14. 1 Cor. xi. 28. Rev. ix. 17. Bowyer 4to. p. 536, 540. Aristot. Poet. § ix. Plutus Aristoph. 321. Epictetus in Parkhurst's lex. sign. 6. Josephus speaking of Isaac says, Βιάρας ἔτι πάλιν καὶ ὀυδοκίονα πρὸς τοῖς ἑκατον μερὰ ἀγρίως, ὕστερον ἀνέβη. Ant. i. c. xxii. ed. Haverc. Ita has the same sense in Latin. Atque ita correptum lacerat injusta nece. Phædr. i. Fab. ii.

- CHAP. IV. woman of Samaria cometh to draw water. Jesus  
 8 saith unto her; "Give me to drink." (For his  
 9 disciples were gone to the city, that they might  
 buy food.) Then the Samaritan woman saith  
 unto him; "Why dost thou, being a Jew, ask  
 "drink of me, that am a Samaritan?" (for  
 the Jews have no *friendly* dealings with the Sa-  
 10 maritans.) Jesus answered and said unto her;  
 "If thou knewest the bounty of God, and who  
 "he is that saith unto thee, 'Give me to drink;'  
 "thou wouldest have asked of him, and he  
 11 "would have given thee living water." The  
 woman saith unto him; "Sir, thou hast no  
 "vessel to draw with, and the well is deep:  
 "whence then \* canst thou have that living wa-  
 12 "ter? Art thou greater than our father Jacob,  
 VOL. I. C c "who

\* Gr. *hast thou.*

7. *To draw water.*] See Gen. xxiv. 11. Exod. ii. 16. 1 Sam. ix. 11. and other instances in Esner, that women, and those too of no inferior rank, were anciently thus employed.

8. For his disciples, who might have procured the means of drawing water, were gone &c.

9. *For the Jews &c.*] Have no kind and friendly dealings &c. These are the words of St. John.

10. If thou knewest the gift which God is able to bestow, and that I am the Christ, thou wouldest have desired my doctrine, which may be compared to a pure never-failing spring of flowing water. See v. 14.

11. *No vessel to draw with.*] Thevenot, in his journey from Egypt to Jerusalem, "did not forget leather-buckets to draw water with." Rauwolf says, that "the people who go to dip water in the well or cistern at Bethlehem are provided with small leathern buckets and a line, as is usual in these countries, and so the merchants that go in caravans through great deserts provide themselves also with these." Harmer. i. 420.

12. *Our father.*] As some Hebrews were mixt with many Assyrians in Samaria, the Samaritans were fond of calling the Hebrews their ancestors. See v. 20.

- CHAP. IV. " who gave us the well, and himself drank of  
 13 " it, and his sons, and his cattle ?" Jesus answered and said unto her ; " Whosoever drinketh  
 14 " of this water, will thirst again : but whosoever  
 " shall drink of the water I which shall give him,  
 " will never thirst ; but the water which I shall  
 " give him will be in him a well of water  
 15 " springing up to everlasting life." The woman  
 saith unto him ; " Sir, give me this water ; that  
 16 " I thirst not, nor come hither to draw." Jesus  
 saith unto her ; " Go, call thine husband, and  
 17 " come hither." The woman answered and  
 said ; " I have no husband." Jesus saith unto  
 her ; " Thou hast rightly said, ' I have no hus-  
 18 ' band : ' for thou hast had five husbands ; and  
 " he whom thou now hast, is not thine hus-  
 19 " band : thou hast spoken this truly." The  
 woman saith unto him ; " Sir, I perceive that  
 20 " thou art a prophet. Our fathers worshipped  
 " on this mountain ; and ye say, that in Jerusa-  
 " lem is the place where *men* ought to worship."  
 21 Jesus saith unto her ; " Woman, believe me,  
 " the hour cometh when ye shall worship the  
 " Father

*And his cattle.*] Or household. See Kypke ; and Michaelis's introd. by Marsh. i. 170, 447.

14 *Will never thirst.*] In his future state of happiness.

16. *Go, call thine husband, &c.*] Jesus led to a subject on which he purposed to display such supernatural knowledge as would tend to convert the

Samaritans.

20. *On this mountain.*] Pointing to mount Gerizim, which was near Sychar or Sichem : Judg. ix. 7 : on which mount the Samaritans had their temple. 2 Macc. vi. 2.

21. Under the gospel-covenant, God is to be worshipped every where : not in one place, preferably to all others.

CHAP.

IV.

- “ Father neither on this mountain nor at Jerusalem. Ye worship what ye know not: we worship what we know: for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers will worship the Father in spirit and *in* truth: for indeed the Father seeketh such worshippers of him. God *is* a spirit: and the worshippers of him ought to worship *him* in spirit and *in* truth.” The woman saith unto him; “ I know that *the* Messiah cometh: (which signifieth *the* Christ:) when he is come, he will tell us all things.” Jesus saith unto her; “ I, who talk with thee, am *he*.”
- And upon this his disciples came, and wondered that he talked with the woman: yet none said; “ What seekest thou?” or, “ Why talkest thou with her?” The woman then left her

C c 2

bucket,

22. *What ye know not.*] An object of worship which ye know not: one who never discovered himself to you Samaritans as your God and lawgiver. See Deut. xxxii. 17.

*Salvation.*] The way to obtain God's favour; the way to life and blessing. Lev. xviii. 5. Deut. xxx. 19. The favour of the world ariseth also from among them.

23. *And now is.*] An universal spiritual religion is now begun. See like modes of expression c. v. 25, xvi. 32.

*The true worshippers.*] In opposition to the ceremonial and typical worship of the Jews.

*In spirit and in truth.*] With the pure and spiritual worship of devout prayer; with true and solid piety: not in types and shadows.

24. *A Spirit.*] God is a being of a spiritual nature; and requires a spiritual worship, a worship which employs man's higher and better part.

25. The parenthesis contains the words of St. John. See c. xx. 16.

26. Our Lord had not the same prudential reasons for concealing his Messiahship among the Samaritans, as subsisted in his intercourse with the Jews.

27. *Wondered.*] Because she was a Samaritan. See. v. 9.

CHAP.  
IV.

- bucket, and went into the city, and faith to the men;
- 29 "Come, see a man who hath told me all things  
30 "whatever I did: is this the Christ?" Then  
they went out of the city, and came unto him.
- 31 In the mean time his disciples besought him,  
32 saying; "Master, eat." But he said unto them;  
33 "I have food to eat, which ye know not of."
- 33 Then the disciples said one to another; "Hath any  
34 "one brought him *any thing* to eat?" Jesus saith  
unto them; "My food is, to do the will of him  
35 "who sent me, and to finish his work. Say ye  
36 "not, 'There are yet four months, and *then*  
' cometh the harvest?' behold, I say unto you,  
37 "Lift up your eyes, and look on the fields;  
38 "that they are already white for harvest. *And*  
"he who reapeth receiveth wages, and ga-  
"thereth a crop, to everlasting life: that both  
"he who soweth, and he who reapeth, may re-  
37 "joice together. For herein is that saying true;  
38 "One soweth, and another reapeth,' I have sent  
"you to reap that on which ye have not laboured:  
"others

35. *Say ye not &c.*] "Say ye not truly at present, that it will be harvest in four months?" Barley harvest in Judea was in March or April.

A presumption arises from v. 7. that it was now winter; as the Samaritan woman would scarcely have gone to draw water at noon in a season of heat.

35. *White.*] Albescit messis aristas. Ovid, quoted by Wetstein.

36. *And he &c.*] Griesbach omits *et*. St. John is remarkable for omitting the connex-

ive particles. See v. 30, MSS.

*May rejoice together.*] May receive his proper reward; and may joyfully reflect that he is engaged in the most benevolent work.

37. *True.*] See the authorities for reading *ἀληθινός*, without the article *ὁ*.

38. *I have sent you.*] I have commissioned you. I have appointed you my followers, in order to send you. Beza's MS. reads *ἀπέσταλας*, which may be rendered *I send*.

CHAP. IV. "others have laboured, and ye are entered into

"their labours."

39 And many of the Samaritans of that city believed in him, for the words of the woman who testified; "He told me all things whatever I did."

40 When therefore the Samaritans were come unto him, they besought him that he would abide with

41 them: and he abode there two days. And many

42 more believed because of his own words; and

said to the woman; "We no longer believe be-

cause of thy report: for we ourselves have

"heard him, and know that this is indeed [the

"Christ,] the Saviour of the world."

43 Now after the two days he departed thence,

44 and went into Galilee. For Jesus himself de-

clared that a prophet hath no honour in his own

45 country. So when he was come into Galilee,

the Galileans received him, having seen all the

things which he did in Jerusalem at the feast: for

46 they also had gone to the feast. So Jesus came

again to Cana of Galilee, where he \* had made

the water wine. And there was one of the king's

household, whose son was sick at Capernaum.

47 This man, when he heard that Jesus was come

out

\* S. 144.

*Others have laboured.]* He speaks indirectly and humbly of himself.

39-42. The Samaritans were better disposed than the Jews. They had not a strong attachment to a former dispensation; nor such proud, ambitious, and interested rulers.

44. But he went not first

to Nazareth. He chose first to teach, and to work miracles, in other parts of Galilee. For &c.

46. *Came again.]* See c. ii. 1. *One of the king's household.]* King Herod's. Luke iii. 1. Bishop Pearce suggests that he may have been Chuza. Luke viii. 3.

CHAP. out of Judea into Galilee, went to him, and be-  
 IV. sought [him] that he would come down and cure  
 48 his son: for he was at the point of death. Then  
 Jesus said unto him; "Unless ye see signs and  
 49 "wonders, ye will not believe." He of the  
 king's household saith unto him; "Sir, come  
 50 "down, before my child die." Jesus saith unto  
 him; "Depart; thy son liveth." And the man  
 believed the words which Jesus had spoken unto  
 51 him, and departed. And as he was now going  
 down, his \* servants met him, and told him,  
 52 saying; "Thy son liveth." Then he enquired  
 of them the hour when *his son* began to amend.  
 And they said unto him; "Yesterday, at the  
 53 "seventh hour, the fever left him." So the fa-  
 ther knew that *it was* at the very hour, in which  
 Jesus had said unto him; "Thy son liveth." And  
 54 himself believed, and his whole house. This  
 second miracle Jesus did, when he had come  
 out of Judea into Galilee.

AFTER

\* Or, *slaves*.

54. This is the second miracle performed by Jesus in Galilee, on his having returned thither out of Judea. His former return into Galilee out of Judea after the exercise of his ministry, and his first miracle performed in Galilee, are recorded c. i. 43. ii. 1—11.

It was not absolutely his second miracle; as appears from c. ii. 23. iii. 2.

[When he had come.] Placing *πάλιν* in construction before *ἰδὼν* seems harsh. The word may be redundant; as Matth. xxvi. 42. c. xxi. 16. Acts x. 15. Gal. iv. 9.

CHAP.  
V.

- 1 AFTER these things there was a feast of the  
 2 Jews; and Jesus went up to Jerusalem. Now  
 there is at Jerusalem, by the sheep-gate, a pool,  
 which is called in the Hebrew *tongue* \* Bethesda,  
 3 having five porches. In these lay a [great] mul-  
 titude of infirm persons, of blind, lame, with-  
 4 ed, [looking for the moving of the water. For  
 at a certain season an angel went down into the  
 pool,

\* That is, *The house of mercy.*

1. *A feast.*] Probably the passover.

2. *There is.*] It seems to follow that Jerusalem was standing when this gospel was written; which is contrary to the testimony of many ancient ecclesiastical writers. However, Theophylact, in his proem to this gospel, says that it was written thirty-three years after our Lord's ascension. Some old translators and authors read *is*, but no MS.

*By the sheep-gate.*] Or, sheep-market, or, sheep-fold; as *πύλη*, Neh. iii. 1, 32. xii. 39, or *αγορά*, or *αὐλή*, c. x. 1, may be supplied.

*A pool.*] "It is still there, nigh the place where the temple stood, as St. Hierom, Benjamin Tudensis, [or, of Tudela] and some later authors say." Dr. Wall.

*Having five porches.*] Or porticos; to give shelter from the heat of the sun, and from inclement weather: whence it was called Bethesda, or, The

house of kindness. See Syr. But Bochart prefers the root *רצח*, and supposes that the building had a name which signifies *Domus effusionis*. It is probable that the building and pool had five sides. See Lightfoot; and Dr. Owen in Bowyer, 4to.

3. *Withered.*] By palsy, or natural defect, or external hurt. *Destituti influxu vitali.* Grót.

3, 4. See on this whole passage, and on the doubtfulness of the words between brackets, Obs. p. 65. Add the mark on this *v.* in Syr. Philox. and the MSS. referred to by Andr. Birch, *Quatuor evang. Havniæ.* 1788. 40. in two of which the words included in brackets are omitted, and in four of them *v.* 4. is marked with marginal asterisks. Semler, Michaelis, and Marth, reject *v.* 4. See Michaelis by Marth. i. 293, 494. ii. Part ii. 732.

The manner of placing the doubtful words in the margin of

CHAP.  
V.

- pool, and troubled the water: whosoever therefore went in first, after the troubling of the water, was made well, whatever disease he had.]
- 5 And a certain man was there, that had an infirmity thirty and eight years. When Jesus saw him lying, and knew that he had been now a long time *afflicted*, he saith unto him; “ \* Dost thou
- 6 desire to be made well?” The infirm man answered him; “ Sir, I have no man, when the water
- 7 “ is troubled, to put me into the pool: but  
“ while

\* Or, *Thou desirest to be made well.*

of Wettstein's cod. C is represented in Montf. Palaiogr. Græc. p. 214, and in Lamy's Harmonia quatuor evang. 4to. i. 657.

See in Bishop Pearce's note peculiar reasons for questioning the authenticity of *κατὰ πασχοῦ*.

7. *When the water is troubled.*] Or stirred by the usual influx from the blood of the many victims slain at the passover.

Doddridge calls this relation “ the greatest of difficulties in the history of the evangelists; and says that Woolston's answerers gave him the least satisfaction about it. Another part of his note is; “ I imagine this pool might have been remarkable for some mineral virtue attending the water; which is the more probable, as Jerom tells us it was of a very high colour.” So that different concurring causes may have contributed to give it some

efficacy in certain cases, which sanative quality popular estimation extended and magnified.

What has been hitherto said is designed to weaken the objections of those who represent this relation as an invincible difficulty in the gospel-history. Those who think that the whole of the passage is genuine, and that a miraculous power was exerted on this occasion, may be assisted by the following remarks:

1. It is probable that the angel was the invisible agent from whom the commotion of the water arose.

2. This commotion may have taken place during the continuance of a very few Jewish feasts.

3. The healing quality of the water may have been accidentally discovered by one of those diseased persons who bathed in this pool.

4. The extraordinary virtue of

- CHAP. V. while I am coming, another goeth down  
 8 "before me." Jesus saith unto him; "Rise,  
 9 "take up thy couch, and walk." And immediately the man was made well, and took up his couch, and walked.  
 10 Now on that day was the sabbath. The Jews therefore said to him that was cured; "It  
 11 "is the sabbath: it is not lawful for thee to take  
 12 "up *thy* couch." He answered them; He who made me well, himself said unto me; "Take up  
 13 "thy couch, and walk." Then they asked him; "What man is that who said unto thee, 'Take  
 14 "up thy couch, and walk?' But he that was cured knew not who it was: for Jesus had conveyed himself away, a multitude being in *that*  
 15 place. Afterward Jesus meeteth with him in the temple, and said unto him; "Behold, thou art  
 16 "made well: sin no more, lest some worse thing  
 17 "befal thee." The man departed, and told the

of the water may have been intended as a type of the Messiah; an emblem of that wonderful power by which he cured every disease.

5. There may have been a narrow descent into the water from only one of the five porticos; and the miraculous cure may have been confined to him who first entered the pool, to shew that men should hasten to receive the salutary instructions of the Messiah, and to experience his wonderful power. See particularly Lamy's Harm. i.

272. and Bishop Pearce against Woolston.

10. *It is not lawful &c.*] Probably the Jews thought that the action was not only inconsistent with the rest to be observed on the sabbath, but particularly forbidden, Neh. xiii. 19, Jer. xvii. 21, 24. See Grot.

15. *Sin no more.*] In gratitude to God, sin no more; lest the punishment of thy aggravated sins be heavier than the former disease.

- CHAP. V. the Jews that it was Jesus who had made him well.  
 16 And for this the Jews persecuted Jesus, because  
 17 he had done these things on the sabbath. But  
 Jesus said unto them; "My Father worketh  
 18 "until now; and I *also* work." Wherefore for  
 this the Jews sought the more to kill him; be-  
 cause he not only had broken the sabbath, but  
 said also that God was his Father, making him-  
 19 self like God. Jesus therefore spake and said  
 unto them; "Verily verily I say unto you, The  
 "Son can do nothing of himself; but what he  
 "seeth the Father do: for what things *the Fa-*  
 "*ther* doeth, these the Son also doeth in like  
 20 "manner. For the Father loveth the Son, and  
 "sheweth him all things which he himself doeth:  
 "and he will shew him greater works than these,  
 21 " \* so that ye will wonder. For as the Father  
 "raiseth up the dead, and giveth *them* life; so  
 "the

\* Gr. *that ye may wonder.*

16. *The Jews.*] Some among whom were men of authority: v. 44.

17. *Worketh until now.*] From the time of the creation to this day, he governs, preserves, and benefits the world, without distinction of days. And, in imitation of him, I also rest not from performing acts of goodness.

18. *His Father.*] See *1 Jo. 5. C. i. 41.*

*Like God.*] See on Phil. ii. 6.

19. *Can do nothing.*] Is so intent on imitating his Father, that he will do nothing.

*But what he seeth the Father do.*] But what he discovers in the example proposed to him by his Father.

20. And of what the Father doeth the Son hath a perfect knowledge. For &c.

21. *Raiseth up the dead.*] Will raise them up at the last day.

- CHAP. V. " the Son likewise giveth life to whom he will.
- 22 " For neither doth the Father judge any man :  
 " but \*hath committed all judgement to the Son ;
- 23 " that all may honour the Son, as they honour  
 " the Father. He that honoureth not the Son,  
 " honoureth not the Father who sent him.
- 24 " Verily verily I say unto you, He that hearken-  
 " eth to my words, and believeth in him who  
 " sent me, hath everlasting life, and shall not  
 " come into condemnation ; but passeth from
- 25 " death to life. Verily verily I say unto you,  
 " The hour cometh, and now is, when the dead  
 " shall hear the voice of the Son of God ; and
- 26 " they that hear shall live. For as the Father  
 " hath life in himself, so hath he given to the
- 27 " Son also to have life in himself : and he hath  
 " given

\* Or, *committeth*.

22. And God will not only empower his Son to raise the dead, but will judge the whole world by him.

23. *May honour the Son.*] With the honour proper to him.

*As they honour.*] See *καθ' ἑαυτούς*. Luke vi. 36. John xvii. 23.

24. With respect to the judgement committed to me, v. 22, observe this : " Verily &c.

25. I have said, v. 21, that the Son giveth life to whom he

will. In relation to which, " Verily &c.

*And now is.*] See c. iv. 23. xvi. 32. This is a prophecy that Jesus would raise some from the dead during his ministry.

26. *Hath life in himself.*] Extending to the power of communicating it to others. To be a life-giving spirit. 1 Cor. xv. 45.

27. This is a repetition of v. 22, with a reason assigned.

- CHAP. V. “ given him authority to exercise judgement also,  
 28 “ because he is the Son of man. Wonder not  
 “ at this: for the hour cometh, in which all  
 “ that are in the sepulchres shall hear his voice,  
 29 “ and shall come forth; they that have done  
 “ good, to the resurrection of life; and they that  
 “ have done evil, to the resurrection of condemna-  
 30 “ tion. Of myself I can do nothing: as I hear,  
 “ I judge: and my judgement is just; because  
 “ I seek not mine own will, but the will of him  
 “ who sent me.  
 31 “ If I bear witness of myself, my witness is  
 32 “ not true. There is another who beareth wit-  
 “ ness of me; and I know that the witness  
 33 “ which he witnesseth of me is true. Ye sent  
 “ unto John, and he bare witness to the truth.  
 34 “ Yet I receive not witness from man: but I say  
 35 “ these things, that ye may be saved. He was a  
 “ burning

*Because he is the Son of man.]*  
 Because he hath assumed human nature. Phil. ii. 9.

28, 29. Let not this assertion raise your wonder. For a much greater exertion of power than raising some to life, will be raising all mankind at the day of judgement.

30. And my sentence at the resurrection will be just; because in all things I act according to the Father's suggestion and will. The word *αἰτίας*, at the end of v. 29, is here taken up and enlarged on.

31. If I alone bear witness of myself in asserting my power and authority, I cannot expect that my witness, though true

in itself, c. viii. 14, will be admitted by you as true. You may justly require further testimony, c. viii. 17; which I go on to state.

32. *Another.]* God himself; v. 37.

*I know.]* Some suppose a reference to the descent of the Spirit, and to the voice from heaven, at our Lord's baptism. See the authorities for reading *αὐτὸς, ὑμεῖς οἴσθε*.

33. *Ye sent unto John.]* See c. i. 19—27.

34. *That ye may be saved.]* Be in a state of salvation by becoming my disciples.

35. *He was &c.]* John the Baptist was then imprisoned,

- CHAP. V. “ burning and shining lamp: and ye were willing  
 36 “ to rejoice for a time in his light. But I have  
 “ greater witness than *that* of John: for the  
 “ works which the Father hath given me to per-  
 “ form, these works which I do, bear witness  
 37 “ of me that the Father hath sent me. And  
 “ the Father himself, who sent me, hath borne  
 “ witness of me. Ye have neither heard his  
 38 “ voice at any time, nor seen his form. And ye  
 “ have not his word abiding in you: for whom  
 “ he hath sent, him ye believe not.  
 39 “ Search the scriptures; for in them ye think  
 “ that ye have everlasting life: and they bear  
 40 “ witness of me: and yet ye are not willing to  
 “ come unto me, that ye may have life.  
 41--42 “ I receive not honour from men: but I  
 “ know you, that ye have not the love of God  
 43 “ in you. I am come in my Father’s name, and  
 “ yet ye receive me not: if another shall come  
 44 “ in his own name, him ye will receive. How  
 “ can

36, 37. The law required two witnesses. Jesus appeals to the Baptist, to his miracles, and to God: even that God whose voice no man can hear, and whose form no man can see.

38. *His word.*] His written revealed word, which testifies of me.

*Abiding in you.*] So fixed in your minds, so taking place in you, c. viii. 37, as to work a belief of my divine mission.

39. *Search.*] Syr. renders

בצו, imperatively.

40. *And yet &c.*] And yet, though these scriptures testify of me, ye &c.

41, 42. In persuading you to *come unto me*, I aim not at my own honour: which honour indeed I cannot expect from you who are not lovers of God and of his prophets.

43. *Him ye will receive.*] In the period of time preceding the destruction of Jerusalem, false Christs deceived many. Matth. xxiv. 11, 24.

- CHAP. V. " can Ye believe, who receive honour from one  
 " another, and seek not the honour which  
 45 " *cometh* from the only God? Think not that I  
 " will accuse you to the Father: there is *one*  
 " that accuseth you, *even* Moses, in whom ye  
 46 " trust. For if ye had believed Moses, ye  
 " would have believed me: for he wrote of me.  
 47 " But if ye believe not his writings, how will  
 " ye believe my words?"

CHAP.  
VI.

- 1 AFTER these things Jesus went over the  
 \* lake of Galilee, which is *the* † lake of Tiberias.  
 2 And a great multitude followed him, because they  
 saw the miracles which he did on those who were  
 3 diseased. And Jesus went up a mountain, and sat  
 4 there with his disciples. Now the passover, (a  
 5 feast of the Jews,) was nigh. When Jesus then  
 lifted up *his* eyes, and saw that a great multitude  
 was coming to him, he saith to Philip; " Whence  
 " shall we buy bread, that these may eat?"  
 6 (Now he said this to try him: for he himself  
 7 knew what he was about to do.) Philip an-  
 swered

\* Gr. *sea*. † Gr. *sea*.

44. *Who receive honour &c.*] Who not only aim at honour, and receive high distinctions from one another, but seek not the honour &c.

*From the only God.*] See 1 Tim. i. 17. MSS. Jude 25. MSS. And compare Luke v. 21, c. vi. 22, where the article stands differently from its collocation in the text. Ab uno Deo. Syr. A solo Deo. Vulg.

A Deo illo-uno. Arab.

45. Think me not your accuser, though I thus reprove you.

4. *The passover.*] The original word occurs in the MSS. collated by Mill, Kuster, Wetstein, Griesbach, Matthæi, Alter, and Birch.

6. *To try him.*] Ut apertum faceret quousque profecisset. Grot.

- CHAP. answered him; "Bread, worth two hundred de-  
 VI. narii, is not sufficient for them, that every one  
 8 "of them may take a little." One of his dis-  
 ciples, Andrew, Simon Peter's brother, saith  
 9 unto him; "There is a child here, that hath  
 "five barley-loaves, and two fishes: but what  
 10 "are They among so many?" And Jesus said;  
 "Make the men\*place themselves on the ground."  
 (Now there was much grass in the place.) So  
 the men † placed themselves on the ground, in  
 11 number about five thousand. And Jesus took  
 the loaves; and, when he had given thanks, he  
 distributed [to the disciples, and the disciples] to  
 ‡ those that were on the ground: and in like  
 manner of the fishes, as much as they would.  
 12 And when they were filled, he saith to his dis-  
 ciples; "Gather the fragments which remain,  
 13 "that nothing be lost." They therefore gather-  
 ed *them*, and filled twelve panniers with the  
 fragments of the five barley-loaves, which re-  
 14 mained to those that had eaten. Then those  
 men, when they had seen the miracle which Jesus  
 did, said; "This is in truth that prophet who  
 15 "was to come into the world." When Jesus  
 therefore perceived that they were about to come  
 and

\* Gr. recline, or, lie down. † Gr. reclined, or, lay down.  
 ‡ Gr. reclined, or, lay down.

9. *Two fishes.*] Compare c. xxi. 10, 11. See Plutarch and Eustathius in Wetstein, that ἰσχαριον, though it denotes food in general, became appropriated to the sense in which St. John uses it here, and c. xxi. 10, 13.  
 15. Supposing the word *again* genuine, there may be a reference to v. 3.

CHAP. VI. and take him by force, to make him a king, he withdrew [again] to a mountain himself alone.

16 And when evening came, his disciples went  
17 down to the \* lake; and entered into a ship,  
and went over the † lake toward Capernaum.  
And it was now dark; and Jesus was not come to  
18 them. And the ‡ lake rose, because of a great  
19 wind which blew. So when they had rowed  
about twenty-five or thirty furlongs, they see  
Jesus walking on the § lake, and drawing near  
20 to the ship: and they were afraid. But he saith  
21 unto them; "It is I: be not afraid." Then  
they were glad to receive him into the ship: and  
immediately the ship was at the land whither  
they || were going.

22 The day following, when the multitude who  
stood on the other side of the \*\* lake saw that  
there was none other boat there but one, and  
that Jesus had not gone with his disciples into  
the ship, but *that* his disciples had departed alone;  
23 (however there came other boats from Tiberias,  
near the place where they ate bread, after the Lord  
24 had given thanks;) when the people therefore saw  
that neither Jesus was there, nor his disciples,  
they

\* Gr. sea. † Gr. sea. ‡ Gr. sea. § Gr. sea. || S. 143.  
\*\* Gr. sea.

*Himself alone.*] The form of expression in the Greek is repeated c. xii. 24. but we read in the next verse that there were vessels near it.

22. *On the other side of the lake.*] See v. 1, 2.

*None other boat.*] At the place there was no other vessel;

23. *Other boats.*] In which Jesus might have passed the lake. A concession which truth drew from the evangelist.

- CHAP. VI. they took shipping, and came to Capernaum,  
 25 seeking Jesus. And when they had found him  
 on the other side of the \* lake, they said unto  
 him; “† Master, when camest thou hither?”  
 26 Jesus answered them and said; “Verily verily I  
 “say unto you, Ye seek me, not because ye have  
 “seen miracles, but because ye ate of the loaves  
 27 “and were filled. ‡ Work not so much for  
 “the food which perisheth, as for the food  
 “which endureth to everlasting life, which the  
 “Son of man will give you: for him hath § the  
 28 “Father sealed, *even* God.” They said therefore  
 unto him; “What shall we do, that we may  
 29 “work the works of God?” Jesus answered  
 and said unto them; “This is the work of God,  
 “that ye believe on him whom he hath sent.”  
 30 Then they said unto him; “What miracle  
 “[therefore] doest thou, that we may see *it*,  
 “and believe in thee? what dost thou work?”  
 31 “Our fathers ate manna in the desert: as it is  
 “written, ‘He gave them bread from heaven  
 32 ‘to eat.’” Jesus [therefore] said unto them;  
 VOL. I. D d “Verily

\* Gr. *sea*. † Or, *My Master*. ‡ Gr. *Work not for &c. but for &c.* Or, *Work not out &c.* § Or, *the Father, even God, hath sealed* as true.

27. *Work not &c.*] This is the right translation, because some of the expressions in the two following verses refer to *εργάζομαι*, *work*.

Strive not so much to acquire by diligence the food which perisheth, as the food &c. See Doddridge; Bishop

Pearce on c. xii. 44: 1 Cor. i. 17; and Obf. 38.

*The food which endureth to everlasting life.*] The doctrines of the gospel.

32. Our Lord carries on the idea. “It cannot be so properly said of Moses, that he was the Giver of the bread from

- CHAP. VI. " Verily verily I say unto you, Moses gave you  
 " not the bread from heaven; but my Father  
 33 " giveth you the true bread from heaven. For  
 " the bread of God is that which cometh down  
 " from heaven, and giveth life to the world."  
 34 Then they said unto him; " Master, always give  
 35 " us this bread." And Jesus said unto them;  
 " I am the bread of life: he who cometh to me,  
 " shall never hunger; and he who believeth in  
 36 " me, shall never thirst. But I have said unto  
 " you, that ye have both seen me and believe  
 37 " not. All \* whom the Father giveth me, will  
 " come to me; and him who cometh to me, I  
 38 " will in no wise cast out. For I am come down  
 " from heaven, not to do mine own will, but  
 39 " the will of him who sent me. And this is the  
 " will of him who sent me, that of all † whom  
 " he

\* Gr. *which*. † Gr. *which*.

from heaven; as of the Father, who now gives the true bread from heaven." We may render τὸν ἀγνόν *bread*, the article being often used without its proper force.

*The true bread.*] That which is eminently entitled to the appellation of heavenly food.

33. *That which cometh down from heaven.*] Our Lord means himself. Compare v. 34, 35, 41, 50, 58.

35. *I am the bread of life.*] The Jews not understanding what was said v. 33, it is here explained.

*Never hunger.*] In the future life. Rev. vii. 16.

36. But I have already said, v. 26, that ye have seen my miracles without believing in me.

Palaiet renders, "that though ye have seen me yet ye believe not."

37. Every one, however, who is so disposed by my Father, v. 44, 65, Acts xvi. 14, believes in me, and will be readily received by me. See on v. 44.

*Cast out.*] From my society and presence. See Matth. viii. 12.

38. And I cannot but receive such. For &c.

CHAP. VI. " he hath given me I should lose \* none, but

40 " should raise † them up at the last day. For  
" this is the will of ‡ him who sent me, that  
" every one who seeth the Son, and believeth in  
" him, may have everlasting life: and him I will  
" raise up at the last day."

41 The Jews then murmured at him, because he  
said; ' I am the bread which came down from  
42 ' heaven: ' and said; " Is not this Jesus, the son  
" of Joseph, whose father and mother we know?  
" how therefore doth this man say, ' I came  
43 ' down from heaven?' Jesus answered and said  
unto them; " Murmur not among yourselves.  
44 " No man can come to me, unless the Father,  
" who sent me, draw him: and him I will raise  
45 " up at the last day. It is written in the pro-  
" phets; ' And all shall be taught of God.'  
" Every one that hath heard and learned from  
46 " the Father, cometh unto me. Not that any  
" man hath seen the Father, but he that is from  
47 " God; he hath seen the Father. Verily verily  
" I say unto you, He who believeth in me,  
48 " hath everlasting life. I am the bread of life.  
49 " Your fathers ate manna in the desert, and  
50 " died. This is the bread which cometh down

D d 2

" from

\* Gr. *nothing*. † Gr. *it, or, him*. MSS. ‡ Or, *of my Father who*. MSS.

44. *Draw him.*] Dispose his mind, prepare him by instilling such thoughts and affections as the man himself improves.

46. I speak of a secret influence on the mind; not of immediately seeing, hearing, and learning from the Father,

whom no man hath seen but myself.

48. This verse is explained by the preceding one.

50. *This is the bread &c.*] This, of which I spake v. 48, is the bread &c,

CHAP. VI.  
 51 " from heaven, that a man may eat of it, and  
 " not die. I am the living bread which came  
 " down from heaven: if any man eat of this  
 " bread, he shall live for ever: and the bread  
 " which I will give, is my flesh which I will  
 " give for the life of the world.  
 52 The Jews therefore contended among them-  
 selves, saying; " How can this man give us *his*  
 53 " flesh to eat?" Jesus therefore said unto them;  
 " Verily verily I say unto you, Unless ye eat  
 " the flesh of the Son of man, and drink his  
 54 " blood, ye have not life in you. He that eat-  
 " eth my flesh, and drinketh my blood, hath  
 " everlasting

*And not die.*] Finally: but  
 be raised again, and have ever-  
 lasting life.

51. I am food in a singular  
 manner. I live, and ye behold  
 me: and yet there is a sense in  
 which ye may eat this living  
 bread. That is, Ye may nour-  
 ish and support yourselves to  
 eternal life by believing and  
 obeying me. And, to make  
 the image still more strong, as  
 ye deserve not plain language,  
 v. 26, 36, 41, " the bread  
 which I will give is my flesh  
 which I will give for the life of  
 the world." That is, In like  
 manner as food is given to sup-  
 port life, so I will give my  
 flesh, or body, on the cross,  
 to obtain life for the world.

53. *Unless ye eat the flesh &c.*] Unless ye receive and observe my doctrine. See v. 35, 40, 47.

The ancient custom of ad-  
 ministering the communion to  
 children seems to have arisen  
 from mistaking the sense of  
 this passage by an application  
 of it to that rite.

54. This v. is parallel to v.  
 40. " Every one who seeth  
 the Son, and believeth in him,"  
 is literal and plain: " He that  
 eateth my flesh, and drinketh  
 my blood," is highly figurative.  
 What is affirmed of both is  
 the same; that " he shall have  
 everlasting life, and be raised  
 up by Christ at the last day."

CHAP.  
VI.

- “ everlasting life ; and him I will raise up at the  
 55 “ last day. For my flesh is \* truly food, and  
 56 “ my blood is truly † drink. He that eateth  
 “ my flesh, and drinketh my blood, abideth in  
 57 “ me, and I in him. As the living Father hath  
 “ sent me, and I live by the Father ; so he like-  
 58 “ wise that eateth me, shall live by me. This  
 “ is the bread which came down from heaven :  
 “ not as [your] fathers ate [manna,] and died.  
 “ He that eateth of this bread, shall live for  
 59 “ ever.” He said these things in the synagogue,  
 as he taught in Capernaum.  
 60 Many therefore of his disciples, when they had  
 heard *him*, said ; “ This is hard doctrine : who  
 61 “ can understand it ? ” But when Jesus knew in  
 himself that his disciples murmured at this, he  
 said unto them ; “ Doth this cause you to offend ?  
 62 “ *What* then if ye shall see the Son of man going  
 63 “ up where he was before ? It is the spirit that  
 “ giveth

\* Or, true. MSS. † Or, true. MSS.

55. *Truly food.*] See v. 32. c. i. 9. viii. 31. xv. 1. Food in the true sense, unlike that which perisheth: v. 27. This may be called food and nourishment indeed; imparting to the soul a principle of everlasting life.

56. By imbibing and digesting my doctrine, so as to make it productive of obedience, a communication and union are established between me and my disciples.

57. *Shall live by me.*] Such a promise as is given here and v. 54, cannot be made to any thing but faith productive

of good works. See Obs. p. 112, 113.

59. *These things &c.*] The 41st verse may refer to objections made in the synagogue against our Lord's discourse recorded v. 26—40.

60. *Understand.*] See 1 Cor. xiv. 2.

61. *Cause you to offend.*] Prove to you a cause of stumbling, or falling off from me.

62. My future ascension to heaven will be a proof to you that I came from heaven; a fact which I have repeatedly asserted. See v. 32, 33, 38, 50, 58.

63. As the spiritual part of man

CHAP. VI. "giveth life; the flesh profiteth nothing: the

"words which I speak unto you, *they* are spirit,

64 "and *they* are life. But there are some of you  
"that believe not." (For Jesus knew from the

beginning who they were that believed not, and

65 who was to deliver him up.) Then he said;

"For this cause I said unto you, that none can

"come unto me, unless it be given unto him by

"my Father."

66 From that *time* many of his disciples went

67 back, and walked no more with him. Jesus

therefore said to the twelve; "Will Ye also de-

68 "part?" Simon Peter answered him; "Master,

"to whom shall we go? thou hast the words of

69 "everlasting life: and we believe, and know,

70 "that thou art the Holy One of God." Jesus

answered them; "Have not I chosen you twelve?

"and

man giveth everlasting life by regulating belief and practice, and the fleshly part profiteth nothing in this respect; so the words which I speak to you, the doctrines which I teach, are spirit, concern the actions of the mind, are a life-giving principle, and are the source of everlasting life. See Grotius and Doddridge.

66. An impostor would not have alienated his followers by such a dark and enigmatical manner of speaking. But our Lord used this language to abate the ardour of those who would have made him a king;

v. 15; to exercise the faith of temporary profelytes; and to retain in the number of his followers those only who were sincere converts.

68. *Thou hast the words of everlasting life.*] This refers to the last clause of v. 63, and establishes the sense given to it.

70. *Answered them.*] Simon Peter spake in the name of all the Twelve. Upon which our Lord shewed his divine knowledge by excepting Judas Iscariot. This he did, for the reason given c. xiii. 19.

CHAP. "and \* yet one of you is a false accuser."

VI.

Now he spake of Judas Iscariot, *the son* of Simon :

71

CHAP. for he was about to deliver him up, [being] one

VII.

1

of the Twelve. And after these things Jesus

† walked in Galilee : for he would not ‡ walk in Judea, because the Jews sought to kill him.

- 2 NOW the feast of the Jews, *called* the feast  
 3 of tabernacles, was near. His brethren therefore  
 said unto him ; " Depart hence, and go into  
 " Judea ; that thy disciples also may see the  
 4 " works which thou doest. For no man doeth  
 " any thing in secret, and *yet* he himself seeketh  
 " to be known publickly. If thou do these  
 5 " things, shew thyself to the world." (For  
 6 neither did his brethren believe in him.) [Then]  
 Jesus saith unto them ; " My time is not yet  
 7 " come : but your time is always ready. The  
 " world cannot hate You ; but Me it hateth,  
 " because

\* S. 131. † Or, *abode*. ‡ Or, *abide*.

1. *He would not walk in Judea.*] For a certain space of time, he did choose to reside in Judea.

3. *His brethren.*] Cousin-germans were so called among the Jews, and among other nations.

4. For it is inconsistent to work miracles in retired places, and yet make pretensions to a public character.

5. This remark, which was true for the most part, illustrates the fidelity of the evangelist, and his dependence on

the truth and excellence of his cause. But that some of our Lord's relations were converts to him, appears from Acts i. 14. Gal. i. 19.

6. *My time &c.*] See c. ii.

4. My time for an unreserved manifestation of myself to the Jews, and exposing myself to their enmity, is not yet come. You need not the same caution.

7. *Cannot hate you.*] Cannot, in the course of things, hate you, that are worldly.

CHAP. " because I testify of it that its works are evil.  
VII.

- 8 " Go Ye up to this feast : I go not up *now* to  
" this feast ; for my time is not yet fully come."  
9 When he had said these words unto them, he *still*  
10 remained in Galilee. But when his brethren  
had gone up, then he also went up to the feast ;  
11 not openly, but as *it were* in secret. Then the  
Jews sought him at the feast, and said ; " Where  
12 " is he?" And there was much murmuring  
among the multitudes concerning him : and some  
said ; " He is a good man : " others said ; " No :  
13 " but he deceiveth the people." However no  
man spake openly of him, for fear of the  
Jews.  
14 But *when it was* now about the midst of the  
feast, Jesus went up into the temple, and taught.  
15 And the Jews wondered, saying ; " How hath  
" this man learning, having never been taught?"  
16 Jesus answered them and said ; " My doctrine is  
17 " not mine, but his who sent me. If any man  
" \* desire to do his will, he † shall know  
" concerning

\* Or, be minded, Or, determine. † Or, will know.

8. *I go not up.*] Non ascends sum. I go not up at present: supposing, but not allowing, that we should read *xx*, instead of *xxv*. See Obs. p. 414.

12. *Much murmuring.*] Private discourse, or dispute.

*Deceiveth the people.*] The evangelist shews the greatest impartiality.

13. *Openly of him.*] That he was a good man.

15. *The Jews wondered.*]

They knew our Lord's humble education, and that he had not been instructed in their schools,

17. *Desire to do his will &c.*] Have a sincere and earnest desire, and use a suitable endeavour, to do it; he shall know, by being disposed to weigh the proofs of my mission, and by the extraordinary gifts of the Spirit, that my doctrine is of divine original.

- CHAP. VII. " concerning the doctrine, whether it be from  
 18 " God, or *whether* I speak of myself. Whoever  
 " speaketh of himself, seeketh his own glory:  
 " but whoever seeketh his glory who sent him,  
 " he is true, and unrighteousness is not in him.  
 19 " Did not Moses give you the law; and yet  
 " none of you keepeth the law? why seek ye  
 20 " to kill me?" The multitude answered and said;  
 " Thou hast a demon: who seeketh to kill  
 21 " thee?" Jesus answered and said unto them;  
 " I have done [one work, and ye all \* wonder  
 22 " at it. Moses gave you circumcision;] (not that  
 it is from Moses, but from the fathers;) " and  
 23 " ye on the sabbath circumsise a man. If a man  
 " on the sabbath receive circumcision, that the  
 " law of Moses may not be broken; are ye an-  
 gry

\* Or, wonder. Concerning this matter, Moses &c.

18. *Of himself.*] Pretending to a heavenly commission.

*Whoever seeketh his glory who sent him.*] Our Lord indirectly characterizes himself.

*Unrighteousness.*] The word is here used for deceit or falsehood.

19. Ye purpose to break the commandment, Thou shalt do no murder.

20. *The multitude.*] These knew not the design of the rulers, referred to c. v. 18.

*Thou hast a demon.*]

*Δαίμονες.* Infanis. Furiae te agitant. Matth. xi. 18. Grot.

21. *One work.*] Recorded c. v. 8, 9.

*Wonder at it.*] Compare the Greek with Mark vi. 6: Rev. xvii. 7: supposing the stop placed after *δια τῆς*.

22. *Not that it is from Moses, but from the fathers.*] These may be the words of the evangelist. But they have the appearance of a marginal annotation inserted in the text.

- CHAP. VII. "gry with me, because I made a man altogether  
 24 "well on the sabbath. Judge not according to  
 "appearance; but judge righteous judgement."  
 25 Then some inhabitants of Jerusalem said;  
 26 "Is not this he whom they seek to kill? but,  
 "lo, he speaketh \* boldly; and nothing is said  
 "unto him. † Do the rulers know indeed that  
 27 "this is the Christ? However, we know  
 "whence this man is: but, when Christ com-  
 28 "eth, none knoweth whence he is." Then  
 Jesus cried out in the temple, ‡ as he taught,  
 saying; "Ye both know me, and ye know  
 "whence I am: and yet I am not come of my-  
 "self, but he who sent me is true, whom ye  
 29 "know not. *But* I know him: for I am from  
 30 "him, and he hath sent me." Then the Jews  
 sought to apprehend him: yet no man laid hands  
 on him, because his hour was not yet come.  
 31 But many of the multitude believed in him, and  
 said; "When Christ cometh, will he do more  
 "miracles

\* Or, openly. † Or, perhaps the rulers—Christ. ‡ Gr. teaching, and saying.

23. *Altogether well.*] Observe the use of *ἅλως*, c. ix. 34.

24. *According to appearance.*] Arising from my humble situation in life, my supposed low birth, my want of education, my long continuance at Nazareth.

27. *We know whence this man is.*] We know his descent. Matth. xiii. 55.

*None knoweth whence he is.*] His origin will be high and unsearchable.

28. *Ye both know me &c.*]

Ye know my manner of life, and my earthly descent: but ye know not the true and faithful God who sent me. In this sense, ye know not whence I am. See c. viii. 14, 19.

30. Then they considered about means to seize him, but found no safe opportunity, v. 31: or were overawed by his dignity; or were otherwise over-ruled by Providence, because his course was not yet finished.

CHAP. VII. "miracles than [these] which this *man* hath

"done."

32 The Pharisees heard the multitude murmuring such things about him; and the Pharisees and the

33 chief-priests sent officers to apprehend him. Jesus therefore said; "Yet a little time *longer* I \* shall

"be with you; and *then* I shall go to him who

34 "sent me. Ye will seek me, and will not find *me*;

"and where I shall be, *thither* ye cannot come."

35 The Jews therefore said among themselves;

"Whither will this man go, that we shall not

"find him? will he go to the dispersed Greeks,

36 "and teach the Greeks? What words are these

"which he said; 'Ye will seek me, and will

'not find *me*: and where I shall be, *thither* ye

'cannot come?'

37 Now on the last day, *which* is the great day, of the feast, Jesus stood and cried out, saying;

"If

\* S. 145.

34. *Ye will seek me.*] When your troubles from the Romans begin. Luke xvii. 22.

*Shall be.*] Some read *am*, shall go.

35. *The dispersed &c.*] The converts to Judaism, according to Beza, Selden, Basnage, and others. But to critics of equal eminence it seems more probable that these were Jews by descent, who spoke the Greek language, and used the Greek translation of the Old Testament.

37. *The great day.*] The

eighth day. Lev. xxiii. 36. Numb. xxix. 33.

*If any man thirst &c.*] At the feast of tabernacles the Jews drew water from Siloam, with the sound of trumpets and with songs, to derive a blessing on the rains of the year; this season, or September, being the beginning of the old year. There was therefore a pertinency in the images of thirsting, drinking, and rivers of waters. See Grot. Lightfoot, Wettstein, Benson's Life of Christ, p. 413, and Obs. p. 98.

- CHAP. VII. " If any man thirst, let him come to me, and  
 38 " drink. He who believeth in me, as the scrip-  
 " ture hath said, from his belly shall flow rivers  
 39 " of living water." (Now he spake this of the  
 Spirit, which those who believe in him were to  
 receive : for the [Holy] Spirit was not yet *given*,  
 40 because Jesus was not yet glorified.) Many of  
 the multitude therefore, when they heard these  
 words, said ; " In truth this is a prophet."  
 41 Others said ; " This is the Christ." But others said ;  
 42 " Doth the Christ come out of Galilee ? Hath  
 " not the scripture said, that the Christ cometh of  
 " the offspring of David, and from the town  
 43 " of Bethlehem, where David was ?" So there  
 was a division among the multitude because of  
 44 him. And some of them desired to apprehend  
 him : but none laid hands on him.  
 45 Then the officers came to the chief-priests and  
 Pharisees ; \* who said unto them ; " Why  
 " have

\* S. 34.

38. *As the scripture hath said.*] Some refer this clause to the preceding words, and quote Deut. xviii. 19. Isai. xxviii. 16. Hab. ii. 4. We may well suppose that it refers to the sense of the words which follow, namely, that the Spirit should be given. See Isai. xlv. 3. Joel ii. 28.

*From his belly &c.*] Abundance of pure and perennial

streams of spiritual instruction shall flow from him.

39. *Was not yet given.*] Compare Acts xix. 2. The Apostles had spiritual gifts ; but there was not a general effusion of the Spirit till after our Lord's crucifixion and ascension, when he was to bestow gifts on men. Eph. iv. 8.

CHAP. VII. “ have ye not brought him ? ” The officers answered, “ Never man spake like this [man.] ”  
 46 Then the Pharisees answered them ; “ Are Ye  
 47 “ also deceived ? Hath any *one* of the rulers or of  
 48 “ the Pharisees, believed in him ? but this mul-  
 49 “ titude, who know not the law, are accursed.”  
 50 Nicodemus saith unto them, (he that came to  
 51 *Jesus* by night, being one of them,) “ Doth  
 “ our law judge any man, unless it first hear  
 52 “ him, and know what he doeth ? ” They answered and said unto him ; “ Art Thou also of  
 “ Galilee ? Search and see, that a prophet is  
 “ not to arise from Galilee.”

53 [Then every man went to his own house :  
 Chap. viii. but *Jesus* went to the mount of Olives. And  
 I—2 early in the morning he came again into the temple, and all the people came to him ; and he sat  
 3 down and taught them. And the scribes and the  
 Pharisees bring to him a woman taken in adultery : and when they had set her in the midst,  
 4 they say unto him ; \* “ Master, this woman was  
 5 “ taken in adultery, in the very act. Now  
 “ Moses

\* Gr. *Teacher*.

46. *Never man &c.*] It seems that *Jesus* spoke to the thoughts of those sent to apprehend him ; and shewed that he was acquainted with their design, though it could not be disclosed to him in a human way. See v. 33 : and Obs. 115.

49. *Are accursed.*] For believing in a false Christ.

52. *A prophet is not to arise.*] There is no prediction in our sacred books that Galilee will be the birth-place of any prophet. See v. 41, 42.

1. *To the mount of Olives.*] Probably to the house of Lazarus, at Bethany. See Matth. xxi. 17. Luke xxi. 37. John xi. 1.

CHAP. VIII. "Moses in the law commanded us, that such

"should be stoned: what then sayest Thou?"

6 Now they said this, trying him; that they might have *whereof* to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground.

7 But when they continued asking him, he raised himself up, and said unto them; "Let him that is

"\* without sin among you, first cast a stone at

8 "her." And he again stooped down, and wrote

9 on the ground. But they, having heard *this*, and being convicted by *their* conscience, went

out one by one, having begun at the elder, to the last: and Jesus was left alone, and the

10 woman standing in the midst. Now when Jesus raised himself up, and saw none but the woman,

he

\* Or, *sinless*.

5. *Should be stoned.*] The adulteress was guilty of death: Deut. xxii. 22: and custom had made stoning the mode of punishment, probably because it was commanded in the case mentioned, ib. v. 24.

*What then sayest Thou.*] They seem to have thought that Jesus would have dispensed with the law on this occasion; as he had profaned the sabbath, in their opinion, by working a cure on it and commanding a man to carry his couch. See Bishop Pearce.

6. *Wrote on the ground.*] As if he heard them not. Or, He wrote some apposite instructive words. Or perhaps he drew a circle on the dusty pavement round the woman and her accusers. See Obs.

120.

7. *Without sin.*] Some think that the meaning is, "guiltless of adultery."

9. *And being convicted by their conscience.*] The authenticity of the original words is very doubtful. The clause has the appearance of a marginal note; like *as though he heard them not*, v. 6.

*Went out.*] Went out of the chamber in the treasury, referred to v. 20, Luke xxi. 1, and at the door of which Jesus may have taught the people, v. 2: see Bishop Pearce: or, went out of the circle formed about them.

10. *And saw none but the woman.*] This clause also is of doubtful authority.

- CHAP. VIII. he said unto her; "Woman, where are those  
 "thine accusers? hath no man condemned thee?"  
 11 And she said; "No man, Sir." And Jesus said  
 unto her; "Neither do I condemn thee: go,  
 "and sin no more."]  
 12 Then Jesus spake again unto \* them, saying;  
 "I am the light of the world: he who followeth  
 "me, shall by no means walk in darkness, but  
 13 "shall have the light of life." The Pharisees  
 therefore said unto him; "Thou bearest witness  
 14 "of thyself; thy witness is not true." Jesus  
 answered and said unto them; "Though I bear  
 "witness of myself, yet my witness is true: for  
 "I know

\* Or, the Scribes and Pharisees.

11. *Condemn thee.*] I do not condemn thee to be stoned; which is the province of the civil magistrate, after hearing the witnesses. Nor do I decide, as the Scribes and Pharisees insidiously induce me to do, on their right as rulers to inflict death; by which decision I must either offend against the law of Moses or against the Romans. See John xviii. 31. But I condemn thee as guilty of a sin, and admonish thee not to repeat it.

See in Griesbach a view of the authorities for admitting or rejecting this whole passage. It occurs in vers. Syr. Hieros. where see Adler. p. 190.

The omission of it seems to have been occasioned by falsely supposing that the adulteress was not sufficiently reprov'd by our Lord: whereas he censured adultery as a moral

Teacher, but wisely evaded the malice of his enemies by not condemning it as a Judge. See Bishop Pearce's excellent note on v. 11.

Thus some have omitted Mark xvi. 9—20; because this passage seemed inconsistent with what the other evangelists record on the subject of the resurrection.

12. *Again.*] This refers to his former teaching, v. 2.

*I am the light of the world.*] Probably this was said soon after sun-rising. See v. 2.

This 12th verse therefore furnishes internal proof for the genuineness of the preceding eleven verses.

14. *My witness is true: for &c.*] It is true, because I have infallible knowledge whence I came. It is true also, because it is confirmed by the Father: v. 18.

CHAP.  
VIII.

- “ I know whence I came, and whither I go ;  
 “ but ye know not whence I come, and whither  
 15 “ I go. Ye judge according to the flesh : I  
 16 “ judge no one. And yet if I judge, my judge-  
 “ ment is true : because I am not alone, but I  
 17 “ and the Father who sent me. It is written in  
 “ your law also, that the witness of two men is  
 18 “ true. I bear witness of myself ; and the Fa-  
 “ ther who sent me beareth witness of me.”  
 19 They said therefore unto him ; “ Where is thy  
 “ Father ?” Jesus answered ; “ Ye neither know  
 “ me, nor my Father : if ye had known me, ye  
 20 “ would have known my Father also.” *Jesus*  
 spake these words in the treasury, as he was  
 teaching in the temple : and yet none laid hands  
 on him ; for his hour was not yet come.  
 21 Then Jesus said unto them again ; “ I *shall*  
 “ depart, and ye will seek me, and will die in  
 “ your sin : whither I depart, ye cannot come.”  
 22 Then the Jews said ; “ Will he kill himself ?  
 “ because

15. *According to the flesh.*] From outward appearance, c. vii. 24 ; and from prejudice and passion.

*I judge no one.*] C. iii. 17. xii. 47. I defer judgement to the time appointed by my Father.

16. *Is true : because &c.*] Because the Father enables me to judge unerringly.

*Alone.*] See v. 29.

18. *Of myself.*] By my life, doctrines, miracles, prophecies, and assertions that I am the Christ.

*And the Father &c.*] Whose

testimony is preferable to that of two men, or any number of men.

21. *Ye will seek me.*] Will in vain look for assistance from your Messiah.

*In your sin.*] Your infidelity, for which the Romans will destroy your nation.

*Ye cannot come.*] My glorified state will be inaccessible to mankind, till God's appointed time for good men.

22. Will he place himself beyond our attempts, by killing himself ?

- H A P. VIII. " because he saith, ' Whither I depart, ye can-  
 23 " not come.' And he said unto them ; " Ye are  
 " of those beneath ; I am of those above : ye are  
 24 " of this world ; I am not of this world. I  
 " therefore said unto you, that ye will die in  
 " your sins : for if ye believe not that I am *he*,  
 25 " ye will die in your sins." Then they said unto  
 him ; " Who art thou ?" [And] Jesus said unto  
 them ; " Even what I told you at first.  
 26 " I have many things to say concerning you,  
 " and to condemn : but he who sent me, is  
 " true ; and I speak to the world those things  
 27 " which I have heard from him." They under-  
 stood not that he spake to them of the Father.  
 28 Then Jesus said unto them ; " When ye have  
 " lifted up the Son of man, then ye will know  
 " that I am *he*, and *that* I do nothing of my-  
 VOL. I. E e " self :

23. *Of those above.*] To whom I shall soon return. An indirect explanation of his words at the end of v. 21.

24. *Therefore.*] Because I am of those above, and not of this world.

*That I am he.*] The Christ. See Mark xiii. 6. Luke xxi. 8, compared with Matth. xxiv. 5. Acts xiii. 25. But to translate " that I am the Christ" would be to represent our Lord as using to the incredulous Jews explicit, instead of covert, language on the subject of his Messiahship.

25. *What.*] In the original, *ti*, is equivalent to *ὅτι* *τις*, the neuter being often used for the masculine.

*At first.*] Κατὰ τὴν ἀρχήν. He whom I have been declaring myself to be, from my first public appearance among you.

26. *And to condemn.*] With respect to your immoralities and unbelief.

*Is true.*] But I leave you to Him that is true in every respect, and that will execute true judgement on you : even to Him who sent me, and whose words I speak.

28. The miraculous attestations which will be given me at my death, resurrection, and ascension, will furnish you with full means of knowing that I am *the Christ*. See Rom. i. 21 : and Obs. 182.

CHAP.  
VIII.

“ self; but speak these things as my Father  
29 “ hath taught me. And he who sent me is with  
“ me: \* the Father hath not left me alone;  
“ because I always do those things which please  
“ him.”

30 As he spake these words, many believed in  
31 him. Then Jesus said to those Jews who be-  
lieved in him; “ If ye continue in my word,  
32 “ then ye are truly my disciples: and ye shall  
“ know the truth, and the truth shall make you  
33 “ free.” Some answered him; “ We are Abra-  
“ ham’s offspring, and were never slaves to any  
“ man: how sayest thou, ‘ Ye shall become  
34 ‘ free?’ Jesus answered them; “ Verily verily I  
“ say

\* *he hath not.* MSS.

*My Father.*] Here, and in the following verse, our Lord explains what the Jews did not understand, v. 26.

30. *Believed in him.*] Reflecting on the attestations which God had given him.

32. *Shall know the truth.*] By the gifts of the Spirit.

*Shall make you free.*] From the servitude and punishment of sin; see v. 34; and from the yoke of the ceremonial law. Among the Jews, slaves had their freedom every seventh or sabbatical year, and at the year of jubilee. According

to Sir Isaac Newton, this was a sabbatical year. *On the prophecies of Daniel.* p. 149.

33. *Some answered him.*] These were the unbelieving Jews, as appears from v. 37. Four MSS. Syr. and Codd. Lat. read “ The Jews answered him.”

*We are Abraham’s offspring.*] And have high privileges, and splendid promises, as such.

*Were never slaves.*] Never were reduced to continued and absolute slavery. We have now our laws and religion.

- CHAP. VIII. " say unto you, Whosoever committeth sin, \* is  
 35 " the slave of sin. And the slave abideth not in  
 " the house for ever: *but* the son abideth for  
 36 " ever. If the Son therefore shall make you  
 37 " free, ye will be free indeed. I know that ye  
 " are Abraham's offspring: yet ye seek to kill  
 " me, because my word hath no place in you.  
 38 " I speak that which I have seen with [my]  
 " Father: and ye do that which ye have † seen  
 39 " with [your] father." They answered and said  
 unto him; " Abraham is our father." Jesus  
 saith unto them; " If ye were Abraham's child-  
 " ren, ye would do the works of Abraham.  
 40 " But now ye seek to kill me, a man that have  
 " spoken to you the truth, which I have heard  
 41 " from God: Abraham did not act thus. Ye  
 " do the works of your father." Then they  
 said to him; " We are not born of fornication:  
 42 " we have one Father, *even* God." Jesus said  
 unto them; " If God were your Father, ye  
 " would love me: for I came forth from God,  
 E e 2 " and

\* Or, *is a slave*. MSS. † Or, *heard from*. MSS.

35. *Abideth not in the house for ever.*] But may be dismissed, as Hagar and Ishmael were: Gen. xxi. 10: or may depart at the sabbatical year. Observe the limited sense of the phrase *for ever*.

36. *If the Son &c.*] Our Lord applies the general assertion to himself. If therefore I, the son of God, shall make you free, ye are God's freemen, and will ever remain so.

38. *Which ye have seen with your Father.*] The word *seen* may be here used figuratively for *known*.

39. *Abraham's children.*] If ye were so in a figurative sense, ye would imitate his faith, and obedience to God,

42. *Came forth.*] Our translators here render *proceeded forth*: and c. xvi. 27, 28, 30, *came out, came forth*.

CHAP. VIII. "and come unto you; for I came not of myself,

43 "but He sent me. Why do ye not understand

44 "my discourse? because ye cannot hearken to

45 "my words. Ye are of your father the devil;

46 "and the desires of your father ye \* are disposed

47 "to do. He was a slayer of men from the begin-

48 "ning, and continued not in the truth; because

49 "there is no truth in him. When he speaketh

50 "a lie, he speaketh of his own: for he is a

51 "liar, and the father † of liars. And because

52 "I speak the truth, ye believe me not. Which

53 "of you convicteth me of sin? If I speak the

54 "truth, why do ye not believe me? He that is

55 "of God, hearkeneth to God's words: ye

56 "therefore hearken not, because ye are not of

57 "God."

58 The Jews answered and said unto him; "Say

59 "we not well, that thou art a Samaritan, and

60 "hast a demon?" Jesus answered; "I have not

61 "a demon: but I honour my Father, and ye

62 "dishonour me. But I seek not mine own

"glory:

\* Or, ye willingly do. † Gr. of him.

*And come unto you.*] Compare c. xvi. 28.

44. *A slayer of men.*] Causing death to be inflicted on the progenitors of the human race:

*In the truth.*] He falsified, Gen. iii. 5.

*The father of liars.*] The first forger of falsehood.

45. *Because I speak the truth.*] That ye are sinful, that God

sent me, that I am the Christ.

47. *He that is of God.*] Our Lord refers to the assertion of the Jews, v. 41.

49. *And ye dishonour me.*] By such imputations.

50. However, I seek not honour from men. But God seeketh to bestow honour on me; and punisheth those who dishonour me.

CHAP.  
VIII.

- “ glory : there is one who seeketh *it*, and judgeth.  
 51 “ Verily verily I say unto you ; If a man keep  
 52 “ my words, he shall never see death.” The  
 Jews therefore said unto him ; “ Now we know  
 “ that thou hast a demon. Abraham is dead,  
 “ and the prophets *also* : yet thou sayest ; ‘ If a  
 “ man keep my words, he shall never taste of  
 53 ‘ death.’ “ Art thou greater than our father  
 “ Abraham, that is dead ? and the prophets are  
 54 “ dead *also* : whom makest thou thyself ?” Jesus  
 answered ; “ If I glorify myself, my glory is no-  
 “ thing : it is my Father who glorifieth me ; of  
 55 “ whom ye say, \* that he is your God : and yet  
 “ ye know him not ; but I know him : and if I  
 “ should say, ‘ I know him not,’ I should speak  
 “ falsely, like you : but I know him, and keep  
 56 “ his words. Your father Abraham earnestly  
 “ desired that he might see my day : and he saw  
 57 “ *it*, and was glad.” The Jews therefore said  
 unto him ; “ Thou art not yet fifty years old ;  
 58 “ and hast thou seen Abraham ?” Jesus said unto  
 them ;

\* Or, ‘ *He is our God.*’ MSS.

51. God also honoureth and rewardeth those who believe in me and obey my precepts.

*Shall never see death.*] When I have raised him at the last day. C. vi. 58. xi. 26.

54. Our Lord insinuates that he was the Christ, because God so highly distinguished him ; and he goes on to assure the Jews of his preexisting state.

55. *Earnestly desired.*] Many translate thus from the exigentia loci ; though the Greek verb, and its substantive, are used in the sense of *rejoicing* and *joy* elsewhere in the New Testament.

*Saw it.*] God revealing to him that the Messiah should descend from him. Gen. xii. 3.

CHAP. VIII. them; "Verily verily I say unto you, Before  
59 "Abraham was born, I am." Then they took  
up stones to cast at him: but Jesus \* concealed  
CHAP. IX. himself, and went out of the temple.

1 And as he passed by, he saw a man *that had*  
2 *been* blind from *his* birth. And his disciples ask-  
ed him, saying; "Master, who sinned, this  
"man,

\* Or, *withdrew, and &c.*

58, *Before Abraham was born.*] See Gal. iv. 4. So Plat. Phædon. ed. Forster 8vo. p. 202, 207. *πρὶν γενέσθαι αὐτοῦ, ἢ αὐτοῦ ἔσσης.* See Raphelius and Wolfius.

*I am.*] By the original form of expression a continued existence may be denoted. "The use of the expression, I am, sufficiently maintaineth, and the nature of the place absolutely requireth, that it should not denote a present being, but a priority of existence, together with a continuation of it to the present time. Before ever Abraham, the person of whom you speak, was born, I had a real being and existence; (by which I was capable of the sight of him,) in which I have continued until now." Pearson on the Creed, Article ii. p. 110. fol. 8th ed. Lond. 1704. Or there may be a reference to the name which God assumed Exod. iii. 14: *Ἐγώ εἰμι ὁ εἰς, Ego sum qui sum, I am He that is;* our Lord having been the visible Jehovah under the dispensations preceding the

evangelical: Or we may render, *I existed, I was;* the present tense of the verb substantive being often used for the past: as c. v. 13. xii. 9. xiv. 9. xv. 27. xx. 15. xxi. 4, 12. Acts ix. 26. Rom. iv. 21. "Ego sum. Id est, *eram.* Præsens pro imperfecto. *ἦν πάλαι.* Nonnus. Sic in Græco, Pl. xc. 2." Grot. "J'étois." Le Clerc. Nouv. Test. traduit. 40. "Autrement, J'étois." L'Enfant and Beaus. note. "I am, That is, I was." Bishop Pearce. "The words may be rendered, *I was.* The present for the imperfect, or even for the preterperfect, is no unusual figure with this writer. However, as an uninterrupted duration from the time spoken of to the time then present seems to have been suggested, I thought it better to follow the common method." Campbell.

59. *Concealed himself.*] By mixing with those many Jews who believed in him. Bishop Pearce. Or, he may have withdrawn himself miraculously.

CHAP. "man, or his parents, that he was born blind?"  
 IX.  
 3 Jesus answered; "Neither did this man sin, nor  
 " his parents: but that the works of God might  
 4 " be manifested in him. I must work the works  
 " of him who sent me, while it is day: the  
 " night cometh, when no man can work.  
 5 " While I am in the world, I am the light of  
 6 " the world." When he had said this, he spat  
 on the ground, and made clay of the spittle, and  
 anointed the eyes of the blind man with the clay,  
 7 and said unto him; "Go, wash thyself in the  
 " pool of Siloam:" (which is, by interpretation,  
 Sent.) He departed therefore, and washed him-  
 8 self, and came seeing. The neighbours therefore,  
 and

3. *Neither did this man sin &c.*] So as to be judicially punished by this blindness; nor is he punished for the sins of his parents.

The Pharisees maintained that the souls of good men migrated into other bodies. See Bishop Pearce here, and on Matth. iii. 7. But some of the Jews may have thought that certain sins of one who *turned away from his wickedness and did what was right*, Ezek. xviii. 27, might be punished in his state of transmigration.

See Grot. on this place; and Le Clerc Nouv. Test. who refers to Wisdom viii. 19, 20.

*But that &c.*] Eventually, however, the works of God will &c. Grotius supplies, sed commodè hoc accidit, ut &c.

Still this blindness, and the death of Lazarus, were de-

signed by Providence for the ends mentioned here, and c. xi. 4.

4. *The connection is, Notwithstanding I experience such perverseness and malice in the Jews for performing miracles on the sabbath, v. 14, I must &c.*

5. The image of being the light of the world in a religious sense, is naturally suggested by the occasion.

6. *He spat &c.*] See on Mark vii. 33.

7. *Go, wash thyself &c.*] Our Lord probably had the cure of Naaman in view: 2 Kings v. 10: and might mean to try the faith and submission of the blind man.

The words included in the parenthesis are omitted in Syr. Polygl. but occur in Syr. Philoxen. See Isai. viii. 6.

CHAP.  
IX.

and those who had seen him before, (for he had been a beggar,) said; "Is not this he who sat  
 9 "and begged?" Some said; "This is he." And others said; "He is like him." But He said;  
 10 "I am he." They said therefore unto him;  
 11 "How were thine eyes opened?" He answered and said; "A man, called Jesus, made clay, and  
 "anointed mine eyes, and said unto me; 'Go  
 'to Siloam, and wash thyself:' and I went and  
 12 "washed myself, and received my sight." Then they said unto him; "Where is he?" He saith;  
 "I know not."  
 13 Then they bring him to the Pharisees; him, I  
 14 say, who before was blind. Now it was the sabbath, when Jesus made the clay, and opened  
 15 his eyes. Then the Pharisees also asked him again, how he had received his sight. And he said unto them; "He put clay on mine eyes,  
 16 "and I washed myself, and see." Wherefore some of the Pharisees said; "This man is not  
 "from God, because he keepeth not the sabbath." Others said; "How can a sinner do  
 "such miracles?" And there was a division  
 17 among them. They say again to the blind man;  
 "What sayest Thou of him, since he hath  
 "opened

14. Observe the fortitude of Jesus. He had formerly exposed his life to danger by performing a miraculous cure on the sabbath. C. v. 16, 18.

Anointing the eyes on the sabbath was forbidden by the tradition of the elders. Lightfoot. Doddridge.

15. Again.] See v. 10.

CHAP.  
IX.

- “ opened thine eyes ?” And *the blind man* said ;  
 18 “ He is a prophet.” Upon this the Jews did  
 not believe concerning him, that he had been  
 blind, and had received his sight, until they  
 called his parents : *the parents, I say*, of him that  
 19 had received his sight. And they asked them,  
 saying ; “ Is this your son, of whom ye say that  
 “ he was born blind ? how then doth he now  
 20 “ see ?” His parents answered them, and said ;  
 “ We know that this is our son, and that he was  
 21 “ born blind : but by what means he now seeth,  
 “ we know not ; or who hath opened his eyes,  
 “ we know not : he is of age ; ask Him : he  
 22 “ will speak for himself.” His parents spake  
 these words, because they feared the Jews : for  
 the Jews had already agreed that, if any man  
 should confess \* *Jesus* to be *the* Christ, he should  
 23 be put out of the synagogue. For this cause his  
 24 parents said ; “ He is of age ; ask him.” A se-  
 cond time therefore they called the man that † had  
 been blind, and said unto him ; “ Give glory to  
 “ God : we know that this man is a sinner.”  
 25 [Then] he answered and said ; “ Whether he be  
 “ a sinner, I know not : one thing I know, that,  
 26 “ whereas I was blind, I now see.” Then they  
 said

\* S. 34. † S. 145.

18. See the external authorities which shew that the two last Greek words in this verse are a gloss. And though there is no external authority for omitting the three last words of v. 13, they have the appear-

ance of a marginal note inserted in the text.

24. *Give glory to God.*] By confessing the truth. See Josh. vii. 18, 19. Doddridge. Campbell.

CHAP. IX. said to him again; "What did he to thee? how

27 "opened he thine eyes?" He answered them;

"I have told you already, and ye did not

"\* hearken: why desire ye to hear *it* again?

28 "would Ye also be his disciples?" Then they

reviled him, and said; "Thou art his disciple;

29 "but We are disciples of Moses. We know

"that God spake to Moses: but we know not

30 "whence this man is. The man answered and

said unto them; "In this now is a wonderful

"thing, that ye know not whence he is, and

31 "yet he hath opened mine eyes. Now we know

"that God heareth not sinners: but if any man

"be a worshipper of God, and do his will, him

32 "he heareth. From the beginning of the

"world, it hath not been heard that any man

33 "opened the eyes of one born blind. If this

"man were not from God, he could do nothing."

34 They answered and said unto him; "Thou wast

"altogether born in sins, and dost Thou teach

"Us?" And they cast him out *of their syna-*

*gogues.*

35 Jesus heard that they had cast him out: and,

when he met him, he said unto him; "Dost

36 "thou believe in the Son of God?" He answer-

ed and said; "Who is he, Sir, that I may be-

37 "lieve in him?" And Jesus said unto him;

"Thou

\* Or, attend. Or, regard it.

29. *Whence this man is.*] Who sent him: v. 33.

36. Compare the reading *Kai tis*, with MSS. c. xiv. 22.

CHAP. IX. "Thou hast both seen him, and it is he who  
 38 "talketh with thee." And *the man* said; "Sir,  
 39 "I believe." And he did *Jesus* obeisance. Then  
 Jesus said; "For judgement I am come into this  
 "world: that those who see not, may see; and  
 40 "that those who see, may become blind." And  
*some* of the Pharisees that were with him, heard  
 these words, and said unto him; "Are We also  
 41 "blind?" Jesus said unto them; "If ye were  
 "blind, ye would not have sin: but now ye say,  
 CHAP. X. "We see: your sin therefore remaineth.

1 "Verily verily I say unto you, he that enter-  
 "eth not by the door into the sheep-fold, but  
 "climbeth up some other way, that man is a  
 2 "thief and a robber. But he that entereth in  
 3 "by the door, is the shepherd of the sheep. To  
 "him the porter openeth; and the sheep hearken  
 "to his voice: and he calleth his own sheep  
 4 "by name, and leadeth them out. And when  
 "he

39. By my coming into the world the just judgements of God are displayed: plain and good men see the truth; learned and vicious men are judicially blinded.

41. If ye were invincibly ignorant, ye would not have sin: but if, as ye say, ye have knowledge and understanding, then ye are guilty of criminal unbelief.

1. As ye Pharisees think yourselves true shepherds, admitting whom ye will into your fold, and excluding whom ye will, hear a parable.

*The sheep-fold.*] The folds

alluded to were made difficult of access to thieves.

Sir Isaac Newton thinks that this allusion was borrowed from pens near the temple, where sheep were kept for sacrifice. Proph. of Daniel. p. 148.

1, 2. So through me only ye can be true Teachers: v. 9.

3. *To him the porter openeth.*] He who is customarily placed to give access to the sheep, and to tend them, will of course open the door to him who comes with a friendly purpose.

*Hearken to his voice.*] Shepherds accustomed their sheep to

- CHAP. " he bringeth forth his own sheep, he goeth be-  
 X. " fore them, and the sheep follow him; for  
 5 " they know his voice. Whereas a stranger  
 " they will not follow, but will flee from him:  
 " for they know not the voice of strangers."  
 6 This parable Jesus spake unto them: but they  
 understood not what things they were, which he  
 spake unto them.  
 7 Jesus therefore said unto them again; " Verily  
 " verily I say unto you, I am the door of the  
 8 " sheep. All that have come [before me] are  
 " thieves and robbers: but the sheep did not  
 9 " hear them. I am the door: by me if any  
 " enter in, he shall be safe, and shall go in and  
 10 " out, and find pasture. The thief cometh not,  
 " but to steal, and to kill, and to destroy: I am  
 " come that *the sheep* may have life, and that  
 11 " they may have it abundantly. I am the good  
 " shepherd: the good shepherd layeth down  
 12 " his life for the sheep. But he that is an hire-  
 " ling, and not the shepherd, whose own the  
 " sheep are not, seeth the wolf coming, and  
 " leaveth

to particular words or sounds. See Grot. and Markland in Bowyer.

5. So my true disciples will regard no Teachers but such as I delegate.

6. *This parable.*] The original word signifies a common saying, or proverb: as 2 Pet. ii. 22: but St. John uses it in the sense of παραβολή, a word which does not occur in his

writings.

8. *All that have come.*] Pretending to be the Christ: as Theudas, Acts v. 36.

9. *By me if any enter in.*] As a shepherd, or as a sheep.

*He shall be safe.*] Not exposed to danger here or hereafter.

*Find pasture.*] True spiritual food.

10. *Abundantly.*] For ever.

CHAP. X. "leaveth the sheep, and fleeth; and the wolf

13 "seizeth them, and scattereth the sheep: and

"the hireling fleeth, because he is an hireling,

14 "and careth not for the sheep. I am the good

"shepherd, and know my *sheep*, and am known

15 "by mine; *even* as the Father knoweth me, and

"as I know the Father: and I lay down my

16 "life for the sheep. And other sheep I have,

"which are not of this fold: them also I must

"bring, and they will hear my voice; and there

17 "shall be one flock, *and* one shepherd. For

"this my Father loveth me; because I lay down

18 "my life, that I may take it again. None tak-

"eth it from me; but I lay it down of myself.

"I have power to lay it down, and I have power

"to take it again. This commission I have re-

"ceived from my Father."

19 There was a division therefore again among

20 the Jews because of these words. And many of

them said; "He hath a demon, and is mad;

21 "why hear ye him?" Others said; "These are

"not the \* words of him that hath a demon.

"Can a demon open the eyes of the blind?"

NOW

\* Or, *actions*.

14, 15. I have followed the punctuation of Nonnus, Is. Casaubon, Grotius, Hamm. Le Clerc, Dr. Clarke, Works, Fol. iv. 55, L'Enfant & Beaus. Bengelius, Doddridge, Campbell, and Wakefield.

16. A prophecy that the gentiles should be admitted into the Christian church.

17. Because I die, and in consequence of my death shall rise again, because I thus obey the will of my Father even to death, he loveth me.

18. *None.*] No being whatever *Of myself.*] Of my own free will.

19. *Again.*] See c. ix. 16.

## CHAP.

X.

22 NOW the feast of Dedication was kept at Je-  
 23 rusalem; and it was winter. And Jesus walked  
 24 in the temple, in Solomon's porch. Then the  
 Jews surrounded him, and said unto him;  
 "How long dost thou keep us in suspense? If thou  
 25 "be the Christ, tell us plainly." Jesus answered  
 them; "I have told you, and ye believe not:  
 "the works which I do in my Father's name,  
 26 "they bear witness of me. But ye believe not,  
 "because ye are not of my sheep. As I said un-  
 27 "to you, my sheep hear my voice, and I know  
 28 "them, and they follow me: and I give unto  
 "them everlasting life; and they shall never pe-  
 "rish, nor shall any one \* snatch them out of  
 29 "mine hand. My Father, that hath given *them*  
 "to me, is greater than all; and none is able to  
 30 "† snatch *them* out of my Father's hand. I and  
 31 "the Father are ‡ one." Then the Jews took  
 32 up stones again, to stone him. Jesus said to  
 them;

\* Or, force. Or, tear. † Or, force. Or, tear. ‡ Gr.  
*one thing.*

22. This feast was kept in the ninth month, the Jewish year beginning in March: it was instituted to commemorate the cleansing of the temple by Judas Maccabeus, after its pollution by Antiochus Epiphanes. 1 Macc. iv. 52—59.

25. I have told you, in effect, by the miracles which I perform. See Matth. xi. 4, 5.

26. *As I said unto you.*] See v. 4, 14, 16. Beza, Doddridge, Bishop Pearce, Markland, Dr. Owen, Campbell,

and Wakefield join these words with the following verse. Some omit them.

30. *Are one.*] To snatch my true disciples out of my hand, would be to snatch them out of my Almighty Father's hand; because I and my Father are one; one in design, action, agreement, affection. See c. xvii. 11, 21, 22. 1 Cor. iii. 8. and, in some copies, Gal. iii. 28. The phrase is equivalent to that which occurs at the close of v. 38.

CHAP. them; "Many good works I have shewn you  
 X. "from my Father: for which of those works do  
 33 "ye stone me?" The Jews answered him, [say-  
 ing;] For a good work we stone thee not; but  
 34 makest thyself God. Jesus answered them; "Is  
 "it not written in your law, \* I said, Ye are  
 35 'gods?' If those be called gods, to whom the  
 "word of God came, (and the scripture cannot be  
 36 "made void;) say ye of him, whom the Fa-  
 "ther hath † set apart, and sent into the world,  
 'Thou blasphemest:' because I said, 'I am *the*  
 37 'Son of God?' If I do not the works of my  
 38 "Father, believe me not: but if I do *them*,  
 "though ye believe not Me, believe the works:  
 "‡ that ye may know and believe that the Fa-  
 39 "ther *is* in me, and I in him." Upon this they  
 sought again to apprehend him: but he escaped  
 40 out of their hand; and departed again beyond Jor-  
 dan,

\* Or, *set aside*. Or, *disallowed*. † Gr. *sanctified*. ‡ Or,  
*so as to know*.

33. *Makest thyself God.*] By calling God his Father: v. 25, 29, 30. Compare e. v. 18.

35, 36. If the psalmist, or the law, or the scripture, called those gods who were prophets, or magistrates, or both; (and every assertion of the scripture is true, and therefore such are justly styled gods;) do I blaspheme in calling God my Father, and therefore myself the Son of God, when the Father

hath consecrated me to the office of Prophet and Christ, and delegated me to assume this character among mankind?

38. *That the Father is in me, and I in him.*] Compare c. xiv. 10, 11: where this union is said to consist in speaking the words, and doing the works, of the Father.

39. *Again.*] See c. vii. 30, 44.

40. *Again.*] See John i. 28.

CHAP. X. dan, to the place where John at first baptized:  
 41 and there he abode. And many resorted to him,  
 and said; "John did no miracle: but all things  
 "which John spake of this man were true."  
 42 And many believed in him there.

CHAP.  
 XI.

1 NOW a certain man was sick, *named* Lazarus,  
 of Bethany, the town of Mary and of her sister  
 2 Martha. (Now it was *the same* Mary that  
 anointed the Lord with ointment, and wiped his  
 feet with her hair, whose brother Lazarus was  
 3 sick.) His sisters therefore sent to *Jesus*, saying;  
 "Master, behold, he whom thou lovest is sick."  
 4 And when *Jesus* heard *it*, he said; "This sick-  
 "ness is not unto death; but for the glory of  
 "God, that the Son of God may be glorified by  
 5 "it." (Now *Jesus* loved Martha, and her  
 6 sister, and Lazarus.) When he heard therefore  
 that *Lazarus* was sick, he still abode two days in  
 7 the place where he was. Then afterward he saith  
 to *his* disciples; "Let us go again into Judea."  
 8 *His* disciples say unto him; "Master, *but* now  
 "the Jews sought to stone thee: and goest thou  
 9 "thither again?" *Jesus* answered; "Are there  
 "not twelve hours of the day? If a man walk  
 "in the day, he stumbleth not, because he  
 10 "seeth the light of this world: but if a man  
 "walk

1. *The town.*] See a like use of *ix*, c. i. 44. Dr. Owen. 9, 10. These verses are  
 4. *Unto death.*] Unto continuance in death. equivalent to c. ix. 4.

CHAP. XI. " walk in the night, he stumbleth; because the  
 11 " light is not in him." He spake these things;  
 and afterward he saith unto them; " Our friend  
 " Lazarus sleepeth; but I go that I may awake  
 12 " him." \* Then his disciples said; " Master,  
 13 " if he sleep, he will recover." But Jesus spake  
 of his death: yet they thought that he was  
 14 speaking of rest in sleep. Then Jesus said to  
 15 them plainly; " Lazarus is dead. And I am  
 " glad for your sakes that I was not there, that  
 16 " ye may believe: but let us go to him." Then  
 Thomas, who is called Didymus, said to his fel-  
 low-disciples: " Let Us also go, that we may die  
 17 " with him." When Jesus therefore came, he  
 found that † *Lazarus* had already lain four days  
 18 in the sepulchre. (Now Bethany was near Je-  
 19 rusalem, about fifteen furlongs off: and many  
 of the Jews came to Martha and Mary, that they  
 might comfort them concerning their brother.)  
 20 Then Martha, as soon as she heard that Jesus  
 was coming, *went and* met him: but Mary sat  
 21 in the house. Then said Martha to Jesus;  
 " Master, if thou hadst been here, my brother  
 22 " had not died. But I know that, even now,  
 VOL. I. F f " whatsoever

\* *Then they said.* MSS. † S. 37.

10. *The light is not in him.*] That we may die a violent  
 He hath no light. See Matth. death by the hands of the Jews.  
 vi. 23. Luke xi. 35. 1 John See v. 8.  
 ii. 10. Others render, *in it*: 21, 22. Martha owns our  
 i. e. *in the world.* Lord's power to raise Lazarus,  
 16. *Didymus.*] This Greek but, knowing that in many  
 word is a translation of *Thomas*; similar cases he had not exert-  
 which is derived from a He- ed it, she does not ask or expect  
 brew root signifying a twin. such a miracle. See v. 39.  
*That we may die with him.*]

CHAP. XI. "whatsoever thou shalt ask of God, God will  
 23 "give thee. Jesus saith unto her; "Thy bro-  
 24 "ther shall rise again." Martha saith unto him;  
 25 "I know that he will rise again in the resur-  
 rection at the last day." Jesus said unto her;  
 "I am the resurrection, and the life: he who  
 26 "believeth in me, though he die, yet he shall  
 "live: and whosoever liveth, and believeth in  
 "me, shall never die. Believest thou this?"  
 27 She saith unto him; "Yes, "Master, I believe  
 "that thou art the Christ, the Son of God, who  
 28 "was to come into the world." And when she  
 had said this, she went and called her sister Mary  
 secretly, saying; "The \* Master is come and  
 29 "calleth for thee." As soon as *Mary* heard *this*,  
 30 she riseth quickly, and cometh to him. (Now  
 Jesus was not yet come into the town; but was  
 31 in the place where Martha met him.) The Jews  
 then, who were with Mary in the house, and  
 were comforting her, when they saw that she  
 rose up hastily, and went out, followed her,  
 saying;

\* Gr. Teacher.

25, 26. By me the dead shall be raised, and by me they shall receive everlasting life. Though my faithful disciple die in this world, he shall live hereafter at the general resurrection: and every such disciple, who liveth after being raised, shall never die.

26. *And whosoever liveth.*] Whosoever thus liveth. Observe that *ζω* takes up *ζωωναι*. *Shall never die.*] See c. iv. 14. viii. 51, 52. x. 28. xiii. 8.

It is true likewise that every faithful disciple of Christ, who shall be alive at the last day, shall never die. 1 Thess. iv. 15, 17. But this truth does not seem to be conveyed in the passage before us.

28. *Secretly.*] By our Lord's command; lest a number of people should follow her.

*Calles for thee.*] This was true; though the evangelist does not relate it.

CHAP. XI. saying; "She goeth to the sepulchre, that she  
 32 "may weep there." As soon then as Mary  
 came where Jesus was, and saw him, she fell  
 down at his feet, saying unto him; "Master, if  
 33 "thou hadst been here, my brother had not  
 "died." When Jesus therefore saw her weep-  
 ing, and the Jews *also* weeping who came with  
 34 her, he groaned in spirit, and was troubled, and  
 said; "Where have ye laid him?" They say  
 35 unto him; "Master, come and see." Jesus wept.  
 36 The Jews therefore said; "See, how he loved him."  
 37 But some of them said; "Could not He, that  
 "opened the eyes of the blind man, have caused  
 38 "even that this *Lazarus* should not have died."  
 Jesus therefore, again groaning in himself, cometh  
 to the sepulchre. Now it was a cave, and a stone  
 39 lay against it. Jesus saith; "Take away the stone."  
 Martha, the sister of him that was dead, saith  
 unto him; "Master, by this time he \* stinketh :  
 40 "for he hath been *buried* four days." Jesus  
 faith

F f 2

faith

\* Or, *smelleth*.

33. *He groaned in spirit.*] He groaned in himself: v. 38. He shewed his emotion of mind by a suppressed inward groan. Infremuit, commotus est. E. *ἠνέμοον, ἀνέμοον*. Hesych.

35. *Jesus wept.*] He sympathised with Mary and with the Jews: v. 33. He was affected by the unbelief of some: v. 37. He compassionated the obstinate Jews. He reflected on the miseries of human life.

37. *Of the blind man.*] C. ix. 7.

38. *Jesus therefore groaned again in himself, because of the unbelief expressed in the preceding verse.*

*Against it.*] Against its entrance.

39. *He stinketh.*] The putrefaction of dead bodies was rapid in hot countries.

*He hath been buried.*] See v. 17.

CHAP. XI. faith unto her; "Said I not unto thee that, if

41 "thou wouldest believe, thou shouldest see the glory of God?" Then they took away the

stone. And Jesus lifted up *his* eyes, and said,

42 "FATHER, I THANK THEE THAT THOU

HAST HEARD ME. I know indeed that thou

43 "hearest me always: but because of the multi-

tude who stand by I have said *this*, that they

44 "may believe that thou hast sent me." And

when he had said these words, he cried out with

45 a loud voice; "Lazarus, come forth." [And]

he that had been dead came out, having his hands

and feet bound with grave-clothes: and his face

was bound about with a napkin. Jesus faith un-

46 to them; "Loose him, and let him go." Then

many of the Jews who had come to Mary, and

had seen the things which Jesus did, believed in

47 him. But some of them went away to the Pha-

risees, and told them what things Jesus had

done.

48 The chief-priests therefore and the Pharisees

assembled a council, and said; "What shall we

do? for this man doeth many miracles. If

"we suffer him *to go on* thus, all *men* will believe

"in

40. *Said I not unto thee &c.*] bound as to have some use of

This was said in effect, v. 25. his limbs: or, he might have

41. *That thou hast heard* come forth on his hands and

*me.*] He knew, by the impulse knees; as Bishop Pearce sug-

of the Spirit, that his Father gested.

had empowered him to work

this miracle. *And his face &c.*] If the Jews

44. *His hands and feet bound.*] buried as the Egyptians did,

He might have been so loosely the face was not covered.

Doddridge.

CHAP.  
XL.

“ in him: and the Romans will come and take  
 49 “ away both our place and nation.” Then one  
 of them, *named* Caiaphas, being high-priest that  
 year, said unto them; “ Ye know nothing;  
 50 “ nor consider that it is expedient for us that one  
 “ man should die for the people, and that the  
 51 “ whole nation should not perish.” Now he  
 spake not this of himself: but, being high-  
 priest that year, he prophesied that Jesus was to  
 52 die for that nation: and *indeed* not for that nation  
 only; but that he should gather together also in  
 one the children of God, who were scattered  
 53 abroad. From that day therefore they took  
 54 counsel together to kill him. Jesus therefore no  
 longer walked openly among the Jews; but went  
 thence to a country near the desert, to a city  
 called Ephraim; and continued there with his  
 disciples.

And

48. *The Romans will come*  
 &c.] Because the people will  
 make this man their king, the  
 Romans will send their armies  
 to destroy us.

*Our place.*] Jerusalem.

49. *That year.*] At that  
 time, Lardner. Cred. i. c. iv.  
 879.

*Ye know nothing.*] Ye shew  
 ignorance by not immediately  
 proposing the right counsel.

51. Now God so overruled  
 his words, that they may be  
 considered as containing a pro-  
 phesy of Jesus's death for the  
 benefit of the Jewish nation,  
 and to rescue them from ever-

lasting destruction. “ By pro-  
 phesying I understand declaring  
 the event, which was in a pe-  
 culiar manner the office of the  
 Priest to do, when he was en-  
 quired of, or when God was  
 enquired of by him concern-  
 ing any important matters un-  
 der deliberation.” Lardner  
 ubi supr.

52. Here St. John adds a  
 further remark of his own,  
 not implied in the words of  
 Caiaphas; that the death of  
 Christ was for the benefit of  
 the gentiles also.

54. *No longer.*] At that par-  
 ticular time.

## CHAP.

## XI.

55 And the passover of the Jews was near: and many went up to Jerusalem out of the country  
 56 before the passover, to purify themselves. Then they sought for Jesus, and \* said among themselves, as they stood in the temple; "What  
 57 " think ye? that he will not come to the feast?" Now both the chief-priests and the Pharisees had given a commandment, that, if any man knew where he was, he should discover *it*; that they might apprehend him.

## CHAP.

## XII.

I Six days then before the passover, Jesus came to Bethany, where Lazarus was, that had been  
 2 dead, whom he had raised from the dead. Upon which a supper was made for him there; and Martha served: and Lazarus was one of those  
 3 that were at the table with him. Then Mary took a pound of very precious ointment of liquid nard, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled  
 4 with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, [*the son of Simon,*] who was about to deliver him up;  
 5 " Why was not this ointment sold for three " hundred denarii, and given to the poor?"  
 6 Now he said this, not that he cared for the poor: but

\* S. 106.

55. *To purify themselves.*] 2 Chron. xxx. 17. c. xviii. 28. From legal pollutions: or, by preparatory religious acts. See Luke vii. 38.

3. *Anointed the feet.*] See on

CHAP.  
XII.

but because he was a thief, and had the \* purse,

7 and carried what was put in it. Then said Jesus,

“ Suffer her : against the day of my embalming

8 “ she hath kept this. For ye have the poor

“ with you always : but Me ye have not always.”

9 Now a great multitude of the Jews

knew that he was there : and they came, not

because of Jesus only, but that they might see

Lazarus also, whom he had raised from the dead.

10 So the chief-priests consulted that they might

11 kill Lazarus also ; because by reason of him

many of the Jews withdrew *from them*, and be-

lieved in Jesus.

12 On the next day, a great multitude who were

come to the feast, when they heard that Jesus

13 was coming to Jerusalem, took branches of palm-

trees, and went forth to meet him, and cried

out ; “ † SAVE NOW ; blessed *be* the King of

“ Israel who cometh in the name of the Lord.”

14 Now when Jesus had procured a young ass, he

15 sat on it ; as it is written ; “ Fear not, daughter

“ of Sion : behold, thy King cometh, sitting

“ on the foal of an ass.”

Now

\* S. 106. † Syr. *Hosanna*.6. *Carried*.] Others rendered, *carried off*, or *stole*. See Bishop Pearce.

7. She hath kept this, as it were, to the day of my embalming : my death is so near.

But the true reading is represented by this translation : “ *she hath acted thus*, that she might keep it to the day of myembalming.” The common reading is *facilioris sensus causa* ; as Bengelius observes. See Mill. Proleg. §. 431.

8. And it is piously bestowed on me, rather than on the poor. For &amp;c.

10. *Lazarus also*.] As well as Jesus. C. xi. 53.

CHAP.  
XII.

- 16 Now these things his disciples understood not at first: but when Jesus had been glorified, then they remembered that these things were written of him, and *that* they had done these things unto
- 17 him. The multitude then who were with him, bare witness that he had called Lazarus out of *his* sepulchre, and raised him from the dead.
- 18 For this reason also the multitude met him; because they heard that he had done this miracle.
- 19 The Pharisees therefore said among themselves; "Perceive ye that ye prevail nothing? behold, "the world is gone after him."
- 20 Now certain Greeks were among those who
- 21 came up to worship at the feast. So these came to Philip, that *was* of Bethsaida in Galilee, and besought him, saying; "Sir, we desire to see
- 22 "Jesus." Philip cometh and telleth Andrew:
- 23 and again, Andrew and Philip tell Jesus. And Jesus answered them, saying; "The hour is  
"come

18. Observe why Jesus was attended with such a concourse to Jerusalem; and why he did not before this time work so illustrious a miracle as the raising of Lazarus from the dead in Jerusalem or in its neighbourhood.

20. *Greeks.*] See on c. vii. 35.

23—27. These Greeks had wrong notions of our Lord's kingdom as a temporal one. He therefore tells them, v. 23, that his sufferings were ap-

proaching; v. 24, that his harvest of gentile as well as Jewish converts would spring up after his death; v. 25, that the way to everlasting life was through hatred and persecutions; v. 26, that to be his disciples men must follow him through sufferings; v. 27, that the view of his impending death troubled him; and yet, v. 28, his prayer was that the glory of God might be promoted by his death.

- CHAP. XII. " come that the Son of man should be glorified.
- 24 " Verily verily I say unto you, Unless a grain  
 25 " of wheat fall into the ground, and die, it re-  
 26 " maineth \* by itself: but if it die, it bringeth  
 27 " forth much produce. He that loveth his life,  
 28 " shall lose it; and he that hateth his life in this  
 29 " world, shall keep it to everlasting life. If any  
 30 " man serve me, let him follow me; and,  
 31 " where I am, there shall my servant also be:  
 " if any man serve me, him *my* Father will ho-  
 27 " nour. Now is my soul troubled: and what shall  
 " I say? ' Father, save me from this † hour.'  
 " But for this cause I came to this hour."  
 28 " Father, glorify thy name.' Then a voice  
 29 " came from heaven, *saying*; " I have both glori-  
 30 " fied *it*, and will glorify *it* again." The multi-  
 31 " tude therefore who stood by, and heard *it*, said  
 " that it thundered. Others said; " An angel spake  
 " to him." Jesus answered and said; " This voice  
 " came not for my sake, but for your sakes.  
 " Now is the judgement of ‡ this world: now  
 " the

\* Or, a single grain. S. 106. † hour? Some. ‡ the world, MSS.

24. *And die.*] See 1 Cor. xv. 36. Unless it die according to appearance; the body of the seed actually wasting, and the germ alone springing up. But perhaps the word is used figuratively, for being consigned to the earth, as a human body is when dead.

25. *Hateth his life.*] See on Luke xiv. 26.

28. I have glorified myself by thy life, doctrine, and miracles; and I will glorify my-

self again by the miracles at thy death, by thy resurrection, by thy ascension, by the effusion of the Spirit, and by the propagation of a religion which offers salvation to all men.

31. Now the time approaches when the unbelieving Jews will incur punishment: [so *κόσμος* is used c. xvii. 9:] now will my kingdom be enlarged, in opposition to that of Satan, who will be cast out from his empire over the minds of men.

CHAP.  
XII.

- “ the prince of this world will be cast out.  
 32 “ And although I shall be lifted up from the  
 33 “ earth, I will draw all *men* unto me.” (This  
 he said, signifying what death he was about to  
 34 die.) The multitude answered him ; “ We have  
 “ heard out of the law that Christ continueth  
 “ for ever : and how sayest thou, ‘ The Son of  
 ‘ man must be lifted up ?’ “ Who is this Son of  
 35 “ man ?” Then Jesus said unto them ; “ *But* a  
 “ little time *longer*, the light \* will be among  
 “ you. Walk while ye have the light, lest  
 “ darkness come upon you : for he that walketh  
 “ in darkness, knoweth not whither he goeth.  
 36 “ While ye have the light, believe in the light,  
 “ that ye may be sons of light.” These things  
 Jesus spake, and departed, and † concealed him-  
 self from them.  
 37 But though he had done so many miracles be-  
 38 fore them, yet they believed not in him : ‡ so that  
 the words of the prophet Isaiah were fulfilled,  
 which he spake, saying ; “ Lord, who hath be-  
 “ lieved our report ? and to whom hath the arm  
 39 “ of the Lord been made manifest ?” Therefore  
 they

\* Gr. *is*. See S. 145. † Or, *withdrew*. ‡ Gr. *that the words might be fulfilled*.

32. *Although*.] See 1 Cor. the Messiah, the light of the  
 iv. 15. Some render *when* : world, shall continue among  
 for which sense of *ia*, see c. you but a little time longer.  
 xiv. 3. 2 Cor. v. 1.

34. *For ever*.] Ps. cx. 4. 36. *Sons of light*.] Enlight-  
 Dan. vii. 14, 27. ened. Participes lucis. Grot.

35. *But a little time longer* 38. *Been made manifest*.]  
 &c.] I shall be lifted up, or From the nature of the ori-  
 crucified, in a short time. I ental dress, the arm, when  
 stretched out, was uncovered.

CHAP.  
XII.

- they could not believe, because Isaiah hath said  
 40 again; "He hath blinded their eyes, and har-  
 "dened their heart; so that they see not  
 "with *their* eyes, nor understand with *their*  
 "heart, and turn, that I should heal them."  
 41 These things Isaiah said, when he saw his glory,  
 42 and spake of him. Nevertheless many even  
 among the rulers believed in him; but because  
 of the Pharisees they did not confess \* *him*, lest  
 43 they should be put out of the synagogue: for  
 they loved the praise of men more than the praise  
 of God.  
 44 But Jesus had cried out, and said; "He who  
 "believeth in me, believeth not in me, but in  
 45 "him who sent me. And he who seeth me,  
 46 "seeth him who sent me. I am come a light  
 "into

\* Or, *it*.

39. *They could not believe.*] It was very difficult for them to believe: they were very unwilling to believe. "Not that they had a will to believe, and could not: but they set themselves against having that will." See Dr. Wall.

*Because &c.*] Because they laboured under the obstructions mentioned by Isaiah, in terms applicable to them. See on Matth. xiii. 15.

41. *His glory.*] As the representative of Jehovah. Isai. vi. 1, &c.

44. But, in opposition to the conduct described v. 42, 43. Jesus had proclaimed, on some apt occasion when timid

rulers, who suppressed their belief on him, were present: "Believe in God, and be enlightened: else ye must give an account at the last day. I am God's ambassador: in his name I preach to you everlasting life: and I act wholly by his commission." Jesus thus spake to their thoughts; giving the strongest reasons for an open profession of him.

44. *Believeth not in me &c.*] Believeth not so much in me, as in Him who sent me.

45. *Seeth him who sent me.*] Seeth a display of his goodness, wisdom, and power.

CHAP. XII. "into the world, that whosoever believeth in  
 47 "me may not remain in darknefs. And if any  
 48 "man hear my words, and \* believe not, I  
 "condemn him not: (for I came not to con-  
 48 "demn the world, but to save the world :) he who  
 "rejecteth me, and receiveth not my words, hath  
 "that which condemneth him: the doctrine  
 "which I have spoken, that will condemn him in  
 49 "the last day. For I have not spoken of myself;  
 "but the Father who sent me, he hath given  
 "me commandment, what I should enjoin, and  
 50 "what I should speak. And I know that his  
 "commandment is everlasting life: what there-  
 "fore I speak, I so speak as the Father hath  
 "enjoined me."

CHAP.  
XIII.

1 NOW, before the feast of the passover, though  
 Jesus knew that his hour was come † that he  
 should depart out of this world to the Father,  
 yet, having loved his own that were in the  
 2 world, he loved them to the end: and supper  
 being come, (the devil having already put into  
 the

\* Or, keep them not. MSS. † Or, for him to depart.

47. *I\*condemn him not.*] I the paschal lamb, on our  
 execute no sentence on him Thursday night. Exod. xii. 8.  
 while I remain among you; *He loved them to the end.*  
 but leave him to the judgement Teaching them by actions and  
 of the last day: v. 48. Matth. by words, and administering  
 xiii. 28, 29, 30. comfort to them.

49. *What I should enjoin.*] 2. *Being come.*] See Matth.  
 See Markland in Bowyer, and xiii. 21. xxvi. 6. Mark vi.  
 Campbell. 2. xiv. 17. Luke iv. 42. John

50. *Is everlasting life.*] Is xxi. 4. Acts xii. 18. xvi. 35.  
 the source of it. xxi. 40. That supper was

1. *Before the feast of the not ended, appears from v. 26,  
 passover.*] Before partaking of 27, 28.

CHAP.  
XIII.

the heart of Judas Iscariot, *the son* of Simon, to deliver him up;) though \* he knew, *I say*, that the Father gave all things into his hands, and that he came from God, and † was going to God; yet he riseth from supper, and layeth aside his *upper* garments; and took a napkin, and girt himself. Then he poureth water into a vessel, and began to wash the feet of the disciples, and to wipe *them* with the napkin with which he was girded. So he cometh to Simon Peter: [and] Peter saith unto him; "Master, dost Thou wash my feet?" Jesus answered and said unto him; "What I do, thou knowest not now; but thou wilt know presently. Peter saith unto him; "Thou shalt never wash my feet." Jesus answered him; "If I wash thee not, thou hast no part with me." Simon Peter saith unto him; "Master, not my feet only, but *mine* hands and head also." Jesus saith unto him; "He that

\* Gr. *Jesus*. † S. 145.

3. *Though he knew.*] For the repetition of the antecedent, see on c. iv. 1. Tam humile obsequium fecit, non inconsciis sue dignitatis: tantus et tibi hoc fecit. Grot.

8. *Wash thee not.*] Cleanse and purify thee not, by my doctrine and example, and by the holy Spirit.

9. Peter corrects himself with warmth. "Master, that I may have a greater portion with thee, wash not the meaner part only, but the more honourable also."

10. He that hath bathed, needeth to wash his feet only,

in order to be clean; as these only contract filth soon after. The words, in their literal sense, allude to the custom of using the bath immediately before attendance on feasts; at which feasts the feet of the guests were washed by slaves. See Taylor's life of Christ, p. 444, Elfsner, Bishop Pearce, and Dr. Campbell.

But the passage has a figurative sense also. He that is cleansed by my doctrine, c. xv. 3, is free from great moral defilement: as ye are, except Judas Iscariot.

CHAP. XIII. "that hath bathed, needeth to wash *his* feet only;

"and he is altogether clean: and ye are clean, but

11 "not all." For he knew who was to deliver him up: wherefore he said; "Ye are not all clean."

12 So after he had washed their feet, and had taken his *upper* garments, and had again placed himself at table, he said unto them; "Know ye what I

13 "have done to you? Ye call me, Teacher, and

14 "Master: and ye say well: for *so* I am. If I

"then, *your* Master and Teacher, have washed

"your feet; Ye also ought to wash one another's

15 "feet. For I have given you an example, that

16 "Ye also may do as I have done to you. Verily

"verily I say unto you; The \* servant is not

"greater than his master; nor is the † messenger

17 "greater than he who sent him. Since ye know

"these things, happy are ye if ye do them.

18 "I speak not of you all: I know whom I have

"chosen: but ‡ so the scripture is fulfilled,

' He

\* Or, *slave*. † Gr. *apostle*. ‡ Gr. *but that the scripture may be fulfilled*.

14. *To wash one another's feet.*] Readily to discharge this humble office, or any similar one, for each other.

15. *As I have done.*] In genere actus. Grot. This could not be meant as an universal and perpetual rite in the Christian church; because it depended on climate, and mode of dress. See Obs. 156, 7.

16. *As I, your superior, have acted.*

17. Or, If ye have a right conception and clear knowledge of the duties thus taught you, (see v. 7) happy &c.

18. But I know the hearts of those whom I have selected to be my immediate followers: c. vi. 70; xv. 16, 19: one of you will deliver me up to the Jewish rulers: so that the scripture will be fulfilled, He &c. What befel David, Ps. xli. 9, will befall me also.

CHAP.  
XIII.

- 19 He that eateth bread with me, hath lifted up  
 20 his heel against me.' Now I tell you before it  
 21 " come to pass, that, when it shall come to pass,  
 22 " ye may believe that I am \* *be*. Verily verily  
 23 " I say unto you; He that receiveth whom I  
 24 " shall send, receiveth me; and he that receiveth  
 25 " me, receiveth him that sent me." When  
 26 Jesus had said thus, he was troubled in *his* spirit,  
 27 and testified, and said; " Verily verily I say unto  
 " you, that one of you will deliver me up."  
 28 Then the disciples looked on one another, doubt-  
 29 ing of whom he spake. Now there was † placed  
 30 on the bosom of Jesus one of his disciples, whom  
 31 Jesus loved. Simon Peter therefore beckoneth to  
 32 him, that he should ask who it might be of whom  
 33 Jesus spake. He then who leaned on the breast  
 34 of Jesus, saith unto him; " Master, who is it?"  
 35 Jesus answereth; " It is He to whom I shall give  
 " a ‡ sop, when I have dipped it." And when  
 36 he had dipped the sop, he giveth it to Judas  
 37 Iscariot, *the son* of Simon. And, after the sop,  
 Satan

\* Or, *the Christ*. † Or, *lying*. Or, *reclining*. ‡ Or,  
*piece of bread*.

*He that eateth bread with me.*] This was a peculiar ag-  
 gravation in the east; where  
 the rites of hospitality were  
 very sacred, and are to this  
 day.

*Hath lifted up his heel.*] An  
 allusion to such vicious brutes  
 as kick at those who feed them.  
 19. *Now &c.*] Compare c.

xiv. 29.

20. Moreover, it is by no  
 means a light thing to receive  
 or reject me.

25. *Who leaned.*] See the  
 authorities for reading " who  
 leaned thus:" there being a  
 reference in *vers* to v. 23.

25, 26. John asked, and  
 Jesus replied, in a low voice.

CHAP. Satan entered into him. Then saith Jesus unto  
 XIII. him; "What thou doest, do quickly." Now  
 28 no man at the table knew \* why Jesus spake this  
 29 unto him. For some thought, because Judas  
 had the purse, that Jesus had said unto him;  
 "Buy *those things* which we have need of for the  
 "feast;" or, that he should give something to  
 30 the poor. He then who had received the sop,  
 31 went out immediately: now it was night. When  
 he was gone out, Jesus saith; "Now is the Son  
 "of man glorified, and God is glorified by him.  
 32 "Since God is glorified by him, God also will  
 "glorify him in himself, and will immediately  
 33 "glorify him. *My children, but a little time*  
 "longer I † shall be with you. Ye will seek  
 "me: and, as I said to the Jews, 'Whither I  
 34 'go, ye cannot come,' so I now say to you. A  
 "new commandment I give unto you, that ye  
 "love

\* Or, *for what.* † S. 145.

27. *Satan entered into him.*] See on Luke xxii. 3. and v. 2. From our Lord's action in such circumstances, Judas seems to have inferred that he was marked out as the traitor. This so enraged him as to confirm his resolution of betraying Jesus immediately.

*Doest.*] Purposeth to do. See Matth. xxvi. 18.

29. *For the feast.*] For the offerings during the whole of the feast.

31. Now shall I be glorified by extraordinary manifestations of the divine power preceding and following my death:

and God will be glorified by means of me; faith in me whom God hath sent, and obedience to my precepts derived from God, being the natural consequences of my death.

32. *In himself.*] In his own person. Phil. ii. 9.

33. *But a little time longer.*] This refers to *immediately* in the foregoing verse.

34. The new commandment is, to love one another as he had loved them. See c. xv. 12, 13. That to love one another was not a new commandment, appears from Lev. xix. 18.

CHAP.  
XIII.

35 "love one another; that, as I have loved you,  
"Ye also love one another. By this all *men* will  
"know that ye are my disciples, if ye have love  
"to one another."

36 Simon Peter saith unto him; "Master, whi-  
ther goest thou?" Jesus answered him; "Whi-  
ther I go, thou canst not follow me now; but  
37 "thou wilt follow [me] hereafter." Peter saith  
unto him; "Master, why cannot I follow thee  
"[now?] I will lay down my life for thy sake."

38 Jesus answered him; "Wilt thou lay down thy  
"life for my sake? Verily verily I say unto thee,  
"The cock will not crow, till thou have denied  
CHAP. "me thrice."  
XIV.

1 "Let not your heart be troubled: believe in  
2 "God; believe in Me also. In my Father's  
"house are many mansions; if *it were* not so, I  
"would have told you. I go to prepare a place  
3 "for you. And although I go and prepare a  
"place for you, *yet* I will come again, and re-  
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36. *Whither goest thou?*] Peter referred to v. 33; and did not understand that our Lord spoke of his death, as the gate to heaven; whither his disciples could not follow him till after the general resurrection. Jesus in reply alluded to the manner of Peter's death, by crucifixion.

1. *Be troubled.*] At this mention of my death: c. xiii.

33, 36. Derive true comfort from belief in God, and from belief in me.

2. *In my Father's house &c.*] In heaven, where I go, there are many glorious mansions, but with different degrees of glory. See Grot. Our Lord explains what he said c. xiii. 36.

3. *I will come again.*] At the last day.

- CHAP. XIV. "ceive you to myself; that, where I am, Ye  
 4 "also may be. And whither I go, ye know;  
 "and the way ye know."  
 5 Thomas saith unto him; "Master, we know  
 "not whither thou goest; and how can we  
 6 "know the way?" Jesus saith unto him; "I  
 "am the way, and the truth, and the life: no  
 7 "man cometh to the Father but by me. If ye  
 "knew me, you would know my Father also:  
 "and henceforth ye know him, and see him."  
 8 Philip saith unto him; "Master, shew us the  
 9 "Father; and it sufficeth us." Jesus saith unto  
 him; "Have I been so long with you, and dost  
 "thou not know me, Philip? he that seeth me,  
 "seeth the Father: how then sayest thou, 'Shew  
 10 'us the Father?' Believest thou not that I am in  
 "the Father, and the Father in me? the words  
 "which I speak unto you, I speak not from  
 "myself; and the Father, who abideth in me,  
 11 "he doeth the works. Believe me, that I *am*  
 "in the Father, and the Father in me: but if  
 "not,

4. *Whither I go.*] The Father, to whom I go. Ye know him by me, by my doctrines, and by my miracles. See v. 7, 9, 10, 11.

*And the way ye know.*] This is explained v. 6.

6. *I am the way &c.*] The way to the Father; the Speaker of true words in my promise of heaven, and in every thing said by me; and the Giver of everlasting life.

7. By knowing me, ye know and see the Father; because I clearly reveal his will, and

display his power: v. 10, 11.

10. I am in the Father, and the Father is in me; because my doctrine is my Father's, and because my miracles are my Father's. See c. x. 38.

*And the Father, who.*] So Le Clerc, Nouv. Test. L'Enfant and Beausobre, and Bishop Pearce. See ð Jude 1.

11. *But if not &c.*] But if ye do not believe my assertion, let my miracles be a proof of this union, of this perfect co-operation and harmony. See v. 20.

- CHAP. XIV. " not, believe [me] for the works themselves.
- 12 " Verily verily I say unto you, He who believeth  
 " in me, the works which I do he also shall do :  
 " and greater *works* than these he shall do, be-  
 13 " cause I go to [my] Father; and whatsoever  
 " ye shall ask in my name, I will do; that the  
 14 " Father may be glorified in the Son. If ye shall  
 " ask any thing in my name, I will do *it*.  
 15 " If ye love me, keep my commandments.  
 16 " And I will ask the Father, and he will give  
 " you another Comforter, that he may abide  
 17 " with you for ever; *even* the Spirit of truth,  
 " \*whom the world cannot receive, because it dis-  
 " cerneth†him not, nor knoweth †him; but ye  
 " shall
- G g 2

\* Or, *which*. † Or, *it*.

12. However, the Father may be in you also, and make you the instruments of manifesting his power, in consequence of your firm belief in me.

12. *Greater.*] More in number and in kind: more illustrious and astonishing: such as speaking many languages, widely communicating the Spirit, &c. See Whitby: and Obf. 170.

12, 13. These verses are thus placed in connection by Grotius.

13. *Whatsoever.*] Whatsoever, in relation to your miracles and ministry, tends to glorify the Father through me.

*In my name.*] *Eo quod dicamini et sitis discipuli mei.* Cler. in Hammond.

16. *Ask the Father.*]

*Ego* frequens pro *precari* in his libris. Grot. See c. xvi. 23, 26. xvii. 9, 15, 20. 1 John v. 16.

*Another Comforter.*] The word signifies Advocate also, and Monitor. See Campbell, and Michaelis translated by Marsh. i. 188. See also Obf. 84.

*For ever.*] *Quamdiu vivitis.* Wettstein, Bishop Pearce. Our Lord himself was their Comforter for a few years only.

17. *Of truth.*] So called because the Spirit led the disciples into all evangelical truths. C. xvi. 13.

Observe that *synonyms* and *parables* are the present for the future, like *Matthew* v. 19; and that there is some authority for reading *it*.

CHAP.  
XIV.

- 18 " shall know \* him ; for \* he shall abide with you,  
 19 " and shall be in you. I will not leave you  
 20 " † destitute : I will come unto you. But a  
 " little time longer, and the world shall see me  
 " no more : but Ye shall see me : because I live,  
 21 " Ye also shall live. In that day ye shall know  
 " that I *am* in my Father, and you in me, and I  
 22 " in you. He that hath my commandments,  
 " and keepeth them, he it is who loveth me : and  
 " he who loveth me, shall be loved by my Fa-  
 " ther ; and I will love him, and will manifest  
 " myself to him."  
 23 Judas (not *Judas* Iscariot) saith unto him ;  
 " Master, how is it that thou wilt soon manifest  
 24 " thyself to us, and not to the world ?" Jesus an-  
 " swered and said unto him ; " If any man love  
 " me, he will keep my words : and my Father will  
 " love him, and we will come to him, and make  
 25 " our abode with him. He who loveth me not,  
 " keepeth not my words : and yet the word  
 " which ye hear, is not mine, but the Father's  
 " who sent me.

\* These

\* Or, it. † Gr. *orphans*.

20. When ye receive the Spirit, ye shall know that I am in the Father, v. 10, 11; and ye in me, by belief and obedience; and I in you, by the spiritual gifts with which ye will be endued.

21. *Manifest myself.* I shew him my glory by giving him the Spirit. See v. 23, 26.

22. *To the world.* This

Judas, the brother of James, called also Lebbéus and Thaddæus, had wrong notions of Christ's kingdom as a temporal one. Compare the various reading *και εἰ* with MSS. c. ix. 36.

24. *But the Father's who sent me.* And therefore not to keep it is no light matter.

CHAP.  
XIV.

- 25 " These things I speak unto you, while I  
 26 " abide with you. But the Comforter, *even* the  
 " Holy Spirit which the Father will send in my  
 " name, he shall teach you all things, and shall  
 " bring all things to your remembrance that I  
 27 " have said unto you. Peace I leave with you,  
 " my peace I give unto you; not as the world  
 " giveth, do I give unto you. Let not your  
 28 " heart be troubled, nor let it be dismayed. Ye  
 " have heard that I said unto you, ' I go away,  
 ' and will come *again* unto you.' If ye loved  
 " me, ye would rejoice, because I go to the  
 " Father; for [my] Father is greater than I.  
 29 " And now I tell *it* you before it come to pass,  
 " that, when it cometh to pass, ye may believe.  
 30 " Hereafter I shall not talk much with you; for  
 " the prince of the world cometh, and hath no-  
 31 " thing in me. But *I lay down my life* that the  
 " world may know that I love the Father; and  
 " as the Father hath commanded me, so I do.  
 " Rise, let us go hence.

" I am

26. *In my name.*] Mea causa, in meam gratiam, Grot. here and on v. 13.

*He shall teach you &c.*] Εκείνος sc. ὁ παρακλητικός. See c. xv. 26. xvi. 7, 8.

27. *Peace.*] Comfort, tranquillity, confidence in God, mutual harmony, benevolence to mankind: all which the Spirit of peace inspired.

The usual form of salutation and valediction among the

easterns was, and is to this day, Peace be unto you.

30. *For the prince of the world.*] See Eph. ii. 2. Satan cometh by his wicked instruments: but will find no sin in me, to give him power over me.

31. I lay down my life voluntarily, c. x. 18, that the world may know &c. Compare c. xv. 25.

## CHAP.

## XV.

- 1 " I am the true vine ; and my Father is the  
 2 " husbandman. Every branch in me which  
 3 " beareth not fruit, he taketh away : and every  
 4 " branch which beareth fruit, he \* pruneth, that  
 5 " it may bear more fruit. Ye are now clean,  
 6 " through the words which I have spoken unto  
 7 " you. Abide in me ; and I *will abide* in you.  
 8 " As the branch cannot bear fruit of itself, unless  
 9 " it abide in the vine ; so neither can ye, unless  
 10 " ye abide in me. I am the vine ; ye *are* the  
 11 " branches. He that abideth in me, and I in  
 12 " him, he beareth much fruit : for, severed from  
 13 " me, ye can do nothing. If a man abide not  
 14 " in me, he shall be cast out as a *severed* branch,  
 15 " and shall wither : and men shall † gather to-  
 16 " gether such ‡ branches, and cast them into the  
 17 " fire, and they shall be burned. If ye abide in  
 18 " me, and my words abide in you, ye shall ask  
 19 " what

\* Gr. *cleaneth*. † Gr. *gather them together*. ‡ See S. 89.

1. Habita est hæc concio, cum, remotis mensis, sese ad discessum accingerent. Beza.

3. *Ye are now clean.*] In this and the preceding verse there are verbal allusions in *αἴματι*, *καθαίρου*, and *καθαρίσας*.

Ye are now clean from the stains of vice, c. xiii. 10, xvii. 6, by the doctrines which I have taught you.

4. I say that ye are now clean : but it is your duty to continue so by abiding in me, and shewing love, faith, and

obedience toward me. See 1 John ii. 5, 6.

*In you.*] By the Spirit.

6. *Shall be cast out.*] Ejici solet. Grot. Some think that our Lord alludes to the fate of Judas.

*Gather together such branches.*] *ἀντὶ* agrees with *κλάμματα*, implied in *κλήμα* used collectively. See c. xvii. 2.

7. See c. xiv. 13, 14 : and v. 16. Some MSS. read imperatively, "ask what ye will."

- CHAP. XV. " what ye will, and it shall be done for you.
- 8 " Herein is my Father glorified, that ye bear
- 9 " much fruit: so ye will be my disciples. As the
- " Father hath loved me, so I have loved you:
- 10 " abide ye in my love. If ye keep my com-
- " mandments, ye will abide in my love; as I
- " have kept my Father's commandments, and
- 11 " abide in his love. These things I speak unto
- " you, that my joy in you may abide, and *that*
- 12 " your joy may be full. This is my command-
- " ment; that ye love one another, as I have
- 13 " loved you. Greater love than this hath no
- " man, that a man lay down his life for his
- 14 " friends. Ye are my friends, if ye do whatso-
- 15 " ever things I command you. Henceforth I
- " call you not \* servants; for the † servant
- " knoweth not what his master doeth: but I
- " call you friends; for all things which I have
- " heard from my Father, I have made known
- 16 " unto you. Ye have not chosen Me; but I
- " have chosen You, and appointed you, that ye
- " may

\* Or, *slaves*. † Or, *slave*.

8. *Glorified*.] His glory, and my religion, will be thus promoted. See Matth. v. 16.

On the contrary, the name of God and his doctrine are blasphemed, in consequence of wrong practice among Christians. 1 Tim. vi. 1.

*My disciples*.] In deed, and not in name only. c. viii. 31.

The rendering according to some MSS. is, " that ye bear

much fruit, and become my disciples."

11. *That my joy in you may abide*.] That my joy on your account may be permanent. See Phil. i. 18. " That my joy which I have in you may continue." Dr. Wall.

15. *Friends*.] And I conduct myself toward you as my friends: for &c.

CHAP.  
XV.

- “ may go and bear fruit, and *that* your fruit may  
 “ remain: that whatever ye shall ask the Father  
 “ in my name, he may give *it* you.  
 17 “ These things \* I command you, that ye  
 18 “ may love one another. If the world hate you,  
 “ ye know that it hated Me before *it hated* You.  
 19 “ If ye were of the world, the world would  
 “ love its own: but because ye are not of the  
 “ world, but I have chosen you out of the  
 20 “ world, therefore the world hateth you. Re-  
 “ member the words which I said unto you;  
 “ The † servant is not greater than his master.  
 “ If they have persecuted Me, they will perse-  
 “ cute You also: if they have kept My words,  
 21 “ they will keep Your’s also. But all these things  
 “ they will do unto you on account of my name;  
 “ because they know not him who sent me.  
 22 “ If I had not come, and spoken unto them,  
 “ they would not have had sin: but now they  
 23 “ have no excuse for their sin. He that hateth  
 24 “ me, hateth my Father also. If I had not  
 “ done among them the works which none other  
 “ man did, they would not have had sin: but  
 “ now

\* Or, *I give you in charge.* † Or, *slave.*

17. *These things.*] See c. words, they &c.  
 xiii. 14. xiv. 2. v. 12—15. 21. *All these things.*] Our  
 18. *Before it hated you.*] So Lord refers to the hatred and  
 Grotius. persecution mentioned v. 18,  
 20. *If they have kept my 19, 20.*  
 words &c.] On the contrary, 22. *Have had sin.*] To so  
 if they have evidenced a good high a degree. See c. xvi. 9.  
 disposition in keeping my

CHAP. XV. " now they have both seen, and have hated,

25 " both me and my Father. But *this cometh to pass*, \* so that the words are fulfilled which  
" are written in their law; ' They hated me  
' without a cause.'

26 " But when the Comforter is come, whom I  
" will send unto you from the Father, *even* the  
" Spirit of truth which proceedeth from the

27 " Father, he will testify of me. And ye also  
" shall testify, because ye have been with me

CHAP. XVI. " from the beginning.

1 " These things I have spoken unto you, that  
2 " ye may not † offend. They will put you out  
" of the synagogues: yea, the time cometh,  
" that whosoever killeth you will think that he  
3 " offereth God service. And these things they  
" will do, because they have not known the  
4 " Father, or me. But these things I have  
" spoken unto you, that, when the time shall  
" come, ye may remember that I told you of  
" them.

\* Gr. *But that the words might be fulfilled.* † Or, *fall away.*

24. *Seen &c.*] See c. xiv. 9.

25. But the consequence of their conduct is, that the words which occur Ps. xxxv. 19, are applicable to them.

26. *Proceedeth.*] Or, shall proceed: that is, go forth, come forth. See c. viii. 42: xvii. 8: for *ἐκπορεύεται* and *ἐκέρχεται* may be considered as

equivalent. Compare Matth. xvii. 21. Mark ix. 29.

1. *Offend.*] Renounce belief in me.

2. See the use of *ἀλλὰ* 2 Cor. vii, 11: and of *ὅτι*, v. 32. The Jewish persecutors are here described.

*Service.*] As acceptable an act as prayer or sacrifice.

CHAP. " them. And these things I said not unto you  
 XVI " \* from the beginning, because I was with  
 5 " you. But now I depart to him who sent me;  
 " and none of you asketh me, ' Whither goest  
 6 ' thou?' but because I have spoken these things  
 " unto you, sorrow hath filled your heart.  
 7 " Nevertheless, I tell you the truth: It is  
 " expedient for you that I go away: for if I go  
 " not away, the Comforter will not come unto  
 " you; but if I go, I will send him unto you.  
 8 " And when he is come, he will convince the  
 " world of sin, and of righteousness, and of  
 9 " judgement: of sin, because they believe not  
 10 " in me; of righteousness, because I go to my  
 11 " Father, and ye see me no longer; of judge-  
 " ment, because the prince of this world is  
 12 " judged. I have still many things to say  
 " unto you; but ye cannot bear *them* now.  
 " How-

\* Or, *at first*.

4. *Because I was with you.*] And could occasionally teach, comfort, and support you.

5. *Asketh me &c.*] Compare c. xiii. 36. xiv. 5, 12, 28. The apostles had not urged their enquiry so as to receive a reply understood by them, till v. 28.

9. The effusion of the Spirit will shew the Jews the guilt of their infidelity, by being a grand additional proof of my divine mission, and by leading them to reflect on the weight of the proofs given before. See Acts ii. 37, 41.

10. It will be a proof of my

righteousness, because it will shew my interest with the Father, to whom I shall ascend far above the malice of my enemies. God himself, by thus supporting my cause, will set to his seal that I am righteous.

11. It will convince the world that God promotes the cause of religion and goodness, and opposes the power and dominion of Satan.

12. *But ye cannot bear them now.*] Such as the abolition of the law, the rejection of the Jews, and the calling of the gentiles.

- 13 “ However, when he cometh, *even* the Spirit of  
 “ truth, he will guide you into all the truth : for  
 “ he will not speak of himself ; but whatsoever he  
 “ shall hear, *that* he will speak : and he will  
 14 “ shew you things to come. He will glorify me :  
 “ for he will receive of mine, and will declare it  
 15 “ unto you. All things which the Father hath  
 “ are mine : therefore I have said, that he will  
 “ receive of mine, and will declare it unto you.  
 16 “ A little time, and ye will not see me : and  
 “ again a little time, and ye will see me ; be-  
 “ cause I go to the Father.”  
 17 Then said *some* of his disciples among them-  
 “ selves ; “ What is this which he saith unto  
 “ us ; ‘ A little time, and ye will not see me :  
 ‘ and again, a little time, and ye will see me :’  
 18 and, ‘ Because I go to the Father ?’ They said  
 therefore ; “ What is this which he saith ; ‘ A  
 ‘ little time ?’ we know not what he speaketh.”  
 19 Now Jesus knew that they were desirous to ask  
 him, and said unto them ; “ Do ye enquire  
 “ among yourselves concerning this, that I said ;  
 ‘ A little time, and ye will not see me : and again,  
 20 ‘ a little time, and ye will see me ?’ “ Verily  
 “ verily

13. *He.*] Here too *ἐγώ* agrees with *παράκλητος*. See v. 7, 8 : and the note on c. xiv. 26.

Some place *ἐν πνεύματι τῷ ἀληθείᾳ* in a parenthesis. See Bowyer, 4to.

14. *Glorify me.*] By enabling you to work miracles,

and to foretel future events ; and by leading you into all evangelical truths.

16. *Because I go to the Father.*] For which purpose I shall rise from the grave on the third day.

19. *Know.*] By the Spirit.

- CHAP. XVI. “ verily I say unto you, that Ye will weep and  
 “ lament, but the world will rejoice : and Ye  
 “ will be sorrowful, but your sorrow shall be  
 21 “ turned into joy. A woman, when she is in  
 “ travail, hath sorrow, because her hour is  
 “ come : but when she hath brought forth the  
 “ child, she remembereth no more the affliction,  
 “ for joy that a man is born into the world.  
 22 “ And thus ye have sorrow now : but I will see  
 “ you again, and your heart shall rejoice, and  
 23 “ your joy no man shall take from you. And in  
 “ that day ye shall request nothing of me : Ve-  
 “ rily verily I say unto you, Whatsoever ye shall  
 “ ask the Father in my name, he will give it  
 24 “ you. Hitherto have ye asked nothing in my  
 “ name : ask, and ye shall receive, that your  
 25 “ joy may be full. These things I have spoken  
 “ to you in \* dark speeches : the time cometh  
 “ when I shall no more speak unto you in  
 “ † dark speeches, but I shall shew you plainly  
 26 “ of the Father. In that day, ye shall ask in  
 “ my name : and I say not unto you that I will  
 27 “ request the Father for you : for the Father  
 “ himself

\* Or, figures. Or, parables. † Or, figures. Or, parables.

25. *In dark speeches.*] In general and less distinct expressions, as to the nature and extent of my kingdom.

26, 27. Ye have another motive for prayer in my name,

besides the certainty and prevalence of my intercession; the goodness of the Father which leads him to love you, because &c.

CHAP. XVI. "himself loveth you, because ye love me, and  
 28 "believe that I came forth from God. I  
 "came forth from the Father, and am come in-  
 "to the world: again, I leave the world, and  
 29 "go to the Father." His disciples say unto  
 him; "Lo, now thou speakest plainly, and  
 30 "speakest no \* dark speech. Now we know  
 "that thou knowest all things, and needest not  
 "that any one should ask thee: by this we be-  
 31 "lieve that thou camest forth from God." Je-  
 sus answered them; "Do ye now believe?  
 32 "Behold, the hour cometh, yea, is now come,  
 "that ye will be scattered every man to his own  
 "home, and will leave me alone: and yet I am  
 "not alone, because the Father is with me.  
 33 "These things I have spoken unto you, that in  
 "me ye may have peace. In the world ye will  
 "have affliction: but be of good courage; I  
 CHAP. XVII. "have overcome the world."

1 Jesus spake these words, and lifted up his  
 eyes to heaven, and said; "Father, the hour  
 "is come; glorify thy Son, that thy Son also  
 2 "may glorify thee: as thou hast given him  
 "power

\* Or, figure. Or, parable.

28. These are clear words, addressed to the secret doubt-ings mentioned v. 17, 18, 19.

30. *Now we know &c.*] Because our Lord shewed a super-natural knowledge of their private discourse.

On c. xvii. see Obs. p. 321. f. *Glorify thy Son.*] By the wonders which will accompany and follow his death.

*Glorify thee.*] By turning many to righteousness.

- CHAP. XVII. " power over all men, that he may give everlasting life to all \* whom thou hast given him.
- 3 " And this is everlasting life, that they may know thee the only true God, and him whom
- 4 " thou hast sent, *even* Jesus Christ. I have glorified thee on the earth: I have finished the
- 5 " work which thou hast given me to do. And now, O Father, glorify thou me with thyself, with the glory which I had with thee before the world was.
- 6 " I have manifested thy name to the men whom thou hast given me out of the world: they were thine, and thou gavest them to me; and
- 7 " they have kept thy word. Now they know that all things, whatsoever thou hast given
- 8 " me, are from thee. For I have given them the words which thou gavest me; and they have

\* Gr. *which*.

2. *All men—all whom thou hast given him.*] Gentiles as well as Jews; who will inherit everlasting life on the conditions of the gospel-covenant.

3. *Everlasting life.*] The way to it.

*Jesus Christ.*] These words seem to be a gloss. See a like gloss, Matth. xxiii. 10. Mark ix. 41.

4. *Finished the work.*] My public ministry.

5. *With thee.*] Which I had actually with thee; not in design and intention.

6. *Thine.*] Thy creatures, and believers in thee.

7. *They know.*] See c. xvi. 27, 30.

*All things.*] My miracles, doctrine, and office.

8. And they determine agreeably to truth. For &c. The two clauses, "and have surely known that I came forth from thee," "and have believed that thou hast sent me," are parallel; according to the manner of the Hebrew writers.

- CHAP. XVII. " have received them, and have surely known  
 9 " that I came forth from thee, and have be-  
 " lieved that thou hast sent me. I request for  
 " them: I request not for the world, but for  
 " those whom thou hast given me; for they are  
 10 " thine. And all mine are thine, and thine *are*  
 11 " mine; and I am glorified through them. And  
 " now I shall be no longer in the world; but  
 " these will be in the world, and I shall go to  
 " thee. Holy Father, keep them in that name  
 " of thine which thou hast given me; that they  
 12 " may be \* one, as we *are*. While I was with  
 " them in the world, I kept them in thy name:  
 " those whom thou gavest me, I have preserved;  
 " and none of them is destroyed, but the son of  
 " destruc-

\* Gr. *one thing*.

9. *For the world.*] For the wicked Jews who reject both thee and me, and who have too much hardened their hearts to be capable of believing and acting as they ought. See Jer. vii. 16. xi. 14. xv. 1. 2. 1 John v. 16, 17. Christ prayed that God would forgive his murderers: Luke xxiii. 34: and here he prays for all future believers; v. 20; and that the world may believe that God had sent him; v. 21. So that this passage does not argue a want of benevolence in our Lord; but is an evidence of his resignation, and knowledge both of human nature and of the divine rectitude.

10. *Are thine.*] As the original Giver.

*Are mine.*] By thy unbounded communications.

*Through them.*] As my disciples.

11. *In that name of thine &c.*] In the belief and profession of me as the Christ.

12. *Is destroyed, but the son of destruction.*] Will be finally destroyed, but Judas who deservedly inherits destruction; and whose conduct has verified the scripture quoted c. xiii. 18.

The turn of the original in ἀπώλετο and ἀπαλείψαι is retained in Syr. where the verb מבר and the substantive מברנא occur; and in the Spanish translation by Valera: se perdió, se no el huió de perdición.

- CHAP. XVII. " destruction; \* so that the scripture is fulfilled.
- 13 " But now I go to thee, and I speak these things  
" in the world, that they may have my joy on
- 14 " *their account* completed in them. I have given  
" them thy words; and the world hath hated  
" them, because they are not of the world, as I
- 15 " am not of the world. I request not that thou  
" wouldest take them out of the world, but  
" that thou wouldest keep them from † evil.
- 16 " They are \* not of the world; as I am not of the
- 17 " world. Sanctify them through ‡ thy truth:
- 18 " thy word is truth. As thou hast sent me into  
" the world, I also have sent them into the world.
- 19 " And for their sakes I sanctify myself, that they  
" also may be sanctified through the truth.
- 20 " Nor do I request for these only, but for  
" those also who *shall* believe in me through their
- 21 " words; that all may be § one; that as thou  
" Father, *art* in me, and I in thee, they also  
" may

\* Gr. *that the scripture might be fulfilled.* † Or, *the Evil one.* ‡ Or, *the truth.* MSS. § Gr. *one thing.*

13. *My joy on their account completed in them.*] If we read *αὐτοῖς*, the sense implied is, "And if my joy on their account be completed in them, they also will have abundant reason to rejoice." If we read *αὐτῶν*, the sense will be; "that such joy as I shall partake of when I come to thee may be completed in themselves also." Dr. Campbell prefers, "that their joy in me may be complete:" the joy of which I am

the object, the joy which they will derive from me.

17. Sanctify their minds by thy [or the] true doctrine. Cause them to be so affected by it as to express it in their lives. See Le Clerc.

19. And for their benefit I offer up myself a holy sacrifice.

21. *That all may be one.*] One in affection; and in co-operation for the advancement of truth and goodness.

- CHAP. " may be \* [one] in us : that the world may be-  
 XVII.  
 22 " lieve that thou hast sent me. And the glory  
 " which thou gavest me, I have given them;  
 23 " that they may be † one, as we are ‡ one; I  
 " in them, and thou in me; that they may be  
 " perfected in § one; and that the world may  
 " know that thou hast sent me, and hast loved  
 24 " them, as thou hast loved me. Father, I de-  
 " sire that those also, whom thou hast given me,  
 " may be with me where I shall be; that they  
 " may behold my glory, which thou hast given  
 " me : for thou lovedst me before the foundation  
 25 " of the world. O righteous Father, the world  
 " hath not known thee : but I have known  
 " thee, and these have known that thou hast  
 26 " sent me. And I have made known unto them  
 " thy name, and will make it known : that the  
 " love with which thou hast loved me may be in  
 " them, and I in them."

VOL. I.

H h

When

\* [Gr. *one thing*.] † Gr. *one thing*. ‡ Gr. *one thing*.  
 § Gr. *one thing*.

24. *I desire*.] See Matth. xii. 38. xxvi. 39. Mark vi. 25. x. 35.

*Which thou hast given me*.] Quem constituisti mihi dare. Grot. In which thou wilt soon reinstate me. See v. 5. and c. xii. 41.

Bishop Pearce and Dr. Owen point and render thus : " which thou gavest me, because thou

lovedst me, before the foundation of the world."

25. *The world*.] *Kai* may be redundant; or we may translate, " though the world hath not known thee, yet I have known thee &c.

26. *With which thou hast loved me*.] The construction in the Greek occurs also Eph. ii. 4.

CHAP.  
XVIII.

1 When Jesus had spoken these words, he went  
 forth with his disciples over the brook Kidron,  
 where was a garden, into which he and his disci-  
 2 ples entered. And Judas also, who delivered him  
 up, knew the place: for Jesus often resorted  
 3 thither with his disciples. Judas then, having  
 received a band of soldiers, and officers from the  
 chief-priests and Pharisees, cometh thither with  
 4 lanterns, and lamps, and weapons. Upon this  
 Jesus, knowing all things which were to befall  
 him, went forth, and said unto them; "Whom  
 5 "seek ye?" They answered him; "Jesus \* of  
 "Nazareth." Jesus saith unto them; "I am  
 "be." And Judas also, who delivered him up,  
 6 stood with them. As soon then as he had said  
 unto them, 'I am be,' they went backward,  
 7 and fell on the ground. Then he asked them  
 again; "Whom seek ye?" And they said;  
 8 "Jesus † of Nazareth." Jesus answered; "I  
 "have told you that I am be: if therefore ye  
 9 "seek me, let these depart." (That the words  
 might be fulfilled, which he spake; "Of those  
 "whom thou gavest me, I have lost none.")

Then

\* Gr. the Nazorean. † Gr. the Nazorean.

1. *He went forth.*] From the guest chamber in which he had partaken of the passover with his disciples.

*Kidron.*] The name of a torrent, and of a valley, toward the east of Jerusalem; probably derived from קיר *ob-tenebrescere*, the wood and valley being dark.

3. *Lanterns.*] Hesychius explains the word by λυχνες.

6. *And fell to the ground.*] By the divine power. It was thus shewn that Jesus voluntarily resigned himself into the hands of the Jews.

9. *Of those &c.*] The sense of c. xvii. 12 is referred to.

CHAP.  
XVIII.

10 Then Simon Peter, having a sword, drew it,  
and struck a \* servant of the high-priest, and  
cut off his right ear. Now the † servant's name  
11 was Malchus. Then said Jesus to Peter; "Put  
" up the sword into the sheath: the cup which  
" my Father hath given me, shall I not drink  
12 " it?" Then the band, and the commander, and  
the officers of the Jews, took Jesus, and bound  
13 him, and led him away to Annas first; for he  
was father-in-law to Caiaphas, who was high-  
14 priest that year. Now Caiaphas was he who had  
† given counsel to the Jews, that it was expedi-  
ent that one man should die for the people.

15 And Simon Peter followed Jesus, and *so did*  
another disciple: and that disciple was known to  
the high-priest, and entered with Jesus into the  
16 palace of the high-priest. But Peter stood at  
the door without. Then that other disciple,  
who was known to the high-priest, went out,  
and spake to her who kept the door, and brought  
17 in Peter. Then the maid-servant who kept the  
door saith to Peter; "Art not Thou also *one of*  
" this man's disciples?" He saith; "I am not."

18 And the § servants and officers stood and warmed  
themselves, having made a fire of coals; for it was  
cold. And Peter stood with them, and warmed  
himself.

H h 2

Now

\* Or, *slave*. † Or, *slave's*. ‡ S. 145. § Or, *slaves*.

13. *Annas.*] See on Luke  
iii. 2.

15. *Another disciple.*] Pro-  
bably John himself.

CHAP.  
XVIII.

19 Now the high-priest asked Jesus of his disci-  
 20 ples, and of his doctrine. Jesus answered him;  
 "I have spoken openly to the world; I have  
 "always taught in the synagogue, and in the  
 "temple, whither all the Jews resort; and in  
 21 "secret I have spoken nothing. Why askest  
 "thou Me? ask those that heard me, what I  
 "have spoken to them: behold, they know  
 22 "what I have said." And when he had said  
 these words, one of the officers who stood by  
 struck Jesus with the palm of his hand, and  
 said; "Answerest thou the high-priest thus?"  
 23 Jesus answered him; "If I have spoken evil,  
 "bear witness of the evil: but if well, why  
 24 "dost thou smite me?" (Now Annas had sent  
 him bound to Caiaphas the high-priest.)  
 25 And Simon Peter stood and warmed himself.  
 \* Then they said to him; "Art not Thou also  
 "one of his disciples?" He denied *it*, and said;  
 26 "I am not." One of the † servants of the  
 high-priest, being the kinsman of him whose  
 ear Peter cut off, saith; "Did not I see thee in  
 27 "the garden with him?" Peter then denied *it*  
 again; and immediately the cock crew.

[Then]

\* S. 75. † Or, *slaves*.

21. *Why askest thou Me?*] Whose answer may be suspected.

23. *Spoken evil.*] In the course of my preaching. Or

rather, If I spake evil of the High-priest, contrary to the law Exod. xxii. 28, shew in what my supposed evil-speaking consisted.

CHAP.  
XVIII.

- 28 [Then] *the Jews* bring Jesus from Caiaphas, to the judgement-hall; and it was early: and they themselves went not into the judgement-hall, lest they should be defiled; but that they
- 29 might eat the passover. Pilate therefore went out unto them, and said; "What accusation
- 30 "bring ye against this man?" They answered and said unto him; "If he were not a malefactor, we would not have delivered him up
- 31 "unto thee." Then Pilate said unto them; "Take Ye him, and judge him according to "your law." The Jews therefore said unto him; "We are not allowed to put any man to
- 32 "death." \* (So that the words of Jesus were fulfilled, which he spake, signifying what death he was to die.) Then Pilate entered again into the judgement-hall, and called Jesus, and said unto him; "Art thou the king of the Jews?"
- 34 Jesus answered [him;] "Sayest thou this of "thyself; or have others told it thee of me?"
- 35 Pilate answered; "Am I a Jew? Thine own "nation, and the chief-priests, have delivered "thee

\* Gr. *That the words of Jesus might be fulfilled.*

28. *The passover.*] The sacrifices offered on that day: Numb. xxviii. 19. Deut. xvi. 2. 2 Chron. xxxv. 7—9: not the lamb, or kid, properly called the passover.

31. *We are not allowed &c.*] See Lardner. Cred. B. i. c. ii. p. 86. and Bishop Pearce.

34. *Sayest thou this of thyself &c.*] Hast thou been led to observe in my conduct any reason for such a supposition? The truth was, that the Jewish rulers had suggested this ensnaring question. See Luke xxiii. 2.

CHAP.  
XVIII.

- “ thee up unto me. What hast thou done ?”
- 36 Jesus answered ; “ My kingdom is not of this world. If my kingdom had been of this world, then my servants would have contended, that I might not be delivered up to the Jews : but indeed my kingdom is not hence.”
- 37 Pilate therefore said unto him ; “ Art thou a king then ?” Jesus answered ; “ \* Thou sayest *truly* that I am a king. For this cause I was born, and for this cause I came into the world, that I might bear witness to the truth. Every one that is of the truth, hearkeneth to my voice.”
- 38 Pilate saith unto him ; “ What is truth ?” And when he had said this, he went out again to the Jews, and saith unto them ; “ I find no fault in him. But ye have a custom that I should release to you one at the passover : will ye therefore that I release to you the King of the Jews ?” Then all cried out [in their turn,] saying ; “ Not this man, but Barabbas.” Now
- CHAP. XIX.  
XIX. Barabbas was a robber.

- I Then Pilate upon this took Jesus, and scourged him.
- 2 And the soldiers platted a crown of thorns, and

\* Or, *Thou sayest truly ; for I am a king.*

37. *That I am a king.*] See Luke i. 32, 33. In this I speak the truth. And indeed for this cause &c.

38. *What is truth ?*] “What is that truth of which thou speakest ?” But persuaded that the answer would not concern him as a Roman Governour, he abruptly left the tribunal.

39. *The King of the Jews ?*] This was spoken contemptuously : as c. xix. 14, 15.

40. *In their turn.*] See c. xii. 22. Some MSS. and verss. omit *πάλη*, but probably on account of the difficulty which it creates.

1. *Took Jesus, and scourged him.*] Caused Jesus to be taken and

CHAP.  
XIX.

- and put it on his head; and they clothed him  
 3 with a purple garment, and said; "Hail, King  
 "of the Jews." And they struck him with the  
 4 palms of their hands. *Then* Pilate went out  
 again, and saith unto them; "See, I bring him  
 "out to you, that ye may know that I find no  
 5 "fault in him." Then Jesus came out, wearing  
 the crown of thorns, and the purple garment.  
 And *Pilate* saith unto them; "See, the man."  
 6 When therefore the chief-priests and the officers  
 saw him, they cried out, saying; "Crucify *him*,  
 "crucify him." Pilate saith unto them; "Take  
 "Ye him, and crucify *him*: for I find no fault  
 7 "in him." The Jews answered him; "We  
 "have a law, and by our law he ought to die,  
 "because he made himself *the* son of God."  
 8 When Pilate therefore heard these words, he  
 9 was the more afraid; and went again into the  
 judgement-hall, and saith to Jesus; "Whence  
 "art thou?" But Jesus gave him no answer.  
 10 Pilate saith to him; "Speakest thou not to Me?  
 "knowest

and scourged: so Samuel com-  
 manded that Agag should be  
 slain: 1 Sam. xv. 33: and  
 David caused the death of  
 Uriah: 2 Sam. xii. 9.

5. *See, the man.*] Pilate  
 brought Jesus out to raise the  
 compassion of the Jews.

8. *He was the more afraid.*]   
 Left he should condemn some  
 extraordinary person; a sense  
 favoured by the following verse:

or, he was more swayed by  
 fear to condemn Jesus, lest  
 disturbance and tumult should  
 otherwise arise. See Lardner:  
 Cred. i. c. vii. p. 330.

9. *Gave him no answer.*] Je-  
 sus was determined to meet  
 death; and therefore did not  
 reply, "From heaven;" as  
 Pilate might have been thus  
 induced to release him.

CHAP.  
XIX.

- 11 “ knowest thou not that I have power to crucify thee, and have power to release thee?” Jesus answered; “ Thou couldest have no power against me, unless it had been given thee from above: concerning this matter, he that delivered me
- 12 “ up unto thee hath greater sin.” Thenceforth Pilate sought to release him; but the Jews cried out, saying; “ If thou release this man, thou art not Cesar’s friend. Whosoever maketh himself a king, speaketh against Cesar.”
- 13 When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat, in a place which is called the Pavement, but in the Hebrew, Gabbatha: (now it was the Preparation-day of the passover, and about the third hour:) and he saith unto the
- 14 Jews; “ See, your King.” But they cried out; “ Destroy him, destroy him, crucify him.” Pilate saith unto them; “ Shall I crucify your King?”
- The

11. God, for wise purposes, hath given thee power over me. Thou hast guilt in condemning an innocent person; but the Jews, who know God’s law, and should have known me, are more guilty than thou.

13. *Gabbatha.*] Some derive this word from the Chald. *levavit.* See Cast. lex. others from the Syr. *clausit.* See Schaaf lex. Syr. It was a raised, or enclosed, pavement; where the judge sat.

14. *The Preparation-day.*] The day before the paschal Sabbath, See Mark xv. 42.

*The third hour.*] To the authorities for *τρίτη* in Griesbach, Birch adds cod. Palatinus 220, Vindebonensis Lambecii 30 in margine a prima manu. The Greek *epifemon*, or mark for six, and the *gamma*, or mark for three, might easily be confounded. Bengelius on this place asserts that he had seen a very great resemblance between them in MSS. and Markland observes that they are often interchanged in Euripides. Iphig. in Tauris; l. 483. 8vo.

CHAP.  
XIX.

The chief-priests answered; "We have no king  
16 "but Cesar." Then upon this *Pilate* delivered  
him up unto them to be crucified.

17 And they took Jesus, and led him away. And  
he, carrying his cross, went out to a place called,  
*The place* of skulls; which is called in the He-

18 brew, *Golgotha*; where they crucified him, and  
two others with him, on each side one, and Jesus

19 in the midst. And *Pilate* wrote a title also, and  
put it on the cross: and the writing was, JESUS  
\* OF NAZARETH, THE KING OF THE

20 JEWS. And many of the Jews read this title:  
for the place where Jesus was crucified was near  
the city: and it was written in Hebrew, *and*

21 Greek, *and* Latin. Upon this the chief-priests  
of the Jews said to *Pilate*; "Write not, 'The

22 'King of the Jews;' but that he said, 'I am  
'King of the Jews.' *Pilate* answered; "What

23 "I have written, I have written" Then the  
soldiers, when they had crucified Jesus, took his  
*outer* garments, and made four parts, to every  
soldier a part; and *his* vest also: now the vest  
was without seam, woven from the top through-

24 out. They said therefore among themselves;  
"Let us not rend it, but cast lots for it, whose  
"it shall be." † So that the scripture was ful-

filled,

\* Gr. *the Nazorean*. † Gr. *That the scripture might be fulfilled*.

23. *To every soldier a part.*] Aaron's tunic, *Jos. Ant.* iii. vii.  
To the four soldiers who had 4. quoted by Grotius and Bi-  
nailed him to the cross, and shop Pearce. See also Shaw's  
fixed it upright. travels, 4to. 226. and Calmet.

*Without seam.*] So was *Diēt. vestemens*.

CHAP.  
XIX.

filled, which saith; "They divided my garments  
"among them, and for my vesture they cast  
"lots." These things therefore the soldiers  
did.

25 Now his mother stood by the cross of Jesus,  
and his mother's sister, Mary *the wife* of Clopas,

26 and Mary Magdalene. When Jesus therefore saw  
his mother, and the disciple standing by whom  
he loved, he saith to his mother; "Woman,  
27 "behold, thy son." Then he saith to the dis-  
ciple; "Behold, thy mother." And from that  
hour the disciple took her to his own *home*.

28 After this Jesus, knowing that all things were  
now finished, that the scripture might be fulfilled,

29 saith; "I thirst." Now a vessel was set, full  
of vinegar. And some filled a sponge with vine-  
gar, and put it upon hyssop, and raised it to his

30 mouth. When Jesus therefore had received the  
vinegar, he said; "It is finished:" and he bowed  
his head, and yielded up *his* spirit.

31 The Jews therefore, because it was the *day of*  
Preparation, that the bodies might not remain  
upon the cross on the sabbath, (for that sabbath  
was

27. *From that hour.*] The  
hour of our Lord's abasement.  
See Obs. 428.

*The disciple.*] The apostle  
constantly speaks of himself in  
this humble language.

28. *Finished.*] Except the  
circumstance of his thirst.

*I thirst.*] Thirst always at-  
tends continued torture. But  
Jesus proclaimed his thirst with  
the pious design of fulfilling Pf.

lxix. 21.

29. *And put it upon hyssop.*] A bunch of hyssop, with a sponge placed in it, was fixed to a reed, and thus raised to Jesus's mouth.

30. *It is finished.*] All the scriptures relating to the circumstances preceding my death are accomplished. See Bishop Pearce here, and on v. 28.

- CHAP. XIX. was a great day,) besought Pilate that their legs  
 might be broken, and *that* they might be taken  
 32 away. Then the soldiers came, and brake the  
 legs of the first, and of the other that was cruci-  
 33 fied with *Jesus*: but when they came to *Jesus*,  
 and saw that he was dead already, they brake not  
 34 his legs: but one of the soldiers pierced his side  
 with a spear, and immediately there came out  
 35 blood and water. And he who saw *these things*  
 beareth witness; (and his witness is true, and he  
 knoweth that he saith \*truly;) that ye also may  
 36 believe. For these things were done, so that  
 the scripture was fulfilled; "A bone of it shall  
 37 "not be broken." And again another *part of*  
 scripture saith; "They shall look on him whom  
 "they pierced."  
 38 [Now] after this, Joseph of Arimathea, (be-  
 ing a disciple of *Jesus*, but a concealed one for  
 fear of the Jews,) besought Pilate that he might  
 take away the body of *Jesus*: and Pilate gave  
*him* leave. He came therefore, and took the  
 39 body of *Jesus*. And Nicodemus also came, (he  
 that at first had come to *Jesus* by night,) bring-  
 ing a mixture of myrrh and aloes, about *the*  
 40 *weight of* an hundred pounds. Then they took  
 the

\* Or, *what is true.*

34. *And water.*] Both the water in the pericardium, and the thin serum. "It is said "that a great quantity of serum is always found in the "thorax of persons who die "of torture." Priestley's Harmony. 250.

35. *Ye also.*] As well as the evangelist, the eye witness.

36. *Of it.*] The paschal lamb, which typified Christ. Exod. xii. 46. Numb. ix. 12.

Observe that many MSS. verss. &c. read *ἐν αὐτῷ*. See Numb. ix. 12.

39. *Bringing.*] By his attendants.

*The weight of an hundred pounds.*] Spices, in large quantities,

CHAP. XIX. the body of Jesus, and wound it in linen bands with the spices, as the manner of the Jews is to embalm. Now in the place where he was crucified there was a garden ; and in the garden a new sepulchre, in which no man had ever been laid. 42 There they laid Jesus therefore, because of the Preparation-day of the Jews ; for the sepulchre was near.

CHAP. XX.

1 BUT on the first day of the week Mary Magdalene cometh to the sepulchre in the morning, when it was yet dark, and seeth the stone taken away from the sepulchre. She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them ;  
 2 " They have taken away \* the Lord out of the sepulchre ; and we know not where they have  
 3 " laid him." Peter therefore went out, and that other disciple ; and they came to the sepulchre.  
 4 Now they both ran together : but the other disciple outran Peter, and came first to the sepulchre. And when he had stooped down to look in, he seeth the linen bands lying ; but he  
 5 went not in. Then cometh Simon Peter, following him ; and he went into the sepulchre,  
 6 and seeth the linen bands lying ; and the napkin, which had been about Jesus's head, not lying

\* Or, our *Master*.

titles, were heaped on the dead was designed. See Bishop body, when peculiar honour Pearce: and 2 Chron. xvi. 14-

CHAP. XX. ing with the linen bands, but wrapped up apart  
 8 in another place. Then went in that other disci-  
 ple also, who came first to the sepulchre; and  
 9 he saw and believed not. For as yet they knew  
 not the scripture, that *Jesus* must rise again from  
 10 the dead. Then the disciples went again to their  
 own home.

11 But Mary stood without at the sepulchre,  
 weeping; and, as she wept, she stooped down  
 12 to look into the sepulchre; and seeth two angels  
 in white, sitting, one at the head and the other  
 at the feet, where the body of *Jesus* had lain.  
 13 And they say unto her; "Woman, why weepest  
 "thou? She saith unto them; "Because they  
 "have taken away my \* Lord, and I know not  
 14 "where they have laid him." When she had  
 said thus, she turned *herself* back, and seeth  
*Jesus* standing; but knew not that it was *Jesus*.  
 15 *Jesus* saith unto her; "Woman, why weepest  
 "thou? whom seekest thou?" She, supposing  
 him to be the keeper of the garden, saith unto  
 him; "Sir, if thou have carried him hence, tell  
 "me where thou hast laid him, and I will take  
 16 "him away." *Jesus* saith unto her; "Mary."  
 She turned, and saith unto him in the Hebrew  
 tongue;

\* Or, *Master*.

8. *Believed not.*] So MS. D and St. Peter.

in the Greek; but not in the  
 Latin translation of it. The  
 following verse assigns a reason  
 for the unbelief of St. John

12. *One at the head.*] This was doing singular honour  
 to *Jesus*.

CHAP. tongue; “\* Rabboni.” Which signifieth, † Mas-

XX. 17 ter. Jesus saith unto her; “Embrace me not: for I do not yet ascend to my Father: but go to my brethren, and say unto them; ‘I shall ascend to my Father and your Father, and to my God and your God.’” Mary Magdalene cometh and telleth the disciples that she had seen the Lord, and that he had said these things unto her.

19 Then in the evening of that day, being the first day of the week, the doors having been shut, for fear of the Jews, where the disciples were assembled, Jesus came and stood in the midst, and saith unto them; “Peace be unto you.” 20 And when he had said this, he shewed them his hands and his side. Then the disciples were glad, 21 when they saw the Lord. Then Jesus said to them again; “Peace be unto you: as the Father 22 “sent me, so I send you.” And when he had said this, he breathed on them, and saith unto 23 them; “Receive ye the Holy Spirit. If ye remit “the

\* Or, *My Master.* † Gr. *Teacher.*

17. *Embrace me not.*] Pass not the time in embraces and salutations. I shall converse with you on earth for many days. See *ἀπλούς* Mark x. 13. Luke xviii. 15: compared with Matth. xix. 13. Mark x. 16: and apposite instances from Pindar, Josephus, and Plutarch, in Kypke. It is probable that Mary Magdalene had cast herself at Jesus's feet, and was embracing them: as the women did, Matth. xxviii. 9.

19. *The doors having been*

*shut.*] Some think that the doors were opened miraculously, as Acts xii. 10: others, that the words denote the time when our Lord came to his disciples, and that the doors might have been opened from within.

22. *Receive ye the holy Spirit.*] He gave them the Spirit in part, reserving the full effusion of it to the day of Pentecost. See on this v. Obs. 158.

23. In consequence of which holy Spirit, If ye remit &c. See Doddridge. This promise, says

CHAP. XX. "the sins of any, they are remitted unto them<sup>s</sup>

"if ye retain *them*, they are retained."

24 But Thomas, called Didymus, one of the Twelve, was not with them when Jesus came.

25 Then the other disciples said unto him; "We have seen \* the Lord." But he said unto them; "Unless I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put mine hand into his side, I † shall not believe."

26 And, ‡ within eight days, his disciples were again within, and Thomas with them: *then* Jesus cometh, the doors having been shut, and stood in the midst, and said; "Peace *be* unto you."

27 Then he saith to Thomas; "Reach hither thy finger, and § behold my hands; and reach hither thine hand, and put it into my side; and be

28 "not unbelieving, but believing." Thomas answered, and said unto him; "My Lord, and my

29 "God." Jesus saith unto him; "Because thou  
"hast

\* Or, *our Master*. † So Dr. Townson translates. ‡ Gr. *after*. § Or, *examine*. Or, *feel*.

says Bishop Pearce, was made to the Apostles only. "The Apostles had the power of discerning the heart, and of inflicting or removing temporal punishments." See Secker's sermons: vol. vi. ferm. xiv. p. 355. London ed.

26. *Within eight days.*] That is, on the eighth day; or on the following first day of the week.

27. *Behold my hands.*] See Exod. xx. 18. "To see is often used for trying and examin-

ing by another sense." Le Clerc.

28. *My Lord, and my God.*] Grotius has observed that in the original the nominative is used for the vocative.

These words are usually understood as a confession. Beza says that they are an exclamation: "My Lord! and my God!" "*My Lord, and my God!* How great is thy power! Eph. i. 19, 20." Whitby's last thoughts, 2d ed. p. 78.

CHAP. XX. "hast seen me, thou hast believed; happy *are* they  
XX. "that have not seen, and yet have believed."

30 Now Jesus did many other signs in the presence of his disciples, which are not written in

31 this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that, \* believing, ye may have life through

CHAP. XXI. his name.

1 After these things Jesus shewed himself again to the disciples at the † lake of Tiberias: and in

2 this manner he shewed *himself*. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and *the* sons of Zebedee, and two others of his disciples.

3 Simon Peter saith unto them; "I am going to fish." They say unto him; "We also will go with thee." They departed, and went into a ship immediately; and on that night they caught

4 nothing. But when morning was now come, Jesus stood on the shore: the disciples however knew

5 not that it was Jesus. Then Jesus saith unto them; "‡ My children, have ye any food?" They

6 answered him, "No." And he said unto them; "Cast

\* Or, *through belief*. See S. 54. † Gr. *sea*. ‡ Young men. Dr. Townson.

29. *Thou hast believed.*] Lord intimates that Thomas sometimes any persuasion whatever is called faith; even that which is built on the testimony of the senses. Le Clerc. 1. *The lake of Tiberias.*] The disciples were in Galilee, for the purpose mentioned Matth. xxviii. 7, 16.

CHAP. XXI. " Cast the net on the right side of the ship, and  
 " ye will get *some*." They cast *it* therefore :  
 and now they were not able to draw it, for the  
 7 multitude of fishes. Wherefore that disciple  
 whom Jesus loved saith to Peter : " It is \* the  
 " Lord." Now, when Simon Peter heard that  
 it was the Lord, he girt on *his* upper garment,  
 (for he was naked,) and cast himself into the  
 8 † lake. And the other disciples came in the  
 vessel, (for they were not far from land, but as it  
 were two hundred cubits,) dragging the net *full*  
 9 of fishes. As soon then as they landed, they see  
 a fire of coals lying, and fish laid thereon ; and  
 10 bread. Jesus saith unto them ; " Bring of the  
 11 " fishes which ye have now caught." Simon  
 Peter went *into the vessel*, and drew the net to  
 land full of great fishes, an hundred and fifty  
 three : and although there were so many, yet  
 12 the net was not broken. Jesus saith unto them ;  
 " Come *and* dine." Now none of the disciples  
 durst enquire of him, " Who art thou ?" know-  
 13 ing that it was the Lord. Jesus. [then] cometh,  
 VOL. I. I i and

\* Or, our *Master*. † Gr. *sea*.

7. *Naked.*] So the Jews of our Lord's miraculous power.  
 called those who were clad in their vest only, or under garment. See Doddridge, and Bishop Pearce.

8. *The vessel.*] The ship mentioned v. 3.

9. This miracle was wrought to impress the disciples still more deeply with a conviction

11. Simon Peter went again on board the vessel, to execute what our Lord required v. 10 ; and dragged, or assisted in dragging, to land the net, which remained in the water toward the stern of the ship.

CHAP. and taketh bread, and giveth to them, and fish in  
XXI. like manner. Jesus shewed himself to his disciples  
14 now this third time, after he had risen from the  
dead.

15 So when they had dined, Jesus saith to Simon  
Peter; "Simon, *son* of Jonah, lovest thou me  
" more than these *love me*?" He saith unto Jesus;  
"Yes, \* Lord: thou knowest that I love thee."

16 Jesus saith unto him; "Feed my lambs." Jesus  
saith to him again a second time; "Simon, *son*  
" of Jonah, lovest thou me?" He saith unto  
Jesus; "Yes, † Lord: thou knowest that I  
" love thee." Jesus saith unto him; "Tend

17 "my sheep." Jesus saith unto him the third  
time; Simon, *son* of Jonah, lovest thou me?"  
Peter was grieved that Jesus said unto him the  
third

\* Or, *Master*. † Or, *Master*.

14. *Now this third time.*] This was the third time, that he shewed himself to so many disciples together. See c. xx. 19, 26. The appearance on the mountain in Galilee, Matth. xxviii. 16, was posterior to this.

15. *Than these love me.*] "Than these thy fellow-disciples:" to whom our Lord pointed.

Authorities are greatly in favour of admitting *πλεον τετων* into the text. Peter, sensible of his presumption Matth. xxvi. 33, does not reply to this part of our Lord's question.

Le Clerc allows remote rea-

sons why Jesus thus interrogated Peter; but thinks that the immediate reason was, Peter's impatience of delay in coming to Jesus: v. 7.

15—17. Christos satisfacit Petrus, quem ter negaverat. Grot.

15. *Feed my lambs.*] Ipsi, non tibi, consule: suade, non coge: oves non tuas, sed meas. Grot.

Lambs and sheep are used as synonymous terms. See Matth. x. 16. Luke x. 3. Bishop Pearce.

17. *Was grieved.*] Because the repeated enquiry seemed to convey a doubt.

CHAP. third time, " Lovest thou me ?" and he said un-  
XXI.

to *Jesus*; " \* Lord, thou knowest all things;  
" thou knowest that I love thee." *Jesus* saith unto

18 him; " Feed my sheep. Verily verily I say unto  
" thee; When thou wast young, thou didst gird  
" thyself and walk whither thou wouldest: but  
" when thou shalt be old, thou wilt stretch forth  
" thine hands, and another will gird thee, and  
19 " carry *thee* whither thou wouldest not." Now  
he spake this, signifying by what death *Peter*  
would glorify God. And when he had spoken  
this, he saith to *Peter*; " Follow me."

20 Then *Peter* turned about, and seeth the disci-  
ple whom *Jesus* loved following; who had  
leaned on his breast also at supper, and had said;  
† " Lord, which is he who delivereth thee  
21 " up?" When *Peter* saw him, he saith to *Jesus*;  
22 " ‡ Lord, and what *shall* this man *do*?" *Jesus* saith  
unto him; " If I will that he remain till I come,  
" what *is that* to thee? Follow Thou me."

23 This report therefore went abroad among the  
I i 2 brethren

\* Or, *Master*. † Or, *Master*. ‡ Or, *Master*.

18. *Didst gird thyself.*] These words were addressed to *Peter*, soon after that Apostle had girded on his dry garments in the presence of *Jesus* and his disciples. See Bower, 4to.

*Gird thee &c.*] Bind thee to a cross; and, raising thee on it, bear thee to a death at which human nature revolts.

*Follow me.*] " And by that act shew thy readiness to follow

me in the manner of thy death." Here our Lord walked onward, and *Peter* followed him.

20. John followed also, in token of his readiness, zeal, and love: but, with great delicacy, makes no comment on his own action. See Doddridge.

22. *Till I come.*] Till the destruction of Jerusalem. See Matth. xvi. 28.

CHAP. brethren, that this disciple \* should not die;  
 XXI. yet Jesus said not to him; "He shall not die;"  
 but, "If I will that he remain till I come,  
 "what *is that* to thee?"

24. This is the disciple who testified of these  
 things, and wrote these things: and we know  
 25 that his testimony is true. And there are many  
 other things also that Jesus did, which, if they  
 were written every one, I think that even the  
 world itself could not contain the books *which*  
*would be written.*

\* Or, *was not to die.*

24. *And we know that his testimony is true.*] These words are an early testimony of eye-witnesses to the truth of St. John's gospel: they may have been admitted from the margin into the text. Nonnus omits them.

25. *The world itself could not contain.*] A strong hyperbole, well illustrated by Bishop Pearce.

Grotius and Le Clerc re-

ject this whole chapter: but Wetstein admits it.

Hammond considers the two last verses as the attestation of the Asiatic Bishops; at whose request Eusebius affirms that John wrote his gospel.

Dr. Owen thinks that from *καὶ ἔγραψεν*, in v. 24, to the end of v. 25, is an addition, perhaps a very early one, by another hand. Bowyer 4to.

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THE  
A C T S  
OF THE  
A P O S T L E S.

CHAP.

I.

1 I MADE the former relation, O Theophilus,  
2 concerning all which Jesus \* undertook both to  
do and to teach, until the day in which he was  
taken up, after having given commandments, by  
the Holy Spirit, to the apostles whom he had  
3 chosen: to whom he also shewed himself alive,  
after his suffering, by many infallible proofs; be-  
ing seen by them forty days, and speaking of the  
4 things concerning the kingdom of God. And  
*then*, assembling them together, he commanded  
them that they should not depart from Jerusalem,  
but should wait for the promise of the Father;  
“ which,”

\* Gr. *began*. Or, *both did and taught*.

4. *That they should not depart* return from Galilee. Matth.  
*from Jerusalem.]* After their xxviii. 7, 16. Mark xvi. 7.

CHAP. I. "which," said he, "ye have heard from me.  
 5 "For John indeed baptized with water; but  
 "Ye shall be baptized with the Holy Spirit not  
 6 "many days hence." When therefore they  
 were come together, they asked him, saying;  
 "Lord, wilt thou at this time restore the king-  
 7 "dom to Israel? And he said unto them; "It  
 "is not for you to know the times or seasons,  
 "which the Father hath put in his own disposal.  
 8 "But ye shall receive power, when the Holy  
 "Spirit is come upon you: and ye shall be wit-  
 "nesses to me, both in Jerusalem, and in all  
 "Judea, and in Samaria, and to the utter-  
 9 "most part of the earth." And when he had  
 spoken these things, while they beheld, he was  
 taken up; and a cloud received him out of their  
 10 sight. And while they looked earnestly \* to-  
 ward heaven as he went up, behold, two men  
 11 stood by them in white apparel; who said also;  
 "Ye † men of Galilee, why stand ye looking  
 "toward heaven? this Jesus, that is taken up  
 "from

\* Or, as he was going up to heaven. † Or, Ye Galileans.

6. *They were come together.*] At Bethany. Luke xxiv. 50.

*They asked him &c.*] Not understanding what the promise of the Father was, they asked him whether he would restore Israel from its depressed state to temporal glory: whether he would transfer dominion from the Romans to the Jews.

7. Our Lord's words imply that the Jews will be restored to earthly grandeur.

8. *Power.*] Luke xxiv. 49. The power of working miracles, of communicating spiritual gifts, of speaking foreign languages, &c.

*And in Samaria.*] The gospel was to be preached even to the Samaritans and to the gentiles. Our Lord prudently opens to the Apostles the extent of their commission; and shews his foreknowledge, and confidence in his cause.

CHAP. I. "from you into heaven, shall so come *again* in  
"like manner as ye have seen him go into hea-  
"ven."

12 Then they returned to Jerusalem from the  
mount called Olivet, which is near Jerusalem, a  
13 sabbath-day's journey. And when they entered *the*  
*city*, they went into an upper room, where abode  
Peter and James and John and Andrew, Philip  
and Thomas, Bartholomew and Matthew, James  
*the son* of Alpheus, and Simon \* Zelotes, and  
14 Judas *the brother* of James. All these stedfastly  
continued with one consent in prayer, with *certain*  
women and Mary the mother of Jesus, and with  
his brethren.

15 AND in those days Peter stood up in the  
midst of the disciples, and said; (now the num-  
ber of the † persons together was about an hun-  
16 dred and twenty;) "Brethren, this *part of scrip-*  
"ture,

\* That is, *the zealous*. † Gr. *names*. S. 131.

11. *Shall so come.*] To judge  
the world.

12. *A sabbath day's journey.*] The Syriac version says that this was about seven furlongs. The Talmudists reckon it two thousand cubits, the distance between the ark and the Israelites in journeying: Josh. iii. 4: which the Jews estimated at a Roman mile. Biscoe's Boyle's lectures: p. 393. The text of Josephus, Ant. xx. vii. 6. ed. Hudf. xx. viii. 6. ed. Haverc. places Mount Olivet at the distance of *five* stadia from Jerusalem: but there is authority for reading

*seven*: and, B. J. v. ii. 3, it is placed at the distance of *six* stadia. Different parts of Jerusalem, or different parts of the Mount, make different limits.

Compare Luke xxiv. 50: John xi. 18: and observe that Bethany might be a scattered village, extending some furlongs from mount Olivet.

14. *And with his brethren.*] Many of his kinsmen therefore now believed in him. See John vii. 5.

15. *An hundred and twenty.*] All the converts about Jerusalem, not the whole body of them. See 1 Cor. xv. 6. Dr. Wall.

- CHAP. I. "ture, which the Holy Spirit spake before by  
 " the mouth of David, must needs be fulfilled  
 " concerning Judas, that was guide to those who  
 17 " took Jesus. For he was numbered with us, and  
 " obtained the allotment of this ministry."  
 18 (Now this man \* caused a field to be purchased  
 with the reward of *his* iniquity; and, when he  
 had fallen on his face, he burst asunder in the  
 19 midst, and all his bowels gushed out: and it was  
 known to all who dwelt in Jerusalem; so that the  
 field was called in their own language, Aceldama,  
 20 that is, The field of blood.) "For it is written  
 " in the book of Psalms; 'Let his habitation be  
 ' desolate; and let no man dwell therein.' And,  
 21 'His office let another take.' "Wherefore, of  
 " these

\* Gr, *purchased a field,*

16. *Must needs be fulfilled.*] It was fit that it should be fulfilled, or verified, in Judas. Par erat Judæ simile quid evenire &c. Grot.

18, 19. These verses may be considered as the words of St. Luke, the historian: and from the phrase in *their proper tongue*, compared with Col. iv. 11, 14, some infer that Luke was a gentile.

18. *Caused a field to be purchased.*] An action is often said to be done by a person who was the occasion of doing it. Matth. xxvii. 26. John xix. 1, 15. Acts ii. 23, 36.

1 *When he had fallen on his*

*face &c.*] He fell prone from the place on which he had hanged himself; so that his belly burst, and his bowels came out. See Bishop Pearce; and my Harmony, p. 51.

19. *Aceldama.*] From קרן portio, and דמא sanguis. Syr.

20. *Let his habitation &c.*] Pf. lxix. 25, David speaks of his enemies in the plural number.

*His office let another take.*] Pf. cix. 8. The enemies of David speak, and imprecate this against him. Hic est allusio, scriptoribus Novi Testamenti valde usitata, qua Petrus verbis Davidis — tanquam maxime

- CHAP. I. "these men that accompanied us all the time  
 22 "when the Lord Jesus \* conformed with us, hav-  
 "ing begun from the baptism of John to that day  
 "on which he was taken up from us, one must *be*  
 "appointed to become a witness with us of his re-  
 23 "surrection." Then they set apart two; Joseph,  
 called Barsabas, who was surnamed Justus, and  
 24 Matthias. And when they had prayed, they said;  
 "Thou, Lord, who knowest the hearts of all  
 "men, shew which of these two thou hast chosen,  
 25 "that he may take the allotment of this ministry  
 "and apostleship, from which Judas by trans-  
 "gression fell, † so that he went to his own  
 26 "place." And their lots were cast: and the lot  
 fell upon Matthias; and he was numbered with  
 the eleven apostles.

## NOW

\* Gr. *went in and out among us.* S. 134. † Gr. *that he might go.*

maxime negotio quod præ manibus habebat accommodatis, uti maluit quam suis; et præsertim posteriore loco, quo indicare voluit, simile quid nunc oportere fieri circa Judam cum eo quod David olim—imprecatus est, ut munus ejus alter occupet. Limborch in Acta Apost. Fol. Roterod. 1711.

21. *Conformed with us.*] See the original phrase Deut. xxxi. 2. 2 Chron. i. 10. C. ix. 28.

23. *Barsabas.*] בן שבץ, fili-

us juramenti.

25. *So that he went to his own place.*] The consequence of which was, that he went to the grave, the place of destruction fit for him. See Bishop Pearce.

26. *Their lots.*] The two names being put in one urn, or in the folded lap of one mantle, Prov. xvi. 33, and two billets, one inscribed *Apostle*, the other blank, being put in another urn or lap; on drawing from each, the lot inscribed *Apostle* fell on Matthias.

## CHAP.

## II.

- 1 NOW when the day of Pentecost was come, they were all with one consent in the same place.
- 2 And suddenly there came from heaven a sound, as of a rushing mighty wind; and it filled all the
- 3 house where they were sitting. And divided tongues, as of fire, appeared to them; and \* a
- 4 tongue sat on each of them. And they were all filled with the Holy Spirit; and began to speak in † different languages, as the Spirit gave them
- 5 utterance. Now there were dwelling at Jerusalem Jews, religious men, out of every nation
- 6 under heaven. And when this report was spread abroad, the multitude came together, and were perplexed,

\* Or, one. † S. 134.

1. *The day of Pentecost.*] The fiftieth day, reckoning as the law directs, Lev. xxiii. 11, 15, 16. Now our Lord rose from the dead on the morrow after the Jewish sabbath; on which morrow the sheaf of first-fruits of barley-harvest was to be waved; and from which morrow the day on which the first-fruits of wheat-harvest were to be waved, on which a holy convocation was to be kept, Exod. xxxiv. 22, Lev. xxiii. 21, and on which the holy Spirit descended, was the fiftieth day.

*Was come.*] See Luke ix. 51.

2. *It filled.*] The sound filled.

3. *Divided.*] Either distributed, one to each person; or, rather, each parted asunder, as symbols

of the different languages spoken by the apostles. See Doddridge, and Bishop Pearce.

*As of fire.*] Flames shoot into forms like tongues.

*A tongue sat.*] In the original, *ὑλῶσα* is understood before *ἐκάθισεν*.

I think that the divided tongues descended on the twelve Apostles; see v. 14; and not on the whole number of one hundred and twenty, mentioned c. i. 15.

5. *Religious men.*] Worshipers of the true God.

*Every nation.*] Many nations.

6. *And when this report was spread abroad.*] Some think that *φωνή* refers to the sound mentioned v. 2. But see Gen. xlv. 16. and Wolfius.

- CHAP. II.<sup>1</sup> perplexed, because every man heard them speaking in his own language. And they were all amazed, and wondered, saying one to another;
- 7 “Behold, are not all these who speak Galileans?”
- 8 “How then hear we every man in our own language, in which we were born? Parthians,
- 9 “and Medes, and Elamites, and dwellers in Mesopotamia, and in Judea and Cappadocia,
- 10 “in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers from Rome both Jews
- 11 “and proselytes, Cretans *also* and Arabians; we hear them speaking in our own tongues the
- 12 “wonderful works of God.” And they were all amazed, and doubted, saying one to another;
- 13 “What can this mean?” But others, scoffing,
- 14 said; “These men are full of new wine.” But when Peter and the Eleven had stood up, he lifted up his voice, and said unto them; “Ye Jews, and

9. *Elamites.* Persians. How very widely colonies of Jews were dispersed, may be seen in a curious passage quoted by Schoettgenius from Philo de legatione ad Caium, p. 1031. fol. ed. Paris. 1640.

*And in Judea.*] India, Idumea, Cilicia, Bithynia, Lydia, are different conjectures. Tertullian and Augustin read Armenia. But the Hebrew-Syriac dialect of Judea might differ from that of Galilee, see v. 7, as much as the Greek and oriental dialects differed in some of the countries enumerated.

*Asia.*] Proconsular Asia. See Bishop Pearce on c. xvi. 6.

10. *Lybia about Cyrene.*] That some captive Jews were planted there by Ptolemy Lagus, see Bishop Pearce.

*Both Jews and proselytes.*] Both Jews by descent, and gentile converts to the worship of the true God.

13. *Of new wine.*] Must, of the last vintage; to preserve the sweetness of which the ancient writers give rules. See Wettstein.

CHAP. II. " and all ye who dwell in Jerusalem, be this  
 15 " known unto you, and hearken to my words.  
 16 " For these are not drunken, as ye suppose; since  
 17 " it is but the third hour of the day. But this  
 " is what was spoken by the prophet Joel:  
 18 " And it shall come to pass in the last days, saith  
 " God, *that* I will pour out \* my Spirit upon all  
 " flesh: and your sons and your daughters shall  
 " prophesy, and your young men shall see visions,  
 19 " and your old men shall dream dreams: and on  
 " my men-servants and on my maid-servants I will  
 " pour out † my Spirit in those days; and they  
 20 " shall prophesy: and I will shew wonders in  
 " heaven above, and signs on the earth beneath;  
 21 " blood, and fire, and vapour of smoke. The  
 " sun shall be turned into darkness, and the  
 " moon into blood, before the great and signal  
 22 " day of the Lord come. And it shall come to  
 " pass, *that* whosoever shall call on the name of  
 " the Lord shall be delivered." " Ye men of  
 " Israel, hear these words: Jesus ‡ of Nazareth,  
 " a man whom God hath attested among you by  
 " mighty works and wonders and signs, which  
 " God

\* Gr. *of my Spirit.* † Gr. *of my Spirit.* ‡ Gr. *the Nazorean.*

15. " The argument depends on the custom of the Jews, who used to attend their morning prayer fasting." Lardner's Cred. i. c. ix. p. 457.

19, 20. These verses refer to the destruction of Jerusalem. See my notes on Joel ii. 28—32: and Obs. p. 249. Compare Matth. xxiv. 29. Mark xiii. 24. Luke xxi. 25.

21. The Providence of God preserved the Christians, at the time when such unexampled calamities befel the Jews.

22. *Mighty works and wonders and signs.*] The original words are often used indiscriminately; and seem to be joined together for the sake of emphasis.

- CHAP. II. " God did by him in the midst of you, as ye  
 23 " yourselves [also] know; him, being \* delivered  
 " up to you by the determinate counsel and fore-  
 " knowledge of God, [ye have taken, and] by  
 " wicked hands ye have crucified and slain:  
 24 " whom God hath raised up, having loosed the  
 " † bands of death: because it was not possible  
 25 " that he should be holden by it. For David  
 " speaketh concerning him; ' I ‡ saw the Lord  
 " always before me; for he is on my right hand,  
 26 " § so that I cannot be moved. Wherefore my  
 " heart rejoiced, and my tongue was glad: more-  
 27 " over my flesh also will rest || in hope; because  
 " thou wilt not leave\*\* me in the grave; nor suffer  
 28 " thine Holy One to see corruption. Thou hast  
 " made known to me the ways of life; thou  
 " wilt make me full of joy with thy countenance.'  
 29 " Brethren, let me plainly speak to you of the  
 " patriarch David, that he both died and was  
 " buried,

\* Or, given up. † Gr. pains. Or, having delivered him from the pains. ‡ Or, set. § Gr. that I may not be moved. || Or, hope, that &c. \*\* Gr. my soul.

24. *The bands of death.*] The Hebrew דָּבַל signifies both *band* and *pain*. The former sense is more suitable to Pl. xviii. 5. See Doddridge, Parkhurst, and Bishop Pearce. " Postquam solverat dolores mortis antecedentes." Kypke.

*It was not possible.*] It was unfit in itself, and contrary to the tenour of prophecy, that the Lord of life should be holden by death.

29. *Brethren.*] Ἀδελφοί is often

redundant: so Tantum apud homines barbaros valuit &c. Cæs. Comm. L. v. lvi. Ut homini adolescentulo filiam darem. Ter. Andr. v. i. 9: where Donatus quotes from Sallust, Occultans se tugurio mulieris ancillæ. See Matth. xiii. 28. Luke xxiv. 7. Thus the forms c. i. 11. ii. 14, 22, are equivalent to Ἀδελφοί Ἀδελφοί so often used by Demosthenes. See Bishop Pearce on c. vii. 2.

## CHAP.

## II.

- “ buried, and his sepulchre is among us to this  
 30 “ day. Wherefore being a prophet, and know-  
 “ ing that God had sworn to him with an oath,  
 “ that of the fruit of his loins he would place  
 31 “ *successors* on his throne; he foresaw *this*, and  
 “ spake concerning the resurrection of Christ,  
 “ that \* he was not left in the grave, nor did his  
 32 “ flesh see corruption. This Jesus hath God  
 “ raised up, of which all we are witnesses.  
 33 “ Having therefore been exalted † to the right  
 “ hand of God, and having received from the  
 “ Father the promise of the Holy Spirit, he hath  
 “ poured out this, which ye now see and hear.  
 34 “ For David hath not ascended into the heavens:  
 “ but he himself saith; ‘ Jehovah said unto  
 35 ‘ my Lord, Sit thou on my right hand, until I  
 36 ‘ make thine enemies thy footstool.’ Wherefore  
 “ let all the house of Israel know assuredly, that  
 “ God hath made that Jesus, whom ye have cru-  
 “ cified, *both* Lord and Christ.”

Now

\* Gr. *his soul*. † Or, *by*.30. *Had sworn.*] Pl. cxxxii.

11. 1. Kings viii. 25.

*He would place.*] So  
*αὐτῷ* is used Iliad vi. 360. vii.

49.

31. The prophecy in its most eminent sense referred to Christ; though it had an inferior sense also, that David should be preserved from death, notwithstanding the malice and power of his enemies.

David, futurorum præcius, & certus e sua posteritate Christum oriturum, ita verba sua temperavit, ut, quæ de se dix-

erat, multo sublimiorem sensum contineant, in Christo demum implendum: Deo proculdubio ita calamum ipsius Spiritu suo dirigente, ut sensus, qui in Christo erat implendus, ex proprietate verborum simplicius fluat, quam qui ipsum Davidem respicit. Limborch in loc.

34. Which exaltation is referred to in a passage that must be understood of Christ, and not of David. For &c.

35. *Thy footstool.*] Victis victores pedem imponere solebant. Ellner.

CHAP.  
II.

- 37 Now when they heard *this*, they were pierced to the heart, and said to Peter, and to the rest of the apostles; "Brethren, what shall we do?"
- 38 Then Peter said unto them; "Repent, and let every one of you be baptized in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Spirit.
- 39 "For the promise is to you, and to your children; and to all that are afar off, as many as
- 40 "the Lord our God shall call." And with many other words he testified and exhorted, saying; "Save yourselves from this perverse generation."
- 41 Then those who [gladly] received his words were baptized: and *on* that day about three thousand \* persons were added † *to the church*. And they stedfastly continued in the doctrine of the apostles, and *in* fellowship, and in the breaking
- 43 of bread, and in prayers. And fear came upon every ‡ one; and many wonders and signs were
- 44 done by the apostles. And all who believed
- 45 were together, and had all things common; and fold

\* Gr. souls. † S. 36. ‡ Gr. soul.

39. *That are afar off.*] It is plain that St. Peter spoke this by the holy Spirit. For he had no conception that the Gentiles would be called into the Christian church till some time after: c. x. 34.

40. *From this perverse generation.*] Lest ye be involved in their temporal and eternal destruction.

42. *And in fellowship.*] With the apostles, and with each other.

*In the breaking of bread.*] In joint partaking of food. See v. 46.

43. *Upon every one.*] Whether believer or unbeliever.

44. *Were together.*] They frequented the same places, and met at the temple: v. 46.

Their

CHAP. II. sold their possessions and substance, and parted  
 46 them among all, as every one had need. And  
 stedfastly continuing in the temple day by day  
 with one consent, and breaking bread from house  
 to house, they partook of food with gladness,  
 47 and singleness of heart, praising God, and hav-  
 ing favour with all the people. And the Lord  
 daily added to the church those who were † saved.

CHAP. III.

1 NOW Peter and John went up together into  
 the temple at the hour of prayer, *which was* the  
 2 ninth hour. And a certain man, lame from his mo-  
 ther's womb, was carried; who was laid daily at  
 the gate of the temple, which is called Beautiful,  
 to ask alms of those that entered into the temple:  
 3 who, when he saw Peter and John about to go into  
 4 the temple, asked to receive alms. Then Peter  
 and John earnestly beheld him, and *Peter* said;  
 5 "Look on us." And he gave heed to them,  
 6 expecting to receive something from them. Then  
 Peter

\* Or, *simplicity*. † Or, *added converts daily to the church*. See S. 131.

Their intercommunity of goods shewed their mutual confidence and affection; but it is no precedent for future ages in very dissimilar circumstances. They who sold their goods, and divided them, were willing to be perfect in dedicating themselves to the preaching of the gospel; as Christ exhorted the rich young man. Matth. xix. 21.

46. *From house to house*.] That this is a right translation, see c. xx. 20, 23.

*Singleness of heart*.] Harm-

lessness, uprightness, and sincerity of heart. Hefychius.

47. *Favour*.] They had a good report from those without. 1 Tim. iii. 7.

*Those who were saved*.] Converts, who were placed in a state of salvation. See c. 40, *Σωτηρί*, and 1 Cor. i. 18. 2 Cor. ii. 15. Compare c. v. 14.

1. *Together*.] See Syr. and Josephus in Krebsius. See also a like phrase c. xiv. 1.

CHAP. Peter said; " Silver and gold I have not : but

III. " such as I have, I give unto thee. In the name

" of Jesus Christ \* of Nazareth, rise and walk."

7 And Peter took him by the right hand, and

raised him up; and immediately his feet and

8 ankle-bones were strengthened: and leaping up,

he stood and walked, and entered with them into

the temple, walking, and leaping, and praising

9 God. And all the people saw him walking and

10 praising God; and they knew that it was he

who † used to sit for alms at the Beautiful gate

of the temple: and they were filled with astonish-

ment and amazement at that which had befallen

11 him. And as ‡ the lame man held Peter and John,

all the people ran together unto them in the porch

which is called Solomon's, much astonished.

12 And when Peter saw it, he said to the people ;

" Ye men of Israel, why wonder ye at this ? or

" why look ye earnestly on us, as though by

" our own power or godliness we had made

13 " this man to walk ? The God of Abraham and

" of Isaac and of Jacob, even the God of our

VOL. I. K k " fathers,

\* Gr. the Nazorean. † S. 146. ‡ Gr. he.

6. *I have not.*] See c. ii. 44.

7. *His feet and ankle-bones.*] Plantæ, (i. e. infimæ partes pedis,) ac tali. Erasmus.

8. *And leaping.*] See Isai. xxxv. 6.

The miracles referred to c. ii. 43. were probably of a private

nature. Considering how the Jews had recently conducted themselves toward Christ, it was great fortitude to work public miracles in his name.

12. *To walk.*] For the Greek form, see on 1 Cor. ii. 2 ; as being used as the Hebrew ה.

CHAP.  
III.

“ fathers, hath glorified his \* Son Jesus; whom  
 “ Ye delivered up, and denied in the presence of  
 “ Pilate, when he had determined to release *him*.  
 14 “ But Ye denied the Holy and Righteous One;  
 “ and desired a murderer to be granted unto  
 15 “ you; and killed the † Author of life, whom  
 “ God hath raised from the dead; of which we  
 16 “ are witnesses. And his name, through faith  
 “ ‡ therein, hath strengthened this man, whom  
 “ ye see and know: yea, § *our* faith which is  
 “ through Jesus hath given him this perfect  
 17 “ soundness in the presence of you all. And  
 “ now, brethren, I know that through igno-  
 18 “ rance ye did *it*, as *did* your rulers also. But  
 “ those things which God foreshewed by the  
 “ mouth of all his || prophets, that Christ would  
 19 “ suffer, he hath thus fulfilled. Repent ye there-  
 “ fore, and be converted, that your sins may be  
 “ blotted out, when the times of refreshment  
 20 “ shall come from the presence of the Lord, and  
 “ he

\* Or, *servant*. c. iv. 25. Matth. xii. 18. † Or, *Conductor*  
*to life*. [*Him that leadeth us to life*. Dr. Clarke.] ‡ Gr. *in*  
*his name*. § Gr. *the faith*. || Or, *the prophets, that his Christ*  
 &c. MSS.

13. *And denied.*] Refused to  
 acknowledge as the Christ. C.  
 vii. 35. Grot.

16. *Therein.*] See the note  
 on John iv. 1. *His name* is  
 equivalent to *he*.

*Which is through Jesus.*] *Which*  
 subsists in us by his  
 means. 1 Pet. i. 21. Beza.

19. *When the times &c.*] De-

varius de particulis Græcis, p.  
 166, and Hoogeveen, p. 851,  
 give ὅπως the sense of *in*, or  
*in*quidam. See Herod. L. ii. §.

13. ὅπως ἔλθοι ὁ πόταμος ἐπὶ οὐκ  
 πύχυναι: quum, postquam, &c.  
 See also Beza, or Pol. Syr.

*Of refreshment.*] And not of  
 vengeance.

- CHAP. III. " he shall send Jesus Christ, that was before \*
- 21 " appointed for you : whom heaven must receive,  
 " until the times of the † restoration of all  
 " things, concerning which God hath spoken by  
 " the mouth of his holy prophets [since the world  
 22 " began.] Now Moses said [to *our* fathers ;] ' The  
 ' Lord your God will raise up unto you from your  
 ' brethren, a prophet like me ; to him ye shall  
 ' hearken in all things, whatsoever he shall speak  
 23 ' unto you. And it shall come to pass *that*  
 ' every ‡ one, who shall not hear that prophet,  
 ' shall be destroyed from among the people.'  
 24 " Yea, and all the prophets, from Samuel and  
 " those who follow after, as many as have  
 25 " spoken, have told likewise of these days. Ye  
 " are *the* sons of the prophets, and of the cove-
- K k 2
- " nant

\* Or, preordained. † Or, consummation. ‡ Gr. soul.

20. *That was before appointed for you.*] And of whom it was foretold accordingly, that he should be raised up from among you. See v. 22.

These were very conciliating circumstances to the Jews ; and therefore are wisely insisted on.

If we read *πρότερον προειρημένον*, Dr. Wall gives the right sense : " who is now beforehand preached unto you,"

21. *Of the restoration of all things.*] When all things shall be disposed, ordered, settled, in a perfect state, from their

present imperfect one. See Bishop Pearce's accurate note.

22. *Negare nolim Deum plures prophetas se missurum hic promittere ; verum inter illos unum quendam eximium, sicut Moysen, quem præsertim audiri velit, & cujus prærogativæ præ reliquis sint eximiae.* Limborch in loc.

— 24. *From Samuel.*] He instituted the schools of the prophets. Or, according to Le Clerc, he was the first famous prophet, after Moses, whose predictions are extant.

CHAP. III. "nant which God made with our fathers, saying  
 " unto Abraham; ' And in thine offspring all  
 ' the families of the earth shall be blessed.'

26 " God, having raised up his \* Son, hath sent  
 " him unto you first, to bless you, by turning away  
 CHAP. IV. " every one of you from his iniquities."

1 And as the † *apostles* were speaking to the people, the priests, and the captain of the temple, and the Sadducees, came suddenly upon them;  
 2 being grieved that they taught the people, and preached through Jesus the resurrection from the dead: and they laid *their* hands on them, and put them in prison until the next day: for it  
 3 was now evening. (However, many of those that had heard the words of *Peter* believed: and the number of the men was about five thousand.)

5 And it came to pass on the morrow, that their  
 6 rulers, and elders, and scribes, and Annas the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the race of the high-priest,  
 7 were gathered together in Jerusalem. And when they had set ‡ *the apostles* in the midst, they asked;

\* Or, *servant*. † See S. 37. ‡ S. 37.

26. *Unto you first.*] C. xiii. 46. c. v. 17.

Rom. i. 16. The Jews had this privilege on account of the covenant made with their progenitors.

1. *The Sadducees.*] These deniers of a resurrection naturally opposed the preachers of it. See

6. *Annas the high-priest.*] Who had been high-priest; in contradistinction to some other Annas. See on Luke iii. 2.

*The race of the high-priest.*] Descendants of Aaron.

CHAP. IV. asked; "By what power, or by what name, have  
8 "ye done this?" Then Peter, filled with the Holy  
Spirit, said unto them; "Ye rulers of the people,  
9 "and elders of Israel, if we be examined this day  
"concerning the good deed done to the infirm  
"man, by what means he hath been made \* well,  
10 "be it known to you all, and to all the people  
"of Israel, that by the name of Jesus Christ  
"† of Nazareth, whom Ye crucified, *but*  
"whom God raised from the dead, *even* by Him  
"this man standeth here before you restored.  
11 "This is the stone which was despised by you  
"builders; *but* which is become the head of  
12 "the corner. Nor is there ‡ salvation by any  
"other: for there is none other name under  
"heaven given among men, by which we can  
13 "be § saved." Now, when they || observed  
the free speech of Peter and John, and per-  
ceived that they were unlearned and obscure  
men, they wondered; and they \*\* knew that  
14 *these men* had been with Jesus. And behold-  
ing the man that had been restored, standing  
with them, they had nothing to †† object.  
15 But when they had commanded them to with-  
draw out of the council, they conferred among  
16 themselves, saying; "What shall we do to  
"these men? for that indeed a signal miracle  
"hath

\* Gr. *saved*. † Gr. *the Nazorean*. ‡ Or, *healing*. § Or, *healed*. || Gr. *beheld*. \*\* S. 107. †† Or, *to say against the matter*.

12. *Salvation—saved.*] The original words refer to *circumcision*. 16. *Signal.*] The Greek word seems to denote what is so illustrious that it must be known.

CHAP. IV. "hath been wrought by them, *is* manifest to all  
 17 "deny *it*. But, that it spread no further among  
 18 "the people, let us strictly threaten them that  
 "henceforth they speak to no man in this  
 18 "name." And they called *the apostles*, and com-  
 19 manded them not to speak at all, nor teach, in  
 19 the name of Jesus. But Peter and John an-  
 20 swered and said unto them; "Whether it be  
 20 "right before God to hearken unto you more  
 20 "than unto God, judge ye. For we cannot but  
 21 "speak the things which we have seen and  
 21 "heard." So when they had further threatened  
 21 them, they released them, not finding how they  
 22 might punish them, on account of the people:  
 22 for all *men* glorified God because of that which  
 22 had been done. For the man was more than  
 22 forty years old, on whom this miracle of curing  
 22 had been wrought.

23 And having been released, they went to their  
 23 own company, and reported all which the chief-  
 24 priests and elders had said unto them. And  
 24 when \* *their own company* had heard *it*, they lifted  
 24 up their voice to God with one consent, and  
 24 said; "O sovereign Lord, thou *art* God, who  
 25 "madest heaven, and earth, and the sea, and all  
 25 "that is in them: who saidst also by the mouth  
 25 "of thy servant David; ' Why did the gentiles  
 ' rage,

\* See S. 38.

22. *Than forty years old.*] from his birth.  
 And, c. iii. 2, had been lame

CHAP. IV. \* rage, and the people imagine vain things?

26 \* *Why* did kings of the earth stand up, and *why*

were the rulers gathered together, against the

27 \* Lord, and against his Anointed? " For in

" truth, against thine holy \* Son Jesus, whom

" thou hast anointed, both Herod and Pontius

" Pilate, and the gentiles, and the people of

" Israel, were gathered together in this city ;

28 " to do whatsoever thine hand and thy counsel

29 " determined before to be done. And now,

" Lord, behold their threatenings: and grant

" unto thy servants, that with all freedom they

30 " may speak thy word ; by stretching forth thine

" hand to heal; and *by* the doing of signs and

" wonders through the name of thine holy

31 " † Son Jesus." And, when they had prayed,

the place was shaken where they were assembled

together ; and they were all filled with the Holy

Spirit, and spake the word of God with free-

dom.

32 And the multitude of those who believed were  
of one heart, and of one soul: nor did any of

33 *them* say that aught of the things which he pos-  
sessed was his own ; but they had all things com-

mon. And the apostles gave witness of the re-  
surrection of the Lord Jesus with great power:

34 and there was great favour toward them all. Not  
that

\* Or, *servant*. † Or, *servant*.

28. *Thine hand and thy coun-  
sel.*] Thy power and thy coun-  
sel: thy powerful counsel.

33. *Great power.*] Of words  
and of miracles.

CHAP. that there was any among them who wanted:

IV.

for as many as were possessors of lands or houses sold them, and brought the prices of the things which were sold, and laid *them* down at the feet of the apostles: and distribution was made to every one according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, *The son of consolation*,) a Levite, *and* a native of Cyprus, having land, sold *it*, and brought the money, and laid *it* at the feet of the apostles.

CHAP. V.

1 But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back *part* of the price, [his] wife also being privy *to it*, and brought a certain part, and laid *it* at the feet of the apostles. But Peter said; "Ananias, why hath Satan filled thine heart to deceive the Holy Spirit, and to keep back *part* of the price of the land? While it remained, was it not thine own? and, after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God." And Ananias, hearing these words, fell down, and expired.

36. *The son of consolation.*] Perhaps so called from this act. Bishop Pearce.

4. *Thou hast not lied unto men, but unto God.*] Thou hast not so much lied unto men as unto

God. Bishop Pearce.

*Unto God.*] By lying to the holy Spirit, v. 3, to the Spirit of the Lord, v. 9, he lied to God.

CHAP. V. pired. And great fear came on all those that  
 6 heard [these things.] And *certain* young men  
 rose, wound him up, and carried *him* out, and  
 7 buried *him*. And it was about the space of three  
 hours after, when his wife, not knowing what  
 8 had been done, came in. And Peter said unto  
 her; "Tell me whether ye sold the land for so  
 "much?" And she said; "Yes, for so much."  
 9 Then Peter said unto her; "How is it that ye  
 "have agreed together to try the Spirit of the  
 "Lord? behold, the feet of those that have buried  
 "thine husband *are* at the door, and they will  
 10 "carry thee out." Then she immediately fell  
 down at his feet and expired. And the young  
 men came in, and found her dead; and, when  
 they had carried *her* out, they buried *her* by her  
 11 husband. And great fear came upon the whole  
 church, and upon all that heard these things.  
 12 And by the hands of the apostles many signs  
 and wonders were wrought among the people:  
 (now

6. *Wound him up.*] In burial clothes. John xi. 44. xix. 40.

8. *For so much.*] Specifying the sum which Ananias had brought.

11. The action committed by Ananias and Sapphira was vain-glorious, covetous, fraudulent, impious, and greatly aggravated in those who most probably had tasted the heavenly gift, c. iv. 31, and seen miracles wrought by the apostles. C. ii. 43. iii. 6. iv. 33. The punish-

ment displayed the knowledge, power, and divine mission of those who were inspired by the holy Spirit; and deterred interested persons from joining the Christians to partake of their goods and alms. See Le Clerc and Doddridge.

12—14. Bishop Sherlock ingeniously conjectured that v. 14, and the first clause of v. 12, "And—people" should be transposed. See Bower, 4to,

CHAP.  
V.

(now they were all with one consent in Solomon's porch : and of the rest no man durst join himself to them ; but the people magnified them : and believers were *still* more added to the Lord, multitudes both of men and women :) so that they brought forth the sick throughout the streets, and laid *them* on beds and couches, that even the shadow of Peter passing by might overshadow some of them. A multitude likewise *out* of the cities round about came to Jerusalem, bringing sick folks, and those that were vexed by unclean spirits : and they were all cured.

17 Then the high-priest rose up, and all those who were with him, (which was the \* sect of the Sadducees,) and were filled with indignation, 18 and laid [their] hands on the apostles, and put 19 them in the common prison. But an angel of the Lord opened the prison-doors by night, and 20 brought them out, and said ; " Go, stand and " speak in the temple to the people all † the 21 " words of this life." And when they had heard *this*, they entered into the temple early in the morning, and taught. Then the high-priest came,

\* Gr. *heresy*. † Or, *these words of everlasting life*. Verſſ.

12. *Now they were all &c.*] This remark, that all the Christian disciples met thus, is thrown in to shew how boldly they professed belief in Jesus.

13. *Of the rest &c.*] Of those who were unconverted, none durst hypocritically join himself to them for the purpose of re-

ceiving their alms.

*But &c.*] But, on the contrary, the people, instead of attempting to deceive them by false pretences, or at all mingling with them, held them in high honour, and kept at an awful distance from them.

CHAP. came, and those that were with him, and called  
 V. together the council, and all the senate of the  
 sons of Israel, and sent to the prison, that *the*  
 22 *apostles* might be brought. But when the offi-  
 cers came, they found them not in the prison;  
 23 and returned, and told, saying; "The prison  
 " indeed we found shut with all safety, and the  
 " keepers standing before the doors: but when  
 " we had opened *them*, we found no man within."  
 24 Now, when the *high*-priest, and the captain of  
 the temple, and the chief-priests heard these  
 words, they doubted concerning them, what this  
 25 would be. Then one came and told them;  
 "Behold, the men whom ye put in prison are  
 " standing in the temple, and teaching the peo-  
 26 " ple." Then the captain went together with  
 the officers, and brought them without violence:  
 for they feared the people, lest they should have  
 27 been stoned. And, when they had brought them,  
 they set *them* before the council. And the high-  
 28 priest asked them, saying; "Did not we strictly  
 " command you that ye should not teach in this  
 " name? and, behold, ye have filled Jerusalem  
 " with your doctrine, and seek to bring this  
 29 " man's blood upon us." Then Peter and the  
*other* apostles answered and said; "We ought  
 30 " to obey God rather than men. The God of  
 " our

24. *The high-priest.*] Krebs-  
 sus has shewn that *ἀρχιερεύς* is some-  
 times used for *ἀγρυπνός*.

28. *To bring this man's blood*

*upon us.*] To bring on us the  
 death of Jesus, by incensing the  
 people against us.

- CHAP. V. " our fathers hath raised up Jesus ; whom ye  
 31 " killed, having hanged him on a \* cross : Him  
 " God hath exalted to his right hand, *to be a*  
 " † Leader and a Saviour, to give repentance unto  
 32 " Israel, and forgiveness of sins. And we are  
 " [his] witnesses of these things ; and *so is the*  
 " Holy Spirit also, which God hath given to  
 " those that obey him."  
 33 And when they heard *this*, they were cut to  
 34 *the heart*, and took counsel to kill them. Then  
 there stood up in the council a certain Pharisee,  
 named Gamaliel, a teacher of the law, had in ho-  
 35 nour among all the people, and commanded to  
 send the apostles out for a short time ; and said  
 unto them ; " Ye men of Israel, take heed to  
 " yourselves concerning these men, what ye in-  
 36 " tend to do. For before these days Theudas  
 " rose up, boasting himself to be some *great* one ;  
 " to whom a number of about four hundred men  
 " joined themselves : who was slain ; and all, as  
 " many as obeyed him, were scattered and came  
 37 " to nought. After this man Judas of Galilee  
 " rose up, in the days of the enrolment, and  
 " drew away many people after him : and he *also*  
 " perished ;

\* Gr. *a tree*. † Or, *a Chief*.

34. *Gamaliel*.] St. Paul's preceptor. C. xxii. 3.

36. *Theudas*.] Lardner thinks that there were two impostors of this name ; one before Judas of Galilee, soon after Herod's death, while Archelaus was at Rome ; and another in the reign of Claudius. Cred. Book

ii. c. vii. p. 931, 7. But see Michaelis translated by Marsh, i. 61.

37. *Of the enrolment*.] Not that made in the beginning of Archelaus's reign, Luke ii. 1, Matth. ii. 22 ; but about ten years after. See Lardner. Cred. ii. c. i. p. 661.

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V.

“ perished ; and all, as many as obeyed him,  
38 “ were dispersed. And now I say unto you ;  
“ Refrain from these men, and let them go on :  
“ for if this counsel or this work be of men, it  
39 “ will be overthrown : but if it be of God, ye  
“ cannot overthrow it : *beware also* lest ye be  
40 “ found even to contend against God.” And  
they were persuaded by him : and when they  
had called the apostles, they beat *them*, and com-  
manded that they should not speak in the name  
41 of Jesus, and released them. So they departed  
from the presence of the council, rejoicing that  
they were thought worthy to be shamefully treated  
42 for the name of *Jesus*. And daily in the temple,  
and in every house, they ceased not to teach and  
to preach the glad tidings that Jesus was the  
Christ.

CHAP.  
VI.

1 NOW in those days, when the number of the  
disciples was multiplied, there arose a murmuring  
of the Hellenists against the Hebrews, because  
their widows were overlooked in the daily \* mi-  
2 nistration of *alms*. Then the Twelve called the  
multitude of the disciples unto them, and said ;  
“ It is not † reasonable that we should leave  
“ the word of God, and ‡ minister to *the*  
3 “ tables of *the poor*. Wherefore, brethren,  
“ look

\* Or, *distribution*. S. 49. † Or, *It is not pleasing to us*.  
‡ Or, *attend on*. See S. 132.

1. *The Hellenists.*] Proselytes to the Jewish religion. See on John vii. 35. C. ix. 29. Syr. and c. xi. 20. See Lardner's remarks on Dr. Ward's dissertations : c. v. 2. *Tables.*] That food may be set on them.  
Or, rather, foreign grecizing

CHAP.  
VI.

- “ look ye out from among you seven men of  
 “ good report, full of the [Holy] Spirit and of  
 “ wisdom, whom we will appoint over this bu-  
 4 “ siness. But we will stedfastly continue in  
 “ prayer, and in the ministry of the word.”  
 5 And the words pleased the whole multitude : and  
 they chose Stephen, a man full of faith and of  
 the Holy Spirit, and Philip, and Prochorus, and  
 Nicanor, and Timon, and Parmenas, and Nico-  
 6 las a proselyte of Antioch ; whom they set before  
 the apostles : and when these had prayed, they  
 7 put *their* hands on them. And the word of God  
 increased : and the number of the disciples greatly  
 multiplied in Jerusalem : and a great multitude  
 of the priests became obedient to the faith.  
 8 And Stephen, full of *God's* favour and of  
 power, did great wonders and signs among the  
 9 people. But there arose some of the synagogue,  
 which is called *the synagogue* of the Liber-  
 tines, and *some* of the Cyrenians and Alex-  
 andrians, and of those from Cilicia and Asia,  
 10 disputing with Stephen. And they were not  
 able to resist the wisdom and the spirit by which  
 11 he spake. Then they suborned men, who said ;  
 “ We

3. *Look ye out &c.*] The ap-  
 pointment was prudently left  
 to others, that no suspicion of  
 interested views might fall on  
 the apostles.

5. By the names, some of  
 these seem to have been Helle-  
 nists.

7. *A great multitude of the  
 priests.*] Wetstein observes

from Josephus that there were  
 more than 5000 of them. See  
 also Ezra ii. 36—39.

9. *Libertines.*] Jews, who  
 had been carried captives into  
 Italy, and had been made free  
 by the Romans, or were the  
 sons of such. Lardner Cred.  
 i. iii. 243.

CHAP. VI. " We have heard him speak blasphemous words  
12 " against Moses, and *against* God." And they  
stirred up the people; and the elders, and the  
scribes; and these came suddenly upon *him*, and  
13 seized him, and brought *him* to the council, and  
set up false witnesses, who said; " This man  
" ceaseth not to speak words against *this* holy  
14 " place and the law. For we have heard him  
" say, that this Jesus of \* Nazareth will destroy  
" this place, and will change the customs which  
15 " Moses delivered to us." And all who sat in  
the council looked stedfastly on him, and saw his  
CHAP. VII. face as *it had been* the face of an angel.

1 Then the high-priest said; " Are these things  
2 " so?" And † *Stephen* said; " Brethren, and  
" fathers, hearken. The God of glory appeared  
" to our father Abraham, when he was in Me-  
3 " sopotamia, before he dwelt in Haran; and  
" said unto him; ' Depart from thy country,  
" and from thy kindred, and go into the land  
4 " which I shall shew thee.' Then he departed  
" from the land of the Chaldeans, and dwelt in  
" Haran; and, when his father was dead, ‡ *God*  
" removed

\* Gr. *the Nazarean*. † S. 38. ‡ S. 38.

15. There seems to have been a splendour on the countenance of Stephen, resembling that of Moses when he came down from mount Sinai, Exod. xxxiv. 30, and that of Christ at his transfiguration: Matth. xvii. 2.

2. This discourse resembles those which the Jews were accustomed to hear in their syna-

gogues. See c. xiii. 17, &c.

4. *When his father was dead.*] if we adopt the Samaritan reading, Gen. xi. 32, that Terah lived only 145 years, all is clear. For Abram was born when Terah was 70: Gen. xi. 26: and Abram left Haran when he was 75: Gen. xii. 4: that is, in the year when Terah died.

CHAP. VII. removed him thence into this land wherein ye  
 5 " now dwell; but gave him none inheritance in  
 " it, not even *so much as* to set his foot on: yet  
 " he promised that he would give it to him for  
 " a possession, and to his offspring after him,  
 6 " when *as yet* he had no child. And God spake  
 " in this manner; that his offspring should so-  
 " journ in a foreign land, and that they should  
 " be brought into servitude, and afflicted,  
 7 " four hundred years. And the nation, whom  
 " they shall serve, I will judge, said God;  
 " and after that they shall come forth, and  
 8 " worship me in this place. And God gave him  
 " the covenant of circumcision: and afterward  
 " *Abraham*

5. *None inheritance &c.*] Abram sojourned in Canaan by the sufferance of the inhabitants; God so disposing their minds, and much of the country being unoccupied: Gen. xiii. 9. But Abraham himself allowed that the land belonged to the people among whom he came; and obtained from them a burying-place by purchase. Gen. xxiii. 4, &c.

*To him for a possession.*] See Gen. xiii. 15. xvii. 8. It was given to Abram, as an undisturbed sojourner; and to his posterity, after their return from Egypt, as possessors and heirs, by the divine interposition.

6. *Four hundred years.*] Chronologers agree that the period of time from the birth of Abram to the descent into Egypt was 290 years. But Abram was 100 years old at

the birth of Isaac: Gen. xxi. 5. His descendents therefore passed 190 years in Canaan. It is agreed also that the Israelites were in Egypt 215 years. His descendents therefore were 405 years in Canaan and Egypt; and for this broken number the round number 400 is here used, and Gen. xv. 13. However, Exod. xii. 40 the number 405 must be taken; and to this must be added the 25 years during which Abram lived in Canaan before the birth of Isaac. See the note on v. 4. Thus it will be true that " the sojourning of the sons " of Israel, and of their fa- " thers, which they made in " the land of Canaan and in " the land of Egypt, was four " hundred and thirty years:" as Exod. xii. 40 is read in the Samaritan, and in some copies of the Seventy.

CHAP. VII. " *Abraham* begat *Isaac*, and circumcised him the

" eighth day; and *Isaac* *begat* *Jacob*, and *Jacob*  
" *begat* the twelve patriarchs.

9 " And the patriarchs, \* moved with envy,  
" sold *Joseph* into *Egypt*: but *God* was with

10 " him, and delivered him out of all his afflictions,  
" and gave him favour and wisdom before

" *Pharaoh* king of *Egypt*; † who made him  
" governour over *Egypt* and over all his house-

11 " hold. Now there came a famine over all the  
" land of *Egypt* and of *Canaan*, and great

" affliction; and our fathers found no sustenance.  
12 " But when *Jacob* heard that there was corn in

" *Egypt*, he sent out our fathers the first time.  
13 " And at the second time *Joseph* was made

" known to his brethren: and *Joseph's* kindred  
14 " became known to *Pharaoh*. Then *Joseph*

" sent, and called his father [*Jacob*] to him,  
" and all his kindred, seventy five ‡ persons.

15 " So *Jacob* went down into *Egypt*; and he  
16 " died, and our fathers; and were carried to

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L 1

" *Shechem*,

\* Or, moved with envy at *Joseph*, sold him. † S. 39. ‡ Gr. souls.

14. *Seventy five persons.*] Some understand *consequenter* before it.

Gen. xlv. 27, and Deut x. 22, the number is seventy; *Jacob*, *Joseph*, and *Ephraim* and *Manasseh*, the two sons of *Joseph*, being added to the sixty six mentioned Gen. xlv. 26. But in the lxx the num-

ber is seventy-five; five descendants of *Ephraim* and *Manasseh* being added Gen. xlv. 20: which addition *Grabe* and *Kennicott* consider as an interpolation. See *Kennicott's* second dissertation: p. 406. Indeed, as the text of the lxx now stands, the words must have been interpolated; because

CHAP. " Shechem, and laid in the sepulchre which

vii. " \* Jacob bought for a sum of money from  
" the sons of Emmor *the father* of Shechem.

xvii. " But when the time of the promise, which

" God had sworn to Abraham, drew near, the

-xviii. " people grew and multiplied in Egypt; till

evoked " another king arose, who knew not Joseph.

mi. xix. " He dealt subtilly with our kindred, and af-

-flicted " flicted our fathers; † so that they cast out

ed. li. " their infants, that they might not be preserved

for. 20 " alive. At which time Moses was born, and

ance. " was † very beautiful, and was nourished in

in. 21 " his father's house three months. And when he

with. " was § cast out, Pharaoh's daughter took him up,

beh. 22 " and nourished him for her own son. And

known to his brethren: and Joseph's kindred  
Then Joseph  
" Moses

\* Gr. Abraham. † Or, so that he made them cast out. Or,  
expose. † Gr. beautiful to God. § Or, exposed.

because at v. 26 the sum total  
of persons is sixty six, instead  
of seventy one

Beza and Grotius think  
that *παιδες* should be omitted in  
the text. MS. C reads *παιδες*,  
which is a good construction  
*καὶ τὸ ὑπερπληθυντικόν*. Others sup-  
pose that the reading here was  
early accommodated to that of  
the lxx.

Perhaps the addition in the  
lxx, which now stands at v.  
20, should be placed after v.  
26; and in v. 27 we should  
read *ἱνὰ* for *ἰνᾱ*. Then, by  
reckoning Jacob and Joseph,  
the whole number would be  
75.

16. Which Jacob bought.]  
I agree with those critics who

say that the original reading  
was *ἀνέκρατο* without a nomina-  
tive case immediately added;  
and that some unskilful annota-  
tor placed *Ἀβραάμ* in the mar-  
gin, whence it was inserted in  
the text. Or the contraction  
*ΙΑΒ* may have been read *ΑΒ*.  
That *ἱανὸς* is the true nomi-  
native, to be supplied from v.  
15, appears from Gen. xxxiii.  
19. Josh. xxiv. 32.

In the word *ἱανὸς*, v. 14,  
we have an instance of the  
proneness to interpolate.

Though Jacob was buried  
in Hebron, Gen. xlix. 30,  
xxiii. 19, yet some of the pa-  
triarchs were buried in She-  
chem. See Josh. xxiv. 32:  
and consult Wolfius.

CHAP. VII. " Moses was instructed in all the wisdom of the

23 " Egyptians; and was mighty in words and in  
24 " deeds. And when he was forty years old, it  
" came into his \* mind to visit his brethren,  
25 " the sons of Israel. And when he saw one of  
" them suffer wrongfully, he defended him, and  
" avenged him that was oppressed, and slew the  
26 " Egyptian. Now he supposed that his brethren  
" would have understood, that God, by his  
" hand, would give them deliverance: but they  
27 " understood not. And the next day he pre-  
" sented himself to some of them as they con-  
" tended, and would have reconciled them,  
" saying; 'Sirs, ye are brethren: why do ye  
" wrong one another?' But he who did wrong to  
" his neighbour thrust Moses away, saying;

L 12 ' Who

\* S. 107.

22. *In words.*] His words were weighty and forcible; though not eloquent, or gracefully delivered. See Exod. iv. 10.

*In deeds.*] In the miracles wrought by him. Moses, in the course of his life, was justly entitled to this character.

24. *Suffer wrongfully.*] I translate in this manner, because I think that the Israelite was put to death: and thus the conduct of Moses in killing the Egyptian is justified. The Hebrew verb, Exod. ii. 11, is translated *slew* v. 12. See *adixio* Rev. ix. 10, 19;

where it signifies *to hurt so as to kill*.

25. Compare Hebr. xi. 24. Moses seems to have collected from the promise made to Abraham, Gen. xv. 13, 14, that the period of Egyptian servitude was expiring; and to have understood by a divine impulse that God would make him the Deliverer of the Israelites, though he knew not the time or manner.

26. *Sirs, ye are brethren.*] Or, "Ye are brethren" *and* being pleonastic. Bishop Pearce.

CHAP. VII. Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou killedst the Egyp-

29 tian yesterday? Then Moses fled at these

words; and was a sojourner in the land of

30 Midian, where he begat two sons. And when

has 40 forty years were expired, there appeared to

31 him, in the desert of mount Sinai, an angel of

32 the Lord in a flame of \* fire in a bush. And

33 when Moses saw it, he wondered at the sight:

34 and, as he drew near to observe it well, the

voice of the Lord came [unto him,] saying;

35 I am the God of thy fathers, the God of

36 Abraham, and the God of Isaac, and the God

of Jacob. Then Moses trembled, and durst not

37 look. Then the Lord said unto him; Put off

38 thy sandals from thy feet: for the place where

39 thou standest is holy ground. I have surely seen

40 the affliction of my people that are in Egypt, and

41 I have heard their groaning; and am come

42 down to deliver them: and now, come, I will

43 send thee into Egypt. This Moses, whom

44 they denied, and said, Who made Thee a

45 ruler and a judge? him God sent to be a ruler

46 and a † redeemer, by the hand of the angel

47 that appeared to him in the bush. This man

48 brought

\* Or, of a burning bush. † Or, deliverer.

33. Put off thy sandals &c.]

"I asked if I might ascend into the chapel, or public hall, at Patna. They said it was a place of worship, open to me and to all men; but at the same time intimated that I must take

off my shoes." Asiatic researches. i. 289.

34. I have surely seen.] See *idem*, *idem*, Lucian i. 300: and Hemsterhusius's note, 4to. ed. Amsterd. 1743. See also Raphaelius.

CHAP. VII. brought them out, after he had shewn wonders  
 and signs in the land of Egypt, and in the  
 Red sea, and in the desert, forty years.  
 37 " This is that Moses who said to the sons of  
 " Israel; ' A prophet the Lord your God will  
 ' raise up unto you from your brethren,  
 38 ' like me: to him ye shall hearken.' This  
 " is he that, in the congregation in the de-  
 " sert, was with the angel who spake to him  
 " on mount Sinai, and *with* our fathers: that  
 " received *also* the \* life-giving oracles, to deli-  
 39 " ver *them* unto us: to whom our fathers would  
 " not be obedient; but thrust *him* from them,  
 " and in their hearts turned back into Egypt;  
 40 " and said to Aaron; ' Make us gods to go be-  
 ' fore us: for *as to* this Moses, who brought us  
 ' out of the land of Egypt, we know not what  
 41 ' is become of him.' So they made a calf in  
 " those days, and offered sacrifice to the idol,  
 " and rejoiced in the works of their own hands.  
 " Then

\* Or, *true*.

37. St. Stephen, being charged with speaking against the law, c. vi. 13, draws his discourse chiefly from the books of Moses, and shews that they foretel the Messiah. He also reminds his hearers that their forefathers rejected a deliverer whom God had appointed; and how worthy of imitation the faith of Abraham and of Moses was.

38. *The angel.*] The angel of the covenant, the Representative of Jehovah.

*Life-giving oracles.*] See Deut. xxxii. 47. Lev. xviii. 5. Ezek. xx. 11.

41. *Rejoiced in the works of their own hands.*] They feasted and danced before the idol which they had made; instead of confining their religious joy to Jehovah their God.

VII.

- “ Then God turned, and gave them up to wor-  
 42 “ ship the host of heaven: as it is written in  
 “ the book of the prophets; ‘ O ye house of  
 “ Israel, did ye offer to Me *only* slain beasts, and  
 “ sacrifices, *during* forty years in the desert?  
 43 “ Nay, but ye took up the tabernacle of Moloch,  
 “ and the star of your god Remphan, figures  
 “ which ye made to worship them: therefore I  
 44 “ will carry you away beyond Babylon.’ Our  
 “ fathers had the tabernacle of testimony in the  
 “ desert, as \*God appointed, who spake to Moses,  
 “ that he should make it according to the fashion  
 45 “ that he had seen: which our fathers received,  
 “ and brought in also with Joshua, when they  
 “ possessed the nations whom God drove out  
 “ from before our fathers to the days of David;  
 46 “ who found favour before God, and desired to  
 “ provide a tabernacle for the God of Jacob.  
 \*47--48 “ But Solomon built him an house. However,  
 “ the

\* S. 39.

42, 43. See this quotation discussed in my notes on Amos v. 25, 26. Chiun, and Remphan or Rephan, were different names for Saturn; or they may have been confounded by the resemblance of their initial letters in the Hebrew. Æth. omits the last clause in v. 43: which leads us to think that *Babylon* may have been substituted for *Damascus* by some early transcriber who supplied the passage from memory.

44—50. St. Stephen had

been charged with speaking against the temple: c. vi. 13. He therefore mentions the tabernacle and the temple with reverence: but at the same time corrects the too high regard of his countrymen for their sacred place.

44. *Of testimony.*] The two tables of stone. Exod. xxv. 16. xxxi. 18.

45. *Drove out.*] Continued to drive out. See 2 Sam. v. 7, and Bishop Pearce.

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VII.

“ the Most High dwelleth not in *temples* made  
49 “ with hands, as the prophet saith; ‘ Heaven is  
“ my throne, and earth is my footstool: what  
“ house will ye build me? saith the Lord:  
50 “ or what is the place of my rest? hath not mine  
“ hand made all these things?”

51 “ Ye stiff-necked, and uncircumcised in heart  
“ and ears, ye always resist the Holy Spirit: as  
52 “ your fathers *did*, so \* Ye also *do*. Which of  
“ the prophets did not your fathers persecute?  
“ † yea, they slew those who foretold the  
“ coming of the Righteous One, of whom ye  
“ have now been betrayers and murderers:  
53 “ who have received the law by the ministry  
“ of angels, and have not kept *it*.”

54 And as they heard these things, they were  
cut to their hearts; and gnashed on him with  
55 *their* teeth. But he, being full of the Holy  
Spirit, looked up stedfastly into heaven, and  
saw the glory of God, and Jesus standing on  
56 the right hand of God; and said; “ Behold, I  
“ see

\* S. 31. † Or, *persecute and slay? who foretold.*

51. Oecumenius supposes that those present testified their anger against St. Stephen by their countenance and gestures: and Erasmus's words are, *Apparet orationem Stephani clamoribus obstrepentium Judæorum interruptam fuisse.* However, a warm and direct re- crimination suited the dignity and fortitude of God's prophet: and the obstinate infidelity of the Jews deserved such

sharp reproof.

*Stiff-necked.* An image taken from beasts who will not bend their necks to the yoke.

53. *By the ministry of angels.* See Ps. lxxviii. 17. Gal. iii. 19. Hebr. ii. 2. *Inter multas angelorum turmas.* Grot.

55. *The glory of God.* The glorious symbol of the divine presence.

CHAP. VII. see the heavens opened, and the Son of

“man standing on the right hand of God.”

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with

58 one consent, and cast *him* out of the city, and stoned *him*: and the witnesses laid down their mantles at a young man's feet, whose name was

59 Saul. So they stoned Stephen, invoking, and

60 saying; “Lord Jesus, receive my spirit.” And he kneeled down, and cried out with a loud voice; “Lord, lay not this sin to their charge.”

CHAP. VIII. And, when he had said this, he fell asleep.

1 Now Saul consented to his death.

And on that day there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions

57—9 That the stoning of Stephen was a tumultuous and irregular act, see Lardner's Cred. i. 114, &c. and John xviii. 31. just Providence of God, the punishment of stoning was inflicted on St. Paul himself: c. xiv. 19.

58. *Out of the city.*] See Lev. xxiv. 14. Deut. xvii. 5. 1 Kings xxi. 13. 59. *Invoking, and saying &c.*] He called on the Lord Jesus, the vision of whom, v. 56, seems to have been renewed for the purpose of giving this first martyr comfort and support.

*The witnesses.*] See Deut. xvii. 7.

*Laid down their mantles.*] That they might execute their bloody work with greater readiness. *Lord Jesus.*] Seven MSS. and Chrysostom read, Κύριε Ἰησοῦ Χριστέ. Whence it follows that these transcribers, and this commentator, understood Ἰησοῦ as in the vocative case. See Rev. xxii. 20.

*At a young man's feet*] Compare Acts xxii. 20. Keeping the raiment seems to have been the customary office of one who had been active in convicting the person stoned. 60. *Lay not.*] Ad verbum, Ne appendas. Grot. See on Matth. xxvi. 15.

It is remarkable that, by the

CHAP.  
VIII.

gions of Judea and Samaria, except the apostles.

2 And religious men carried Stephen *to his burial*,

3 and made great lamentation over him. But Saul laid waste the church, entering into every house; and \* *dragging out* men and women, he committed

4 *them* to prison. Those therefore who were scattered abroad, went about preaching the glad tidings of the word.

5 Then Philip went down to a city of Samaria,

6 and preached Christ unto them. And the multitudes attended with one consent to the things spoken by Philip, when they heard and saw the

7 miracles which he did. For unclean spirits, crying with a loud voice, came out of many that had *them*: and many that were sick of the palsy,

8 and that were lame, were cured. And there was great joy in that city.

9 But there had been before in that city a certain man called Simon, using magic, and amazing the people of Samaria, saying that he himself was

10 some great one. To whom all attended, from the

\* Or, *taking men and women by force.*

1. *Except the apostles.*] Whose fortitude was superior to that of others.

2. *Religious men.*] Disciples of Christ.

3. Part of this violence was committed on the day of Stephen's martyrdom. See v. 1.

4. The persecution of our Lord's disciples served to pro-

pagate the gospel.

9. *Using magic, and amazing &c.*] Probably by a superior acquaintance with the powers of nature and the efficacy of medicines. So the effects of magnetism, electricity and ether, would now astonish barbarous nations. See Bishop l'earce.

CHAP. the least to the greatest, saying; " This man is  
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11 " \* the great power of God." And they at-  
tended to him, because for a long time he had  
12 amazed them by magical arts. But when they  
believed Philip, preaching the glad tidings concern-  
ing the kingdom of God and the name of Jesus  
Christ, they were baptized, both men and women.  
13 Then even Simon himself believed: and when he  
was baptized, he continued stedfastly with Philip,  
and was amazed, beholding † the signs and great  
miracles which were done.

14 Now when the apostles that were at Jerusalem  
heard that Samaria had received the word of God,  
15 they sent to them Peter and John: who when  
they came down, prayed for them that they  
16 might receive the Holy Spirit: for as yet it had  
fallen on none of them; but they had only been  
17 baptized into the name of the Lord Jesus. Then  
*the apostles put their hands on them, and they re-*  
18 *ceived the Holy Spirit.* And when Simon saw  
that by the putting on of the apostles' hands the  
Holy Spirit was given, he offered them money,  
19 saying; " Give Me also this power, that, on  
" whomsoever I put *mine* hands, he may receive  
20 " the Holy Spirit." But Peter said unto him;  
" Thy money perish with thee; because thou  
" hast

\* Gr. *The power of God which is called great.* MSS. † Or,  
*the great signs and miracles.*

14, 15, 16. Hence a good *Into the name of the Lord Je-*  
argument may be drawn that *sus.*] Compare c. ii. 38: x.  
the apostles alone could confer 48: xix. 5: where this shorter  
the Spirit. See Grot. on v. form of baptizing seems to be  
5, 15. implied.

CHAP. VIII. "haſt thought to purchaſe the gift of God with

21 " \* money. Thou haſt no part or lot in this

" matter: for thine heart is not right before

22 " God. Repent therefore of this thy wicked-

" neſs, and pray God; if perhaps the thought of

23 " thine heart may be forgiven thee. For I per-

" ceive that thou art in the gall of bitterneſs,

24 " and *in* the bond of iniquity." Then Simon

answered, and ſaid; " Pray ye to the Lord for

" me, that none of theſe things which ye have

25 " ſpoken come upon me." So theſe, when they

had borne witneſs to, and declared, the word

of the Lord, returned to Jeruſalem, and preached

the goſpel in many towns of the Samaritans.

26 Now an angel of the Lord ſpake to Philip,

ſaying; " Ariſe, and go toward the ſouth, to the

" way which goeth down from Jeruſalem unto

27 " Gaza; which is a deſert way." And he aroſe

and went: and, behold, *there was* an Ethiopian,

an

\* Or, *with thee. Becauſe—money, thou haſt* &c. Dr. Owen.

20. *The gift of God.*] The accuſative caſe, c. xx. 24. xxiii. II. power of communicating the Spirit.

22. *If perhaps* &c.] If perhaps thou canſt be brought to ſuch repentance as is the condition of forgivenneſs: which is doubtful. For I perceive &c. v. 23.

25. *Borne witneſs to.*] The original word is uſed with an

25. *And preached* &c.] As they paſſed through Samaria to Jeruſalem.

26. *Which is a deſert way.*] In Judea multa erant deſerta, adeoque etiam viae deſertæ. Schoettgen. Arrian, l. iii. is quoted by him and Wetſtein: ἐν ὁδῷ δὲ ἦσαν τὰς ὁδὸς δὲ ἀνυδροῦσαν.

CHAP. VIII. an eunuch of great authority under Candacè queen of the Ethiopians, who had the charge of all her treasure, *and* who had come to Jerusalem that he might worship: and he was returning, and sitting in his chariot; and he read the prophet 28 Ifaiah. Then the Spirit said to Philip; "Go 29 near, and join thyself to this chariot." And Philip ran thither, and heard him reading the prophet Ifaiah, and said; "Understandest thou 31 " what thou readest?" And *the eunuch* said; "How can I, unless some man guide me?" And he desired that Philip would come up, and 32 sit with him. Now the place of the scripture which he read was this: "He was led as a sheep 33 " to the slaughter; and, as a lamb is dumb before his shearer, so he openeth not his mouth. 34 " In his humiliation, the *just* judgement of him was taken away: and who can describe *the wickedness* of his generation? for his life is 35 " taken from the earth." And the eunuch spake to Philip, and said; "I pray thee, of whom speaketh the prophet this? of himself, 36 " or of some other man?" Then Philip opened his mouth, and began from this *part of scripture*, and

27. *Candacè.*] Grotius infers from this name, on the authority of Strabo and Pliny, that the country was African Ethiopia. See Strab. xvij. 820. Plin. vi. c. xxix. Wolfius adds Dion. l. liv. § 5. ed. Reimar. It was the name taken by successive Ethiopian Queens.

28. *Read the prophet Ifaiah.*] A circumstance which corro-

borates Bishop Pearce's opinion, that this eunuch, or officer, [see the Greek Gen. xxxix. 1.] was a Jew: as the Bishop says that no profelyte was called before Cornelius, c. x; and no gentile, till c. xiii. 46.

33. *His generation.*] So *γένος* c. xiii. 36, is used for the race of men with whom David lived.

CHAP. VIII. and preached to him the glad tidings of Jesus.

36 And as they were going on *their* way, they came to some water: and the eunuch saith; " See, *here is* water; what hindereth my being baptized?" 38 Then he commanded that the chariot should stand still: and they two went down into the water, both Philip and the eunuch; and 39 Philip baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no 40 more: for he went on his way rejoicing. But Philip was found at Azotus: and, passing through, he preached the gospel in all the cities, till he came to Cefarea.

NOW

I consider the 37th verse as the marginal note of some cautious reader. See the authorities for omitting it.

38. " I do not see any proof that the eunuch was baptized by immersion. He and Philip—stood in the water; and Philip poured some of the water upon him.—Nor do I see reason to think that John the Baptist used immersion; but rather otherwise.—It is contrary to decency, and to the respect we owe to one another. As for the baptism of Jewish profelytes, I take it to be a mere fiction of the Rabbins." Lardner. See letters to Dr. Doddridge &c. p.

274. Shewsbury, 1790. 8vo. See on Rom. vi. 4. and Secker's lectures on the catechism ii. 225. lect. xxxv. " The precise manner &c." to the end of that excellent paragraph.

39. *The Spirit &c.*] Some read " the holy Spirit fell on the Eunuch, and an angel of the Lord" &c. Lardner, ubi supra, considers this as " a bold addition, or interpolation, of the critic that modelled the Alex. MS. or the copies from which it was taken."

The miraculous disappearance of Philip served to confirm the eunuch in the faith.

## CHAP.

## IX.

1 NOW Saul, still breathing out threats and slaughter against the disciples of the Lord, went  
 2 to the high-priest, and desired of him letters  
 \* to the synagogues at Damascus, that if he  
 found any of this † religion, whether they were  
 men or women, he might bring them bound to  
 3 Jerusalem. And, as he journeyed, he came near  
 Damascus: and suddenly a light from heaven  
 4 shone round about him: and he fell to the earth,  
 and heard a voice saying to him; "Saul, Saul,  
 5 "why persecutest thou me?" And he said;  
 "Who art thou, Sir?" And [the Lord] said;  
 6 "I am Jesus whom thou persecutest. But rise  
 "up, and go into the city; and it shall be  
 7 "told thee what thou must do." And the men  
 who journeyed with him ‡ remained mute,  
 8 hearing a sound, but seeing no one. And Saul  
 arose from the earth; and, when his eyes were  
 opened, he saw no one: but *some* § led him by  
 the

\* S. 132. † Gr. way. S. 132. *sect.* ‡ See S. 128. § Or, but he was led and brought into.

2. *Damascus.*] "The number of Jews in this city amounted to ten thousand; and almost all the women, even those whose husbands were heathens, were of the Jewish religion." Michaelis from Josephus. Marth's translation. i. 57.

5, 6. In some MSS. and versions, additions have been here made from the parallel places: as has been often done in the gospels.

7. *Remained mute.*] Compare c. xxvi. 14. In this and

other places *ἤκουσεν* does not denote a posture. See Dr. Symonds's observations &c. p. 128.

*A sound.*] The sound of the voice which addressed St. Paul, but not the words. See c. xxii. 9. and 1 Cor. xiv. 7, 8. Rev. xix. 6.

*Seeing no one.*] So Dan. x. 7.

8. *When his eyes were opened.*] He had closed his eyes, from the excess of light which burst on him.

- CHAP. IX. the hand, and brought *him* into Damascus.
- 9 And he was three days without sight; and neither ate nor drank.
- 10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said to him in a vision; "Ananias." And he said; "Behold,
- 11 "I am *here*, Lord." And the Lord said unto him; "Arise, and go into the street which is
- 12 "called Straight, and enquire in the house of
- 13 "Judas for *one* named Saul, of Tarsus: for, be-
- 14 "hold, he prayeth; and hath seen in a vision a
- 15 "man named Ananias; who came in, and put
- 16 "his hand on him, that he might recover his
- 17 "sight." Then Ananias answered; "Lord, I
- 18 "have heard from many of this man, how much
- 19 "evil he hath done to thy saints at Jerusalem:
- 20 "and here he hath authority from the chief-
- 21 "priests, to bind all who call on thy name."
- 22 But the Lord said unto him; "Go: for he is a
- 23 " \* chosen vessel unto me, to bear my name be-
- 24 "fore

\* Gr. a vessel of election.

9. *Three days.*] He fasted one whole day after the transaction, and part of the preceding and following days. It was a fast of humiliation and repentance.

11. *Of Tarsus.*] Strabo, who lived under Augustus and Tiberius, says of its inhabitants, that they so studied philosophy, and the whole circle of knowledge, as to exceed Athens, Alexandria, and any other place

in which philosophy and letters were cultivated. L. xiv. p. 673, marg. ed. Casaub.

14. *Call on*] Dr. Hammond, 1 Cor. i. 2, renders the phrase, "are called by thy name." See also the Arabic version here, and v. 21.

15. *A chosen vessel.*] An instrument, or minister, chosen by me for the purpose of bearing &c.

CHAP. "fore the gentiles, and kings, and the sons of

IX.

16 "Israel. For I will shew him what things he

17 "must suffer because of my name." Then Ana-

nias departed, and entered into the house; and

when he had put his hands on him, he said;

"Brother Saul, the Lord, *even* Jesus that ap-

peared to thee on the way as thou camest,

"hath sent me that thou mightest recover thy

"sight, and be filled with the Holy Spirit."

18 And immediately there fell from his eyes as it

were scales; and he recovered *his* sight forthwith,

19 and arose, and was baptized. And when he had

taken food, he was strengthened.

Then *Saul* continued some days with the dis-

20 ciples that were at Damascus. And immediately

he preached Jesus in the synagogues, that he

21 was the Son of God. But all that heard *him*

were amazed, and said; "Is not this he who

"destroyed those who \*called on this name in

"Jerusalem, and came hither for this purpose,

"that he might bring them bound to the chief-

22 "priests?" But Saul increased more in strength,

and perplexed the Jews who dwelt at Damascus,

proving that this was the Christ.

23 And after many days were fulfilled, the Jews

took counsel to kill him: (but their lying in wait

was

\* Or, *were called by.*

17. *And be filled with the* supposing the clause in MS.  
*holy Spirit* ] Here *one* who is Alex. genuine.  
not an apostle is the instrument  
of communicating the Spirit. 18. *As it were scales.* ] Some  
But this is an extraordinary consider these as symbols of St.  
Paul's legal prejudices. See  
case; as c. viii. 39 would be, Grot.

CHAP. IX. was known by Saul :) and they watched the gates

25 day and night, that they might kill him. Then the disciples took him by night, and let *him*

26 down by the wall in a basket. And when *Saul* came to Jerusalem, he attempted to join himself to the disciples : but they were all afraid of him,

27 not believing that he was a disciple. Then Bar-nabas took him and brought *him* to the apostles ; and related to them how he had seen the Lord on the way, \* who had spoken to him ; and how he had spoken freely at Damascus in the name of

28 Jesus. And *Saul* † consoled with them at Je-

29 rusalem ; and he spake freely in the name of the Lord Jesus. And he talked and disputed with the Hellenists ; but they tried to kill him :

30 *which* when the brethren knew, they brought him down to Cesarea, and sent him away to Tarsus.

31 Then the churches had quiet throughout all Judea and Galilee and Samaria, being edified, and walking in the fear of the Lord ; and they were filled with the comfort of the Holy Spirit.

32 AND it came to pass *that*, as Peter went through all *parts*, he came down to the saints

33 also who dwelt at Lydda. And there he met

VOL. I.

M m

with

\* S. 40. † Gr. *was with them coming in and going out.* S. 131.

27. *To the apostles* ] Peter and James. Gal. 1. 18, 19. Doddridge.

29. *The Hellenists.* ] Cum Judæis illis qui sciebant Græce. Syr. A reading of less authori-

ty is "Ελληνες, which occurs in MS. Al. and is favoured by some versions. The fierceness of these opponents seems to shew that they were Jews by descent.

CHAP. IX. with a certain man named Eneas, that had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him; "Eneas, Jesus Christ cureth thee: arise, and make thy bed." And

35 he arose immediately. And all who dwelt at Lydda and Saron saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which, being interpreted into Greek, signifieth Dorcas: this woman abounded

37 in good works and in alms which she did. And it came to pass in those days, that she was sick and died: so when they had washed her, they

38 laid her in an upper-room. And as Lydda was near Joppa, the disciples, who had heard that Peter was there, sent unto him two men, desiring him that he would not delay coming to them.

39 Then Peter arose, and went with them. And when he was come, they brought him into the upper-room: and all the widows stood by him weeping, and shewing the vests and mantles which

40 Dorcas made while she was with them. But Peter sent them all out, and kneeled down, and prayed, and turned to the body, and said;

"Tabitha,

33. *And was sick &c.*] Compare and turned, v. 35.

34. *Make thy bed.*] Smooth thy own couch, in token of restored strength.

36. *Tabitha.*] From the Hebrew צבי, a roe, or antelope, by a change of letters common in

Syriac. See Grot.

Of this beautiful animal, which had its Greek name from its quick and fine eyes, see Shaw's travels. 4to. 414.

40. *Sent them all out.*] In imitation of our Lord. Matth. ix. 25.

CHAP. IX. "Tabitha, arise." And she opened her eyes:

41 and, when she saw Peter, she sat up. And he gave her his hand, and raised her up; and, when he had called the saints and widows, he presented  
42 her alive. And it was known throughout all  
43 Joppa: and many believed in the Lord. And it came to pass that he remained many days in Joppa with one Simon a tanner.

CHAP. X.

1 NOW [there was] a certain man in Cefarea, named Cornelius, a centurion of the band called  
2 the Italian band; a religious man, and a gentile who feared God with all his household; who likewise gave much alms to the people, and  
3 prayed to God continually: [he] saw in a vision evidently, about the ninth hour of the day, an angel of God, who came in unto him, and said  
4 to him; "Cornelius." And when he had steadfastly looked on the angel, he was afraid, and said; "What is it, Sir?" And the angel said unto him; "Thy prayers and thine alms are come  
5 up for a memorial of thee before God. And  
6 now send men to Joppa, and send for Simon, whose surname is Peter: he lodgeth with one  
7 Simon a tanner, whose house is by the sea-side." And when the angel who spake to him  
M m 2 departed,

1, 2, 3. The omission of *who* makes the punctuation of this passage clear. *Now a certain man—saw* &c. See Michaelis, by Marsh. ii. 514, 884.

1. *The Italian band.*] Consisting mostly of Italian soldiers.

2. *Religious.*] The Greek word signifies one who duly

honoured God. Xen. in Raphael. *Who feared God.*] An uncircumcised convert to the worship of the true God. See v. 28, 45. c. xi. 1.

3. *The ninth hour of the day.*] The hour of prayer, c. iii. 1: and probably chosen by Cornelius for that purpose. See v. 4.

CHAP. departed, *Cornelius* called two of *his* household-  
 X servants, and a religious soldier of those who at-  
 8 tended on him; and when he had told them all  
 these things, he sent them to *Joppa*.  
 9 Now on the morrow, as they journeyed, and  
 drew near to the city, Peter went up on the  
 10 house-top to pray, about the sixth hour. And  
 he became very hungry, and wished to eat: but  
 while they made ready, he fell into a trance;  
 11 and seeth heaven opened, and somewhat descend-  
 ing to him, like a great sheet, \* bound together  
 12 at the four ends, and let down to the earth: in  
 which were all kinds of four-footed beasts of the  
 earth, [and wild beasts,] and creeping things,  
 13 and fowls of the air. And there came a voice  
 14 to him; "Arise, Peter; slay, and eat." But  
 Peter said; "By no means, Lord: for I have  
 "never eaten any thing common or unclean."  
 15 And the voice spake to him again a second time;  
 "What God hath cleansed, *that* regard thou not  
 16 "as common." And this was done thrice: and  
 17 the sheet was taken up again into heaven. Now  
 while

\* sheet, let down by the four ends to the earth. MSS.

10. *To eat.*] It being probably the usual Jewish time of taking the meal called *agistav*. See Bishop Pearce.

*A trance.*] *Constitutio hominis extra se rapti*. Grot.

11. *Somewhat.*] The Greek word signifies whatever is in domestic use; whatever contains, or is capable of containing, any thing.

*Ends.*] That the Greek word has this sense, see Bow-

yer. 4to.

14. *Or unclean.*] Bishop Pearce considers the Greek words as a gloss; and they are omitted in *Æth*. Some MSS. versions, &c. read, "and unclean." But see v. 28, and c. xi. 8.

By the law of Moses, many of the creatures seen v. 12 were not to be eaten.

16. *Thrice.*] To shew the reality of the vision.

CHAP. while Peter doubted in himself what this vision  
X. which he had seen might be, behold, the men  
who were sent from Cornelius had \* found  
Simon's house, and stood before the porch,  
18 and called, and asked whether Simon, who was  
19 surnamed Peter, lodged there. So while Peter  
thought intently on the vision, the Spirit said  
unto him; " Behold, [three] men seek thee.  
20 " Arise therefore, and go down, and depart  
" with them, not doubting: for I have sent  
21 " them." Then Peter went down to the men;  
and said; " Behold, I am he whom ye seek:  
" what is the cause for which ye are come?"  
22 And they said; " Cornelius a centurion, a  
" righteous man, and a *gentile* who feareth God,  
" and one of good report among all the nation  
" of the Jews, was warned from God by an  
" holy angel, to send for thee to his house, and  
23 " to hear † thy words." Then Peter called  
them in, and lodged them. And on the morrow  
he arose and went with them; and some of the  
24 brethren from Joppa accompanied him. And on  
the morrow *after*, they entered into Cesarea.  
Now Cornelius expected them; and had called  
together his kinsmen and near friends.

And

\* Gr. enquired out. † S. 133.

23. *Some of the brethren.*] testimony to his assertions. C.  
Six of them; who went with xi. 12.  
Peter to Jerusalem, and bare

CHAP.  
X.

25 And as Peter entered in, Cornelius met him, and fell down at his feet, and did *him* obeisance.

26 But Peter raised him up, saying; "Rise: I myself also am a man."

27 And Peter went in, talking with him; and findeth many that were come together. And he said unto them; "Ye know that it is unlawful for a Jew, to join himself, or come near, to *one of* another nation: but God hath shewn me that I should not call any man common or unclean.

29 "Wherefore I came also to you without gain-saying, when I was sent for. I ask therefore;

30 "On what account have ye sent for me?" Then Cornelius said; "Four days ago I continued fasting until this hour; and at the ninth [hour] I prayed in mine house: and, behold, a man stood before me in bright clothing, and saith; 'Cornelius, thy prayer is heard, and thine alms are had in remembrance before God. Send therefore to Joppa, and call hither Simon, whose surname is Peter: he lodgeth in the house of *one* Simon a tanner, by the sea-side: who, when he is come, will talk with thee.'

33 "Immediately therefore I sent to thee; and thou hast

26. "St. Luke was of Antioch, and rejoices for the honour of his city." Dr. Wall. That he was of Antioch is asserted by Eusebius, Sopronius, Dorotheus, and Theophylact. See the prefaces to St. Luke's gospel, in Mill.

28. *Or come near to.*] The Greek has the appearance of a gloss. "Near and close society is meant. See c. xi." Lardner. Suppl. to Cred. iii. 138.

29. *I ask therefore &c.*] St. Peter asks the particulars of what he had before heard in general.

CHAP.

X. "hast done well that thou art come." Now therefore all we are present before God, to hear all things which God hath commanded thee." Then Peter opened his mouth, and said; "In truth I perceive that God is no respecter of persons: but in every nation, he who feareth him, and worketh righteousness, is accepted by him. Ye know the doctrine which God sent to the sons of Israel; preaching the glad tidings of peace by Jesus Christ; (he is Lord of all;) even what was done throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Spirit, and with power: who went about doing good, and curing all who were + oppressed by the devil; for God was with him. And we are witnesses of all the things which he did both in the land of the Jews, " and

\* Or, acceptable to. S. 61. † Or, brought under the power of.

35. *Accepted by him.*] So as to be admitted into the Christian covenant. The apostle advances also a general truth. See Gen. iv. 7.

36. *Of all.*] Of Gentiles as well as Jews. "Rom. x.

12. St. Peter seems to have urged the argument, [that God, as Lord of all, must alike intend the salvation of all] in this concise and covert manner, that he might give no offence to the Christian Jews,

his companions." Dr. Owen.

38. In this verse *and* is redundant, after the Hebrew manner. Or, we may render, "Concerning Jesus of Nazareth, how God anointed him &c."

*By the devil.*] Who was supposed to inflict diseases and bodily infirmities. Luke xiii. 16. "All the diseased whom our Lord healed are said to have been oppressed by the devil." Dr. Campbell. i. 191.

## CHAP.

40 "and in Jerusalem; whom they even killed,  
 41 "having hanged *him* on a \* cross. Him God  
 42 "raised up the third day; and † shewed him  
 43 "openly, not to all the people, but to witnesses  
 44 "whom God chose before, *even* to us, who ate  
 45 "and drank with him after he rose from the  
 46 "dead. And God commanded that we should  
 47 "preach to the people, and testify, that it is he  
 48 "whom God hath appointed *to be* the Judge of  
 49 "the living and of the dead. To him all the  
 50 "prophets bear witness, that, through his name,  
 51 "whosoever believeth in him will receive re-  
 52 "mission of sins."

53 While Peter was yet speaking these words, the  
 54 Holy Spirit fell on all those that heard the word.

55 And the believers of the circumcision, as many  
 56 as came with Peter, were amazed that on the  
 57 gentiles also the gift of the Holy Spirit was poured  
 58 out. For they heard them speaking in ‡ *diffe-*  
 59 *rent* languages, and magnifying God. Then

60 Peter said; "Can any man forbid water, that  
 61 "these should not be baptized, who have re-  
 62 "ceived the Holy Spirit as well as we?" And  
 63 he commanded them to be baptized in the name  
 64 of the Lord. Then they besought him to con-  
 65 tinue *with them* some days.

Now

\* Gr. tree. † Gr. gave him to become manifest. ‡ S. 134.

43. *All the prophets.*] That the holy Spirit, should not be  
 is, many. baptized as well as we." See

47. Another punctuation is, Griesbach.  
 "that those, who have received

CHAP.  
XI.

1 Now the apostles and the brethren, that were  
in Judea, heard that the gentiles also had re-  
2 ceived the word of God. And when Peter was  
come up to Jerusalem, those who were of the  
3 circumcision contended with him, saying;  
4 "Thou didst go in to uncircumcised men, and  
didst eat with them." Then Peter began,  
and related *the matter* to them in order, and said;  
5 "I was praying in the city of Joppa; and in a trance  
6 "I saw a vision; somewhat descending like a great  
sheet, let down from heaven by the four ends:  
7 "and it came near me. Upon which when I  
8 "had looked stedfastly, I observed *it* well, and  
saw four-footed beasts of the earth, and wild  
9 "beasts, and creeping things, and fowls of the  
air. And I heard a voice, saying unto me;  
10 "Arise, Peter; flay, and eat." But I said;  
By no means, Lord: for nothing common or  
unclean hath ever entered into my mouth.  
11 "Then the voice spake to me a second time from  
heaven; 'What God hath cleansed, *that* re-  
12 "gard thou not as common.' And this was  
done thrice: and every thing was drawn up  
13 "again into heaven. And, behold, immediately  
three men, sent to me from Cefarea, stood at  
the house where I was. And the Spirit bade  
me go with them, not doubting. Moreover,  
these six brethren accompanied me; and we  
entered into the man's house: and he related to  
us that he had seen an angel in his house, who  
" stood

CHAP. XI. stood and said to him ; ‘ Send [men] to Joppa,

‘ and send for Simon, whose surname is Peter ;

14 ‘ who will speak unto thee words, by which  
‘ thou and all thine household will be saved.

15 ‘ And as I began to speak, the Holy Spirit fell

16 ‘ on them ; as on us at the beginning. Then I

‘ remembered the word of the Lord, that he

‘ said ; ‘ John indeed baptized with water ; but

17 ‘ ye shall be baptized with the Holy Spirit. If

‘ therefore God gave to them the like gift as he

‘ did to us, after having believed on the Lord

‘ Jesus Christ, who was I, that I should be

18 ‘ able to withstand God ?’ And when they

‘ had heard these things, they ceased, and

‘ glorified God, saying ; ‘ Then God hath

‘ granted to the gentiles also repentance unto

‘ life.’

19 Now those that were scattered abroad upon the

\* persecution which arose about Stephen, tra-

‘ velled as far as Phenicia, and Cyprus, and Anti-

‘ och, preaching the word to none but to Jews

20 only. And some of them were men of Cyprus

‘ and Cyrenè ; who, when they came to Antioch,

‘ spake to the Hellenists, preaching the glad ti-

dings

\* Gr. *affliction*.

14. *Will be saved.*] Will be placed in a state of salvation.

18. *They ceased.*] See c. xxi. 14. They ceased from expostulation : v. 2. They acquiesced, they were quieted ; as Doddridge and Bishop Pearce translate.

20. *Hellenists.*] That this translation represents the true reading, Bishop Pearce concludes from the preceding verse ; where it is said that the gospel was preached to Jews only.

The inhabitants of Cyprus and

21 dings of the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned to the Lord. Then the report of these things came to the \* knowledge of the church which was in Jerusalem: and they sent forth Barnabas, that he might go as far as 23 Antioch: who, when he came, and had seen the † favour of God, was glad, and exhorted them all that with *fixed* purpose of heart they would 24 cleave to the Lord: for he was a good man, and full of the Holy Spirit, and of faith: and a great multitude was added to the Lord. 25 Then † Barnabas departed to Tarsus, that he 26 might seek Saul: and when he had found him, he brought him to Antioch. And it came to pass that, *during* a whole year, they assembled themselves with the church, and taught a great multitude; and that the disciples were first called Christians in Antioch.

27 Now in those days prophets came from Jerusalem to Antioch. And one of them, named Agabus, rose up, and signified by the Spirit that there should be a great famine over the whole earth:

\* S. 130. Gr. ears. † Or, *gracious goodness*. Or, *gracious gift*. † He, MSS.

and Cyrenè, understanding Greek, converted the Jews who used that language: and observe that Barnabas, who was sent to strengthen these converts, was a Cyprian. C. iv. 36.

If, with Griesbach, we read "Ελληνες, and translate *gentiles*, it may be supposed that Christ

was preached to the gentiles by the impulse of the Spirit, without a knowledge of the revelation made to Peter. See Lardner's suppl. to Cred. ii. 65.

21. *The hand of the Lord was with them.*] His power enabled them to work miracles.

CHAP. \* earth : which came to pass in the days of  
 XI. Claudius. Then the disciples, every man ac-  
 29 cording to his ability, determined to send relief  
 30 to the brethren who dwelt in Judea : which they  
 did also ; and sent it to the elders by the † hands  
 of Barnabas and Saul.

CHAP.  
 XII.

I NOW about that time king Herod stretched  
 forth *his* hands to afflict some of the church.  
 2 And he killed James, the brother of John, with  
 3 the sword. And because he saw that it pleased  
 the Jews, he proceeded to take Peter also. (Then  
 4 were the days of unleavened bread.) And when  
 he had apprehended him, he put him in prison,  
 and delivered him to ‡ sixteen soldiers to keep  
 him ; intending after the passover to bring him  
 5 forth to the people. Peter therefore was kept in  
 prison :

\* Or, *land*. † Gr. *band*. Or, *by Barnabas*. ‡ Gr. *four quaternions of soldiers*.

28. *Earth*.] That there were many successive famines in different countries during the reign of Claudius, see Doddridge. Lardner translates *land*, and thinks that the dearth referred to was in Judea only. Cred. i. xi. 541. Accordingly, the Christians of Antioch were able to relieve the Christians of Judea.

30. *The elders*.] The more early and more aged converts ; overseers of the flock of Christ, or of particular congregations. See Bishop Pearce on c. xiv. 23.

*Barnabas and Saul*.] Barnabas was first converted ; but Paul, as an apostle, was superior in rank. The order therefore is often changed in this book. See c. xiii. 43.

1. *King Herod*.] Herod Agrippa, grandson of Herod the Great by Aristobulus.

2. *With the sword*.] Commanding that his head should be struck off by it.

4. *Sixteen*.] Four of whom guarded him by turns ; whence the mode of expression in the Greek. See Raphel. and Kypke.

## CHAP.

XII.

prison : but earnest prayer was made by the  
 6 church to God for him. And when Herod was  
 about to bring him forth, *on* that night Peter  
 was sleeping between two soldiers, bound with  
 two chains : and keepers before the door guarded  
 7 the prison. And, behold, an angel of the Lord  
 came upon him, and a light shone in the prison :  
 and he smote Peter on the side, and awoke him,  
 saying ; “ Rise up quickly.” And his chains fell  
 8 off from *his* hands. And the angel said unto  
 him ; “ Gird thyself, and bind on thy sandals.  
 And he did so. Then *the* angel saith unto him ;  
 “ Cast thy mantle about thee, and follow me.”  
 9 And *Peter* went out, and followed him ; and  
 knew not that what was done by the angel was  
 10 \* real ; but thought that he saw a vision. And  
 when they had past the first and second guard,  
 they came to the iron gate that leadeth to the  
 city ; which opened to them of its own accord :  
 and they went out, and passed on through one  
 street ; and immediately the angel departed from  
 11 him. And when Peter came to himself, he  
 said : “ Now I † certainly know that the Lord  
 “ hath sent his angel, and hath delivered me  
 “ from the hand of Herod, and *from* all the  
 12 “ expectation of the Jewish people.” And when  
 he had considered *the* matter, he came to the  
 house

\* Gr. true. † S. 56.

6. Bound with two chains.] he slept.

The chains being fastened to  
 Peter's hands, and to those of  
 the two soldiers between whom7. Awoke him.] See Matth.  
 viii. 25.

CHAP.  
XII.

house of Mary, the mother of John, whose surname was Mark ; where many were gathered together, and were praying. And when *Peter* had knocked at the door of the porch, a damsel came to attend, named Rhoda : and when she knew *Peter's* voice, she opened not the porch for gladness ; but ran in and told that *Peter* stood before the porch. And they said unto her ; “ Thou art mad.” But she confidently affirmed that it was so. Then they said ; “ It is his angel.” But *Peter* continued knocking. And when they had opened the door, † they saw him, and were amazed. But he beckoned to them with his hand to keep silence ; and related to them how the Lord had brought him out of the prison. He said also ; “ Report these things to James, and to the brethren.” Then he departed, and went to another place.

Now when it was day, there was no small disturbance among the soldiers, what was become of *Peter*. And when Herod had sought for him, and found him not, he examined the keepers,

\* Or, messenger. † S. 67.

13. *To attend.*] Gr. To here referred to without establishing its truth. See Dodridge. Subauscultare. Erasmus. See Rev. iii. 20. So Plautus: Ad fores auscultato. Elsner.

15. *His angel.*] A Jewish opinion about guardian angels, or the souls of men converted into ministering spirits, may be

17. *James.*] The son of Alphéus, our Lord's kinsman: Matth. x. 3. Gal. i. 19: author of the first general epistle.

CHAP. XII. keepers, and commanded that *they* should be put to death. And he went down \* from Judea to Cefarea, and abode *there*.

20 Now *Herod* was disposed to make war against those of Tyre and Sidon. But they came to him with one consent, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was fed by the king's  
21 country. And on a day † appointed, Herod, arrayed in royal apparel, sat on his throne, and  
22 made an oration to them. And the people gave a shout, *saying*; "It is the voice of a god, and  
23 "not of a man." And immediately an angel of the Lord smote him, because he gave not glory to God: and he was eaten by worms, and expired.

AND

\* Or, from Judea, and abode in Cefarea. † See S. 171.

19. *Be put to death.*] *Εἰς θάνατον* must be supplied after *ἀπαχθῆναι*. So the Latins use *duci*: sc. ad ultimum supplicium.

20. *Was disposed to make war against.*] "Was highly incensed against." Doddridge. "Intended to make war against." Dr. Symonds, from the Geneva translation. *Animo infenso bellum gerebat*. H. Steph. N. T. 12<sup>o</sup>. 1576. and Lexicon. *Animo obstinato ad bellum fuit*. Raphael. *Animo pervicaci bellare perseverabat*. Kypke has shewn from Dion. Halic. that *animo bellavit*, *irā arsit*, are good interpretations

of the word.

21. This history is remarkably confirmed by Josephus, Ant. xix. viii. 2. Bishop Pearce has quoted the passage. *To them.*] To his subjects at Cefarea.

22. *Of a god.*] Not reproving such blasphemy was highly aggravated guilt in a Jew.

23. *An angel of the Lord.*] This is the Jewish mode of expressing that God inflicted a disease on him.

*Eaten by worms.*] A like disease is mentioned by Herodotus at the close of l. iv. Raphael.

## CHAP.

## XII.

24 AND the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* \* office; and brought with them John, whose surname was Mark.

## CHAP.

## XIII.

1 Now in the church that was at Antioch there were certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrenè, and Manaen, that had been brought up with Herod the tetrarch, and Saul. And while they were publicly ministering to the Lord and fasting, the Holy Spirit said; "Separate me now  
2 " Barnabas and Saul, for the work to which I  
3 " have called them." And when they had fasted and prayed, and put their hands on them, they sent *them* away.

4 So these, having been sent forth by the Holy Spirit, departed to Seleucia; and thence they  
5 sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues

\* See S. 172.

25. *Their office.*] Assigned great. Luke iii. 1. Matth. to them, c. xi. 30. xiv. 1.

*Mark.*] Lardner thinks that the writer of the gospel is the only person of this name mentioned in the sacred writings. Supplement to Cred. i. 160.

1. *That has been brought up with.*] Rich persons, and especially princes, had not only preceptors and attendants, but companions in their education, assigned to them. Raphael.

*Herod the tetrarch.*] Herod Antipas, son of Herod the

2. *Publicly ministering.*] While they constantly employed themselves in the offices of praying, teaching, exhorting, and comforting.

*The holy Spirit said.*] By a vision to some of those prophets, or by a voice addressed to them, or by internal suggestion.

*The work.*] Of publishing the gospel to the gentiles.

CHAP. nagogues of the Jews. And they had John also  
 XIII. 6. for *their* \* attendant. And when they had gone  
 through the whole island to Paphos, they found  
 a certain Magian, a Jewish false prophet, whose  
 7 name *was* Bar-jesus; that was with the deputy  
 of the country, Sergius Paulus, a wise man.  
 This deputy called to him Barnabas and Saul, and  
 8 desired to hear the word of God. But Elymas,  
*that is*, the Magian, (for so is his name by inter-  
 pretation,) withstood them, seeking to turn aside  
 9 the deputy from the faith. Then Saul, who is  
*called* Paul also, filled with the Holy Spirit, looked  
 10 earnestly on him, and said; "O full of all sub-  
 "tilty and of all † mischief, *thou* son of the  
 "devil, *thou* enemy of all righteousness, wilt  
 "thou not cease to pervert the right ways of the  
 11 "Lord? And now, behold, the hand of the  
 "Lord is upon thee; and thou shalt be blind,  
 "not seeing the sun, for a time." And imme-  
 VOL. I. N n diately

\* S. 48. † Or, *licentiousness*.

7. *The deputy.*] Or procon-  
 sul. See Lardner's Cred. i. 1.  
 xi. p. 54; where it is shewn  
 from Dion Cassius that St.  
 Luke has given Sergius Paulus  
 his proper title.

8. *Elymas.*] The word is  
 derived from an Arabic root,  
 and signifies *a learned and wise*  
*man*: See Cast. lax. St. Luke  
 explains it by *μαγος*, a Persian  
 term of the same import, but  
 better known to the Jews,  
 whose ancestors had been cap-  
 tives in Persia. See c. viii. 9.

9. *Paul.*] Probably this  
 name was taken because it was  
 a common name among the  
 Romans. Both names are of  
 eastern original; *פאולוס* signifying  
*petiit*, and *עמר* *operatus est*.

10. *Mischief.*] The Greek  
 word implies cunning and  
 falsehood, as well as improbity  
 and audacity.

11. *Not seeing the sun.*] See  
 like pleonasm in Pol. Syn.  
 and in Palaiet here, and Luke  
 i. 20.

CHAP. diately there fell on him a mist and a darkness:  
XIII. and he went about seeking some to lead him by

12 the hand. Then the deputy, when he saw what was done, believed; being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia. But John departed from them, and returned to Jeru-

14 salem. And when they had passed through from Perga, they came to Antioch in Pisidia; and went into the synagogue on the sabbath-day, and

15 sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying; "Brethren, if ye have any word

16 "of exhortation to the people, \* speak." Then Paul stood up, and beckoned with *his* hand, and said; "Men of Israel, and ye *of the gentiles* who

17 "fear God, hearken. The God of this people "chose our fathers, and exalted the people,

18 "when they sojourned in the land of Egypt, "and brought them out of it with an high arm.

19 "And about the space of forty years † he bare "with their manners in the desert. And when

"he

\* S. 57. † Or, *he carried them as a nurse.* MSS. Bishop Pearce. Or, *he fed them.* Hesychius. Wakefield.

12. *At the doctrine of the Lord.*] Thus attended with embrace Judaism, though not Jews by descent. See v. 26, miracles. 43-

13. *But John &c.*] John, surnamed Mark, seems to have declined the labour and danger of preaching to the gentiles. 17. *Exalted the people.*] Raised them from slavery to the high rank of being his chosen people.

16. *Ye that fear God.*] That

CHAP. XIII. " he had destroyed seven nations in the land of  
 20 " Canaan, he gave *our fathers* their land for an  
 inheritance. And after that, he appointed  
 21 " unto them judges, for about four hundred and  
 fifty years, until the prophet Samuel. And  
 " afterward they desired a king: and God ap-  
 " pointed unto them Saul the son of Kish, a  
 " man of the tribe of Benjamin, *during* forty  
 22 " years. And when God had removed him,  
 " he raised up unto them David to be their  
 " king: to whom he gave *his* testimony also,  
 " and said; ' I have found David, the *son* of  
 ' Jesse, a man according to mine own heart,  
 ' who will perform all my pleasure.'  
 23 " Of this man's race God, according to *his* pro-  
 mise, \* hath given unto Israel a Saviour, Jesus ;  
 24 " when John had first preached, before his  
 " † appearance, the baptism of repentance to  
 25 " all the people of Israel." And as John was  
 N n 2 fulfilling

\* Gr. *hath brought*. MSS. † Gr. *entrance*.

22. *I have found David the son of Jesse.*] See Pl. lxxxix.  
 20. Scholium cod. p. in Mat-  
 thæi reads, I have found Da-  
 vid, my servant, the son of  
 Jesse.

*A man according to mine own heart.*] So we translate, Jer.  
 iii. 15. The words are quoted  
 from 1 Sam. xiii. 14. " Ac-  
 ceptable to me." Grot. here;  
 and Arab. 1 Sam. " Who will  
 perform my will." Chald. 1  
 Sam. " Who, in his public  
 character, as king of Israel,  
 will be fit for my purpose;

who will faithfully execute my  
 commands; and whom I shall  
 therefore favour, approve, and  
 establish on his throne." Chand-  
 ler's life of David. i. 325.

*Who will perform all my plea-  
 sure.*] These words are omit-  
 ted in 1 MS. and in Theophy-  
 lact. They do not occur in  
 the Old Testament, and seem  
 to be taken from Chald. 1  
 Sam. and to have been an an-  
 cient marginal explanation of the  
 clause, *a man according to mine  
 own heart.*

fulfilling his course, he said; ‘ Whom think ye that I am? I am not *the Christ*. But, behold, one cometh after me, the sandals of whose feet I am not worthy to unloose.’

26 “ Brethren, sons of the stock of Abraham, and  
 “ whosoever of *the gentiles* among you feareth God,  
 “ to you the doctrine of this salvation hath been  
 27 “ sent. For those who dwell in Jerusalem, and  
 “ their rulers, when they knew not \* *Christ*, nor  
 “ the words of the prophets, which are read on  
 “ every sabbath, have fulfilled *them* by condemning  
 28 “ *him*. And though they found no *just* cause of death  
 “ in *him*, yet they besought Pilate that he might  
 29 “ be put to death. And when they had fulfilled  
 “ all which was written of him, they took *him*  
 “ down from the † cross, and laid *him* in a se-  
 30 “ pulchre. But God raised him from the dead :  
 31 “ and he was seen many days by those who  
 “ came up with him from Galilee to Jerusalem ;  
 32 “ who are his witnesses to the people. And we  
 “ declare to you glad tidings concerning the pro-  
 33 “ mise which was made to the fathers ; that God  
 “ hath fulfilled it to us their children, in that he  
 “ hath raised up Jesus ; as it is written also in  
 “ the ‡ second psalm ; ‘ Thou art my Son, this  
 34 ‘ day I have begotten thee.’ “ And, that God  
 “ raised

\* S. 135. † Gr. *tree*. ‡ *first*. Gr. MSS. verss.

31. *Who are his witnesses.*] Who are now his witnesses. Some MSS. and verss. Dr. Owen.

33. *The second psalm.*] *The first psalm* is a reading better supported. The two first psalms, as they stand in our editions, were anciently joined

together. See Wettstein. Or, the first psalm was originally a kind of preface. Michaelis by Marth. i. 515. That some read *in the psalm*, omitting the number, see Erasmus and Beza.

CHAP. XIII. "raised him up from the dead, *now* no more to  
 "return to corruption, he speaketh thus;"  
 "I will give you the sure \* mercies promised to  
 35 'David.' "Wherefore it is said in another  
 "psalm also; 'Thou shalt not suffer thine Holy  
 36 'One to see corruption.' "For † after David had  
 "served his own generation according to the  
 "counsel of God, he fell asleep, and was ga-  
 37 "thered to his fathers, and saw corruption: but  
 "he whom God raised, did not see corruption.  
 38 "Be it therefore known unto you, brethren,  
 "that through him forgiveness of sins is pro-  
 39 "claimed unto you. And by him all who be-  
 "lieve are justified from all things, from which  
 "ye could not be justified by the law of Moses.  
 40 "Beware therefore lest that come upon you  
 41 "which is spoken of in the prophets:" 'Be-  
 'hold, ye scorers, and wonder, and perish: for  
 'I work a work in your days, a work which ye  
 'will

\* Or, *holy promises made to.* † *After he had served the will of God in his own generation.* Blackwell ii. 184.

34. *Corruption.*] The usual place of corruption. Beza.

*Mercies.*] This is a translation of the Hebrew, *Isai. lv. 3*; and not of the Greek in the text, which is taken from the *lxx.* The Hebrew word conveys the idea both of *mercy* and of *holiness*. "I will give thee the holy [or the gracious] promises made to David, which are sure, and shall never fail."

35, 36. See on c. ii. 31.

39. *From all things.*] The

law of Moses did not point out the means of justifying, acquitting, or delivering men from the guilt of all moral offences; as the gospel does.

40. *The prophets.*] The volume so entitled.

41. See my note on *Hab. i. 5*: and that in Dr. Randolph's citations: 4to. Oxford: 1782: whence it will appear that this quotation may be reconciled with the Hebrew.

CHAP. XIII. will in no wise believe, though it be declared  
 42 unto you.' And as Paul and Barnabas were  
 going out of the synagogue, the people desired that  
 [these words] might be spoken to them on the  
 43 next sabbath. And when the congregation was  
 broken up, many of the Jews, and of the prose-  
 lytes who worshipped God, followed Paul and  
 Barnabas: who, speaking [to them,] persuaded  
 them to continue in the \* favour of God.

44 And on the following sabbath almost the whole  
 45 city came together to hear the word of God. But  
 when the Jews saw the multitudes, they were  
 filled with indignation, and contradicted those  
 things which were spoken by Paul, contradicting  
 46 and speaking evil. Then Paul and Barnabas  
 spake freely, and said; "It was necessary that  
 "the word of God should have been spoken first  
 "to you; but since ye put it from you, and do  
 "not judge yourselves worthy of everlasting life,  
 47 "behold, we turn to the gentiles. For so the  
 "Lord hath commanded us, saying;" "I have  
 "set thee for a light to the gentiles, that thou  
 "shouldest be for salvation to the ends of the  
 48 "earth." And when the gentiles heard this, they  
 were

\* Or, *gracious gospel*.

42. *The next sabbath.*] See  
 v. 41. Josephus uses *meta* in  
 the sense of *after*, B. J. v. iv.  
 2: speaking of David and So-  
 lomon, and of the kings *meta*  
*teson*, as having added strength  
 to the old wall of Jerusalem.  
 Wetstein.

45. *With indignation.*] Be-

cause the gospel was preached  
 to the gentiles.

46. *It was necessary.*] The  
 reason of this fitness is given,  
 c. iii. 25, 26. Romans xv. 8.

*Do not judge yourselves wor-  
 thy.*] By your conduct do not  
 shew yourselves worthy.

CHAP. were glad, and \* glorified the word of the Lord :  
XIII.

and as many as were disposed to everlasting life

49 believed. And the word of the Lord was pub-

50 lished throughout all the country. But the Jews

stirred up the *gentile* women of rank who wor-

shipped *God*, and the chief men of the city, and

raised a persecution against Paul and Barnabas,

51 and drove them out of their borders. But they

shook off the dust of their feet against them, and

52 came to Iconium. And the disciples were filled

CHAP. with joy, and with the Holy Spirit.  
XIV.

I And it came to pass in Iconium, that they

went both together into the synagogue of the

Jews, and so spake that a great multitude both of

2 Jews and of Greeks believed. (But the unbe-

lieving Jews stirred up the minds of the gentiles,

and

never had walked : this man should have been silent :

ing : who with the law he had foolishly looked on him :

ed of as a prophet : and said that he was to be

referred : right with a loud voice : " stand upright :

worked :

had in :

in the

language

is, *As many* of the gentiles be-

lieved as were inwardly disposed

to receive the doctrine of ever-

lasting life ; as had an orderly

and well-prepared mind for that

purpose ; as had disposed them-

selves to it. Or, " as many

as were disposed, believed to

everlasting life." See 1 Tim.

i. 16.

50. *Who worshipped.*] Kreb-

sius, on v. 16, quotes from

Josephus Ant. xiv. vii. 2,

παῖσιν καὶ τοῖς εὐαγγελιστοῖς Ἰουδαίων καὶ ἐκδιδάσκουσιν : words equivalent

to *Jews and proselytes*, c. ii.

10.

1. *Together.*] Or, at the

same time. But see Whitby.

*Of Greeks.*] Of gentiles, who

had attended the synagogue

from the fame of Paul and

Barnabas. See Doddridge here,

and c. xiii. 42. Or, of profe-

lytes to Judaism from among

the gentiles. Compare c. xvii.

4. Or, rather, of Grecising

Jews. See v. 2, and c. xviii. 4, 7.

CHAP. and made them evil-affected against the brethren.)

XIV.

3 *The apostles* abode therefore for a long time, speaking freely concerning the Lord, who gave testimony to \* his gracious word, and granted that signs and wonders should be done by their  
4 hands. But the multitude of the city was divided: and part held with the Jews, and part  
5 with the apostles. And when there was a design, both of the gentiles, and of the Jews and their rulers, to treat *them* contemptuously, and  
6 to stone them, having considered *the matter*, they fled into Lystra, and Derbè, cities of Lycabnia,  
7 and to the country round about: and there they preached the gospel.

8 And a certain man sat at Lystra, infirm in his feet, lame from his mother's womb, *and* who  
9 never had walked: this man heard Paul speaking: who when he had stedfastly looked on him, and perceived that he had faith so as to be  
10 restored, said with a loud voice; "Stand upright  
"on thy feet." And he leaped and walked.  
11 And when the multitudes saw what Paul had done, they lifted up their voices, saying in the  
language

\* Gr. *the word of his grace, or, favour.*

2. *The brethren.*] Those who believed in Christ. *sent*, as is related c. xiii. 3.

3. *Therefore.*] To confirm the great number of believers, and to overcome this opposition.

4. *The apostles.*] The word, as applied to Barnabas, is used in its primary sense; of one

8. *Who never had walked.*] So lame that he had never walked.

9. *That he had faith so as to be restored.*] That he was disposed to believe the gospel, and was therefore a fit object for a miraculous cure.

CHAP. language of Lycaonia; "The gods are come  
 XIV. "down to us in the likeness of men." And they  
 12 called Barnabas Jupiter; and Paul Mercury,  
 13 because he was the chief speaker. Then the  
 priest of Jupiter's temple that was before their  
 city, brought bulls and garlands to the gates,  
 and, together with the multitudes, would have  
 14 \* offered sacrifice. But when the apostles, Bar-  
 nabas and Paul, heard of it, they rent their  
 clothes, and rushed in among the multitude, cry-  
 15 ing out, and saying; "Sirs, why do ye these  
 "things? We also are men of like infirmities  
 "with yourselves, and proclaim to you glad ti-  
 "dings, that ye should turn from these vanities  
 "to the living God, who made heaven, and  
 "earth, and the sea, and all things in them:  
 16 "who, in the past generations, suffered all the  
 17 "gentiles to walk in their own ways. Ne-  
 "vertheless, he left not himself without witness,  
 "doing good, giving [us] rain from heaven and  
 "fruitful seasons, and filling your hearts with  
 18 "food and gladness." And by saying this they  
 scarcely restrained the multitudes from offering  
 sacrifice to them.

But

\* S. 135.

12. *Mercury.*] The god of eloquence. *Θέος ὁ τῶν λόγων ἡγούμενος.* Jamblicus.

13. *Before their city.*] The temple, or statue, of the tutelary god of a city, was placed before its gate.

*Bulls and garlands.*] Bulls

were sacrificed to Jupiter: and it was customary to place garlands about the victims; and not about them only, but also about the statue of the God who was worshipped, and about the priests who offered the sacrifice.

## CHAP.

## XIV.

19 But *certain* Jews came thither from Antioch and Iconium; who, having persuaded the multitudes, and stoned Paul, dragged *him* out of the  
20 city, and supposed that he had been dead. However, when the disciples had surrounded him, he rose up, and entered into the city.

And *on* the morrow he and Barnabas departed  
21 to Derbè. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to  
22 Antioch; strengthening the minds of the disciples, and exhorting them to continue in the faith; and *saying* that through many afflictions we must enter into the kingdom of God. “ And  
23 when they had \* appointed elders † over them in every church, and had prayed and fasted, they commended them to the Lord, on whom they had  
24 believed. And after they had passed through Pisidia, they came to Pamphylia. And when they had  
25 preached the word at Perga, they went down into  
26 Attalia: and thence they sailed to Antioch, whence they had been recommended to the favour of God  
27 for the work which they had fulfilled. And  
when

\* Or, *chosen*. † S. 57.

20. St. Paul's recovery was miraculous: but the unostentatious manner of relating the miracle is very observable.

23. *Appointed.*] The Greek word properly signifies *to choose by stretching out the hand*: but the word is often used me-

taphorically for any appointment, or even for a nomination. This is allowed by Grotius: though he thinks it credible, from c. vi. 2, 5, that the consent of the people also was obtained.

CHAP. XIV. when they were come, and had gathered the  
 \* church together, they related what things  
 God had done by them; and how he had opened  
 28 the door of faith to the gentiles. And [there]  
 they abode no short time with the disciples.

CHAP.  
 XV.

I NOW certain men came down from Judea,  
 and taught the brethren, *saying*; " Unless ye be  
 " circumcised according to the custom taught by  
 2 " Moses, ye cannot be saved." When there-  
 fore Paul and Barnabas had no small dissention  
 [and dispute] with them, † *the brethren* deter-  
 mined that Paul and Barnabas, and some others  
 of them should go up to Jerusalem to the apo-  
 3 stles and elders, about this question. And, hav-  
 ing been conducted on their way by the church,  
 they passed through Phenicia and Samaria, decla-  
 ring the conversion of the gentiles; and caused  
 4 great joy to all the brethren. And when they  
 came to Jerusalem, they were received by the  
 ‡ church, and by the apostles, and the elders;  
 and they related all things which God had done  
 5 § through them. " But," *said they*, " some of  
 " the sect of the Pharisees, who believed, have  
 " risen up, saying;" ' that it was necessary to  
 ' circum-

\* Or, congregation. † S. 40. ‡ Or, congregation. § S.  
 61.

1. *Certain men.*] We learn  
 from v. 5, that they were Pha-  
 risees.

4. *Received.*] In a friendly  
 manner.

5. See the margin of our bi-  
 bles, Syr. in the Latin, Pol.  
 Syn. L. Enf. & Beaus. Bishop  
 Pearce, and Markland in Bow-  
 yer, 4to.

CHAP. XV. circumcise \* *the gentiles*, and to command that  
 XV. they should keep the law of Moses.

6 Then the apostles and the elders came toge-  
 7 ther, to consider of this matter. And when  
 there had been much dispute among them, Peter  
 rose up, and said unto them; " Brethren, ye  
 " know that in former days God made choice  
 " among us, that the gentiles by my mouth  
 " should hear the word of the gospel, and should  
 8 " believe. And God, who knoweth the heart,  
 " bare them witness, and gave to them the  
 9 " Holy Spirit, even as to us; and made no  
 " difference between us and them, having puri-  
 10 " fied their hearts by faith. Now therefore  
 " why do ye try God, to put a yoke upon the  
 " neck of the disciples, which neither our fa-  
 11 " thers nor we were able to bear? But we believe  
 " that we shall be saved through the † favour  
 " of the Lord Jesus, in like manner as *the gen-  
 " tiles* also."

Then

\* S. 41. † Or, *gracious gospel*.

7. *Among us.*] Among us apostles.

9. *Purified.*] A beautiful allusion to the legal purifications.

*By faith.*] In Christ and his gospel.

10. *Why do ye try God?*] Why do ye try the goodness and patience of God, by opposing his will who has sealed the gentiles for his own by giving them the Spirit? But some omit the word *God*. Why do

ye endeavour to put a yoke &c.? See Wettstein, Griesbach, and Bishop Pearce.

*A yoke &c.*] The observance of the law was very difficult and grievous.

11. *We &c.*] We Jews believe that we shall be saved by the gospel, and not by the law; in like manner as the gentiles also will be saved. So *us* and *them*, v. 9, mean Jews and gentiles.

CHAP.  
XV.

12 Then all the multitude kept silence, and hearkened to Barnabas and Paul, relating what miracles and wonders God had wrought among the gentiles by them.

13 And after these were silent, James spake, saying;  
14 "Brethren, hearken to me. Simon *Peter* hath declared how God first regarded the gentiles, "to take out of them a people for his name.

15 "And to this the words of the prophets agree;

16 "as it is written; 'After these things I will 'again build up the fallen tabernacle of David; 'and I will build up its ruins, and will restore

17 'it: that the residue of men may seek after the 'Lord, and all the gentiles, over whom my name 'is called; saith the Lord, who doeth these

18 'things;' "*which were known to him* of old.

19 "Wherefore my judgement is, that we disquiet "not those who from among the gentiles turn to

20 "God; but write to them, that they abstain "from the polluted offerings to idols, and

"from

14. The Greek is equivalent to, ἐπεμαρτύρησεν τὰ ἴδινα, λαβεῖν  
x. λ. Grot. quotes the lxx.  
Jer. xxxix. 41.

*For his name.*] For himself: to make profession of his name; or, of him.

19. *Disquiet not.*] Superfluously and unnecessarily. The Greek word may denote præter

rem turbare.

20. *The polluted offerings to idols.*] That part of the victim sacrificed to idols, which was sold in the shambles, or partaken of at feasts. See 1 Cor. x. 25, 27. See also rules about such food, Rom. xiv. 20. 1 Cor. viii. 4, &c.

CHAP. XV. "from fornication, and from things strangled, and  
 21 "from blood. For from antient generations  
 "Moses in every city hath those who preach  
 "him; being read in the synagogues on every  
 "sabbath."

22 Then it seemed good to the apostles, and the  
 elders, and the whole church, to choose men  
 from among themselves, and send them to Anti-  
 och with Paul and Barnabas; *namely*, Judas sur-  
 named

*Fornication.*] Lardner thinks that alliances with heathens are forbidden; and supposes, with Theodoret, that Esau was called *πίστες*, Hebr. xii. 16, for marrying a Canaanitish woman. The Jews, he observes, were not to marry with idolaters. Deut. vii. 3, 4. Remarks on Ward. c. vii.

Perhaps *πορνεία* includes the notion of marrying within the degrees of affinity prohibited by the Levitical law. See 1 Cor. v. 1.

Those who prefer the usual sense of *πορνεία*, may find much said in favour of their opinion by Grotius and Bishop Pearce.

*From things strangled.*] From the flesh of animals, the blood of which was not drained out of them when they were warm. Ne quo modo sanguine contaminarentur vel inter viscera sepulto. Mill, from Tertullian.

Lardner defends the authenticity of this article, as extant in almost all the Greek MSS.

and quoted by the most ancient writers of the church. Ubi supr. and Cred. iv. xlv. 783.

*And from blood.*] See Lev. xvii. 10—14. Res per se liberæ aguntur; quibus tamen, ex charitatis lege, et quatenus earum usus infirmis Judæis nocuisset, abstinendum esset. At scortatio non καλέ τι, neque tantum præsentis necessitatis causa, sed præcise et ἀπλῶς inhibenda fuit; ut 1 Cor. vi. Beza in loc.

21. For the Jewish Christians must be alienated from such as practise these things; because Moses, who forbids them, is constantly read in the synagogues.

22. *To choose—and send.*] Raphelius explains the syntax by apposite passages; as, Ἀντῶ ἰδοὺ, πρέσβητα τὸν θεὸν ἐπέμψαι πρὸς τῆς ἐκκλ. Herod. i. p. 8. He has also brought parallel constructions to γενησίν in the next verse.

CHAP. XV. named Barfabas, and Silas, leading men among  
 23 the brethren : having written a letter by them in  
 this manner : " The apostles and the elders, and  
 " the brethren, send greeting to the brethren that  
 " are of the gentiles in Antioch, and Syria, and  
 24 " Cilicia. Whereas we have heard, that some  
 " who went out from us have troubled you with  
 " words, \* subverting your minds, [saying that  
 " ye must be circumcised and keep the law ;] to  
 25 " whom we gave no *such* commandment : it  
 " hath seemed good to us, being assembled with  
 " one mind, to choose men and send them to you  
 " together with our beloved Barnabas and Paul,  
 26 " who have hazarded their lives for the name of  
 27 " our Lord Jesus Christ. We have sent there-  
 " fore Judas and Silas ; who will tell *you* the  
 28 " same things in words also. For it hath seemed  
 " good to the Holy Spirit and to us, to lay upon  
 " you

\* Or, *unsettling*.

23. The decree is addressed to the gentiles in three places only, where there were many Jews : but the spirit of it extended to all gentile converts who lived with Jews ; that social and brotherly intercourse might subsist between them ; that the gentile Christians might not be seduced to idolatry, by joining in some of its rites ; and that the Jews might not be averse to Christianity, because it allowed what they deemed great pollutions.

24. *Subverting your minds.*]

By the doctrine advanced v. 1.

26. *Who have hazarded &c.*]

In the Greek this honourable

testimony is restrained to Barnabas and Paul.

27. Or, Judas and Silas, and them, *sc.* Barnabas and Paul, who will tell you the same things in words. Bishop Pearce. Dr. Owen.

28. *To the holy Spirit.*] Guiding us in the conclusions which we have made concerning the question proposed to us.

*To lay upon you &c.*] To impose on you, besides the observance of the moral law, no other part of the ceremonial law, which law is *βέβαιον*, or *ζωγις*, than &c.

## CHAP.

XV. "you no greater burthen than [these] necessary

29 "things; that ye abstain from things offered to  
"idols, and from blood, and from things strang-  
"led, and from fornication: from which if ye  
"keep yourselves, ye will do well. Fare ye  
"well."

30 So when they were dismissed, they went to  
Antioch: and, when they had gathered the  
multitude together, they delivered the epistle:

31 *which* when the \* brethren had read, they re-

32 joiced at this comfort. And Judas and Silas,  
being themselves also prophets, comforted the  
brethren with many words, and strengthened

33 *them*. And after they had remained *there* for  
some time, they were dismissed with *wishes* of  
peace by the brethren to those who sent them.

34 [Notwithstanding, it pleased Silas to continue

35 there still.] But Paul and Barnabas abode in  
Antioch,

\* See S. 41.

*Necessary things.*] Things highly expedient in the present circumstances of the church.

29. The addition in MSS. &c. at v. 20, and here, "And whatever things ye would not have done to yourselves, do not to others," is an interpolation from one who thought the decree of universal and perpetual obligation, and that it should therefore be a summary of moral duties. See Lardner's Cred. iv. c. xlv. 798.

*Ye will do well.*] Recte agitis: not, beati eritis. See the instances in Kypke from Plutarch and Arrian.

31. *Comfort.*] That no heavier burthen of the Mosaic law was laid on them.

32. *Prophets.*] In the sense of 1 Cor. xiv. 3.

34. This verse, and the words "But Judas alone went," or, "But Judas alone went to Jerusalem," have the appearance of different attempts to account for the choice of Silas by Paul, mentioned v. 40. See MSS. & vers. But as Paul and Barnabas continued for some days at Antioch, v. 36, it may be supposed that Silas returned to that city from Jerusalem.

CHAP.

XV. Antioch, teaching and preaching the glad tidings of the word of the Lord, with many others.

36 And after some days, Paul said to Barnabas;

37 "Let us go again, and visit *our* brethren in

every city where we have preached the word of

37 the Lord, *and see* how they are." Then Barnabas

advised to take with them John, whose surname

38 was Mark. But Paul thought it not \* proper

to take with them him, who had departed from

them in Pamphylia, and had not gone with them

39 to the work. Wherefore sharp anger arose, so

that they separated from each other; and that

Barnabas took Mark, and sailed to Cyprus.

40 But Paul chose Silas, and departed; having

been recommended by the brethren to the favour

41 of God. And he went through Syria and Cilicia,

CHAP. XVI. strengthening the churches. Then he came to

Derbè and Lystra. And, behold, a certain dis-

ciple was there, named Timothy, (the son of a

believing Jewess, but his father *was* a gentile:)

2 who was well reported of by the brethren at

3 Lystra and Iconium. Paul was desirous that this

man should go forth with him; and he took and

circumcised him, because of the Jews that were

VOL. I.

O o

in

\* S. 41.

37. Mark was nephew to Barnabas: Col iv. 10; a circumstance which disposed Barnabas to overlook Mark's desertion, which is related c. xiii. 13.

39. *Sharp anger arose.*] It is candid in St. Luke to record this. That inspired men were

not exempt from human infirmities, see Gal. ii. 11.

3. *Circumcised him.*] St. Paul acted in this manner, that he might not offend the Jews; and thus obstruct his own usefulness, and that of Timothy, in preaching the gospel. See the note on 1 Cor. ix. 20.

## CHAP.

## XVI.

in those parts: for they all knew that his father  
4 was a gentile. And as they went through the  
cities, they delivered to them for their observance  
the ordinances which had been made by the  
5 apostles and elders at Jerusalem. The churches  
therefore were established in the faith, and  
abounded in number daily.

6 Now when they had gone through Phrygia,  
and the country of Galatia, and were forbidden  
by the Holy Spirit to preach the word in Asia;

7 after they came to Mysia, they attempted to go  
into Bithynia: but the Spirit of Jesus suffered  
8 them not. So when they had passed by Mysia,

9 they came down to Troas. And a vision appeared  
to Paul in the night: a man of Macedonia stood  
and besought him, saying; "Come over into  
10 "Macedonia, and help us." And after he had  
seen the vision, we immediately endeavoured to  
go into Macedonia; concluding that the Lord  
(11) had called us to preach the gospel unto them.

11 We loosed therefore from Troas, and came  
with a straight course to Samothracia, and the  
12 next day to Neapolis; and thence to Philippi,  
which is a chief city of that part of Macedonia,

and

*For they all knew &c.]* And therefore, concluding that he was uncircumcised, would have had no intercourse with him, or with his companion Paul.

*6. In Asia.]* The proconsular Asia, a district of Asia Minor.

*7. The spirit of Jesus.]* See MSS. The spirit imparted to

them by Jesus. John xvi. 7.

*10. We endeavoured.]* Here, and elsewhere repeatedly, St. Luke represents himself as accompanying St. Paul.

*Concluding.]* Observe in this case, and in the vision to St. Peter, c. x, that the Spirit left the apostles to rational inference.

CHAP. XVI. *and* a colony. And we abode in that city some  
 13 days. And on the sabbath-day we went out of the  
 \* city by a river, where prayer was wont to be  
 made: and we sat down and spake to the women  
 14 who resorted *thither*. And a certain woman  
 heard *us*, named Lydia, a seller of purple, of the  
 city of Thyatira, a *gentile* who worshipped God:  
 whose heart the Lord opened, so that she at-  
 tended to the things which were spoken by Paul,  
 15 And when she had been baptized, and her house-  
 hold, she besought *us*, saying; "If ye judge me  
 " to be faithful to the Lord, come into mine  
 " house, and remain *there*." And she constrained  
 us.

16 And it came to pass as we went to prayer,  
 that a certain damsel, having a spirit of † divi-  
 nation, met us; who brought her masters much  
 17 gain by divining. She followed Paul and us,  
 and cried out, saying; "These men are the ser-  
 " vants of the most high God, who declare to  
 18 " us the way of salvation." And she did this

O o 2 for

\* Or, *gate*. MSS. † Gr. *Python*.

13. *By a river.*] The water  
 of which served for the legal  
 purifications of the Jews; and  
 particularly for the usual wash-  
 ing of hands before they of-  
 fered up their prayers. See  
 Wolfius.

16. *Of divination.*] Sup-  
 posed to be inspired by Apollo  
 Pythius.

"One sort were possessed  
 with prophesying demons,  
 which dictated the answers, or

spoke out of their bellies or  
 breasts." See Potter's Greek  
 Ant. vol. i. book ii. c. xii. p.  
 268. ed. Oxf. 1699: and  
 Whitby.

17. This passage illustrates  
 the testimonies which the de-  
 moniacs gave to our Lord's  
 Messiahship; and makes it  
 probable that God used the  
 demoniacs as instruments to  
 proclaim it.

CHAP.  
XVI.

for many days. But Paul was grieved, and turned, and said to the spirit; "I command thee in the name of Jesus Christ to come out of her." And it came out at that very  
 19 time. And when her masters saw that the hope of their gain was gone, they seized Paul and Silas, and dragged *them* into the market-place to the rulers. And when they had brought them  
 20 to the magistrates, they said; "These men,  
 21 "who are Jews, greatly trouble our city; and  
 "teach customs which it is not lawful for us to  
 22 "receive, or observe, being Romans." And the multitude rose up together against them: and the magistrates tore off their clothes, and  
 23 commanded to beat *them* with rods. And when they had laid many stripes on them, they cast *them* into prison, and charged the gaoler to keep  
 24 them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.

And at midnight Paul and Silas prayed, and  
 25 \* sang praises to God: and the prisoners heard  
 26 them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were  
 27 opened, and the bands of all were loosed. And when the gaoler awoke out of his sleep, and saw the prison-doors opened, he drew out his  
 sword,

\* Or, and gave praise to.

22. *Tore off their clothes.*] be torn off; for the greater indignity. See Alberti.

CHAP. XVI. sword, and was about to kill himself, supposing  
 28 that the prisoners had escaped. But Paul cried  
 with a loud voice, saying; "Do thyself no harm:  
 29 "for we are all here." Then *the gaoler* called  
 for a light, and sprang in, and trembled, and  
 30 fell down before Paul and Silas; and brought  
 them out, and said; "Sirs, what must I do to  
 31 "be saved?" And they said; "Believe in the  
 "Lord Jesus Christ, and thou shalt be saved,  
 32 "and thine household." And they spake unto  
 him the word of the Lord, and unto all that  
 33 were in his house. And he took them in that  
 hour of the night, and washed \* *their* stripes;  
 and was immediately baptized, he and all his  
 34 *household*. And when he had brought them into  
 his house, he set food before them, and greatly  
 rejoiced with all his household, *on* believing in  
 God.  
 35 And when it was day, the magistrates sent the  
 36 officers, saying; "Let those men go." Then  
 the gaoler told these words to Paul; "The ma-  
 "gistrates have sent to let you go; now there-  
 37 "fore depart, and go in peace." But Paul said  
 unto them; "They have beaten us publicly,  
 "uncondemned,

\* Gr. *washed* them from.

29. *A light.*] Or lights,  
 Pf. cxxxvi. 7. Grot.

30. *To be saved.*] To be in  
 that way of salvation which  
 you preach. See v. 17.

31. *Thou shalt be saved.*] Thou shalt be in a state of  
 salvation by present faith, and  
 mayest be finally saved by per-  
 severing obedience.

CHAP. XVI. "uncondemned, being Roman-citizens, and  
 "have cast us into prison; and now do they  
 "send us away privately? No truly: but let  
 "them come themselves and bring us out."

38 And the officers told these words to the magistrates; who feared when they heard that *the men*  
 39 were Roman-citizens. So they came and besought them, and brought *them* out, and desired  
 40 *them* to depart from the city. And they went out of the prison, and entered into *the house of*  
 Lydia: and, when they had seen the brethren,  
 CHAP. XVII. they comforted them, and departed.

I Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica,  
 2 where was a synagogue of the Jews. And Paul, as his custom was, went in unto them, and on three sabbaths discoursed to them out of the  
 3 scriptures; explaining *them*, and alleging that  
 Christ

37. *Being Roman citizens.*] This privilege is again referred to, c. xxii. 25, 28. *Facinus est vinciri civem Romanum, scelus verberari.* Cic. in Verrem. Actionis ii L. v. § 66. See Doddridge. It does not follow that Silas had the same privilege, because St. Paul speaks in the plural number; that number being often used for the singular in common language.

How St. Paul became a Roman-citizen, see Lardner's Cred. i. c. x. §. vi. p. 502; Bishop Pearce in loc. and c. xxii. 28.

The Bishop supposes that Paul did not claim this privilege, v. 23, because Silas

would have been beaten alone, and thus discouraged from following that apostle. But in so hasty a transaction remonstrances might not be attended to.

Should it be asked why St. Paul was credited here and c. xxii, when he asserted his rank; the answer is, that such as made false pretensions to it were severely and even capitally punished. Biscoe, Boyle's lectures. p. 355. 8vo.

2. *Three sabbaths.*] But he exercised his ministry long among the gentiles. 1 Thess. ii. 10. Paley's *Horæ Paulinæ*. 306.

3. *Alleging.*] By proofs cited from the Old Testament.

CHAP.  
XVII.

Christ must needs have suffered, and have risen again from the dead; and that "this Jesus whom I preach unto you, is the Christ."

4 And some of them believed, and joined themselves to Paul and Silas; and of the gentiles who worshipped God a great multitude, and of

5 the chief women not a few. But the Jews took unto them some wicked men of the meaner sort, and gathered a multitude, and raised a tumult in the city, and assaulted the house of Jason, and sought after \* *Paul and Silas*, that they might

6 bring them out to the people. And when they found them not, they dragged Jason, and some of the brethren, to the rulers of the city, crying out; "These that have disturbed the world, are

7 "come hither also; whom Jason hath received: "and all these act contrary to the decrees of "Cesar, saying that there is another king, *one*

8 "Jesus." And they alarmed the people, and the rulers of the city, who heard these things,

9 And when *the rulers* had taken security of Jason, and of the others, they let them go.

10 Then the brethren immediately sent away Paul and Silas by night to Berea: who, when they came *thither*, went into the synagogue of the

11 Jews. And these were more ingenuous than those in Thessalonica, because they received the word with all readiness of mind, searching the scriptures

\* S. 43.

4- *Gentiles.*] Some omit this word: some read, and Greeks.

CHAP.  
XVII.

scriptures daily, whether those things were so.  
 12 Wherefore many of them believed; and of  
 13 women of rank who were gentiles, and of men,  
 14 not a few. But when the Jews of Thessalonica  
 knew that the word of God was preached by  
 Paul at Berea, they came thither also, stirring  
 up the multitudes. And then the brethren im-  
 mediately sent away Paul, to go toward the sea:  
 15 but Silas and Timothy remained there still. And  
 those who conducted Paul brought him to  
 Athens: and having received a commandment to  
 Silas and Timothy, that they would come to him  
 with all speed, they departed.

16 Now while Paul waited for them at Athens,  
 his spirit was greatly provoked within him, when  
 17 he saw the city full of idols. He discoursed  
 therefore in the synagogue with the Jews, and  
 with those gentiles who worshipped God; and in  
 the market-place daily with such as presented  
 18 themselves. Then certain philosophers of the  
 Epicureans, and of the Stoicks, \* encountered  
 him. And some said; "What will this babbler  
 say?" and others; "He seemeth to be a setter  
 forth

\* Or, *met with him.*

14. *Toward the sea.*] Bos  
 and Raphelius have proved that  
*ad* is the true rendering; not  
*tanquam ad*. 'Ω; is redundant.

17. *The market-place.*] The  
 place of general resort for bu-  
 siness and discourse.

18. *Epicureans-Stoicks.*] These  
 were famous philosophical sects

among the Greeks. The for-  
 mer denied a Providence and a  
 future state, and maintained  
 that pleasure was the chief  
 good. The latter were fata-  
 lists, and held that virtue was  
 the only good, that all vices  
 were equal, that pain was no  
 evil, &c.

CHAP. XVII. "forth of strange demons:" because he preached to them the glad tidings of Jesus, and of the resurrection. And they took him, and brought him to the court of Areopagus, saying; "May we know what this new doctrine is, of which thou speakest? For thou bringest certain strange things to our ears: we desire therefore to know what these things mean." (Now all the Athenians, and the strangers who dwelt among them, employed their leisure in nothing else, but either in telling or hearing some new thing.) Then Paul stood in the midst of the court of Areopagus, and said: "Ye men of Athens, I perceive that in all things ye are somewhat \* too religious. For as I passed by, and beheld your deities, I found among others an altar with this inscription, " TO

\* Or, too prone to the worship of demons.

*Of strange demons.*] Bentley says that the plural is used for the singular, namely, Jesus: and that the Athenians knew the sense of *ἀνέμους* too well to mistake it for a goddess. Boyle's lectures. Sermon. ii. See Bishop Pearce: and Bowyer, 4to.

*Areopagus.*] This was the highest court of justice at Athens. Our translators suppose the word to be derived from the hill of Mars, on which this court was situated. According to Pausanias, it was named from Ares, a Thessalian, who was the first judged there. See Wolfius. The members of it were called Arcopagites:

as v. 34.

22. *Somewhat too religious.*] It is agreeable to St. Paul's delicacy of address to suppose that the original word is used in a good sense here; of which it is known to be capable. See c. xxv. 19.

23. *An altar &c.*] This was one of the anonymous altars erected in Athens. When a calamity was supposed to be averted by sacrifice to the unknown God by whom it was inflicted, an altar was raised to that unknown God. See Ellis's *Fortuita sacra*, and Lardner's testimonies iii. 19.

## CHAP.

## XVII.

“ TO THE UNKNOWN GOD. Whom  
 “ therefore ye ignorantly worship, him I declare  
 24 “ unto you. The God who made the world,  
 “ and all things therein, he, being Lord of  
 “ heaven and earth; dwelleth not in temples  
 25 “ made with hands; nor is he served by the  
 “ hands of men, as if he needed any thing;  
 “ since He Himself giveth to all \* life, and  
 26 “ breath, and all things; and hath made of  
 “ one † blood all nations of men, to dwell on  
 “ the whole face of the earth, and hath deter-  
 “ mined *their* appointed times, and the bounds  
 27 “ of their habitation; that they might seek  
 “ God, if perhaps they might feel him out  
 “ and find him; though he be not far from  
 28 “ every one of us: for through him we live,  
 “ and move, and have our being; as some of  
 “ the

\* Or, *the breath of life.* † Or, *race.*

*Whom therefore &c.]* God being in fact the Inflicter and Averter of all natural evil, St. Paul takes occasion from that inscription to preach him.

25. *Life, and breath.]* Inspirationem vitæ. Gen. ii. 7. Grot.

26. *Their appointed times.]* Imperia ad certum tempus duratura, exilia, migrationes: item legem naturæ, Mosis, & evangelii: neque enim horum quidquam temere gestum est, sed suo quidque tempore: præfixis, seu destinatis, terminis habitationis eorum. Erasmus.

27. *Feel him out and find him.]* That is, ψαλαφέναις ἰῶν. Ceteram ψαλαφῆν aut cæcorum est, aut noctu incedentium. Grot.

28. *Through him.]* Per ipsum, ipsius beneficio. Beza. Grot.

*We live &c.]* We have life, self-motion, and continued existence. God therefore, as being our Father, is near us, and sustains his children.

28. *Some of the poets.]* Here the plural may be used for the singular, as v. 18. See Bishop Pearce.

CHAP. XVII. "the poets also among you have said; 'For  
29 "we are even his offspring.' Wherefore, being  
"the offspring of God, we ought not to think  
"that the Godhead is like gold, or silver, or  
"stone, the engraving of man's art and device.  
30 "However, the times of this ignorance God  
"overlooked; but now commandeth all *men*  
31 "in all places to repent: because he hath  
"fixed a day, on which he will judge the  
"world in righteousness, by *that* man whom he  
"hath appointed; of *which* appointment he hath  
"given a proof to all *men*, in that he hath  
32 "raised him from the dead." And when  
they heard of the resurrection of the dead, some  
scoffed: and others said; "We will hear thee  
33 "again of this matter." And then Paul de-  
34 parted from among them. However, some men  
joined themselves to him, and believed: among  
whom *was* Dionysius the Areopagite, and a wo-  
man named Damaris, and others with them.

Now

*For we are even his offspring.]* The words of the Greek occur Arat. *Φαιδόμενα* l. 5. Cleanthes has a like passage, 'Εκ οὗ γὰρ γένος ἐσμεν. H. Stephan. *poesis* Philos. p. 49.

29. Now God must be of a superior nature to us intelligent beings, his offspring: and therefore we ought not to think &c.

30. God, however, having overlooked the times of former ignorance among you gentiles, [having acted as if he did not regard them, because he did not interpose in a direct and

extraordinary manner to prevent them,] now, by the preaching of the gospel, commandeth &c.

*All men in all places.]* The phrase strongly expresses the universality of the gospel.

34. The silence of St. Luke is no proof that St. Paul did not work miracles at Athens, or afterwards at Rome. He wrought them at Corinth: 2 Cor. xii. 12: and yet no miracle is recorded c. xviii. See Benson's Essay. History of the Acts of the Apostles. 4to. 2d. ed.

CHAP.  
XVIII.

Now after these things Paul departed from Athens, and came to Corinth. And he met with a certain Jew, named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because Claudius had commanded all Jews to depart from Rome,) and went unto them: and because he was of the same \* occupation, he abode with them, and worked: (for by *their* † occupation they were tent-makers.) And he discoursed in the synagogue on every sabbath; and ‡ used persuasion to Jews and Greeks.

And when Silas and Timothy were come from Macedonia, Paul was § employed with them in the word, testifying to the Jews that Jesus was the Christ. And when they opposed themselves, and spake evil, he shook *his* || raiment, and said unto them; “Your blood is upon your own heads;”

\* Or, *trade*. † Or, *trade*. ‡ See S. 94. § Or, *was borne away by his spirit*. MSS. || Or, *mantle*.

2. *Claudius &c.*] Suetonius's words are, *Judæos, impulsore Chresto assidue tumultuantes, Roma expulit*. Vita Claud. c. xxv.

3. *Tent-makers.*] In the Talmud, every Father is commanded to teach his son a trade. See Grot. Doddridge, and Biscoe i. 273.

6. *He shook his raiment.*] See Luke x. 11. Neh. v. 13. Here this action may have expressed, and in a calm manner among the easterns, that St.

Paul, as a Christian teacher, disclaimed further intercourse with these Jews.

*Your blood is upon your own heads.*] Your destruction is owing to yourselves.

The proverb is used strictly. 2 Sam. i. 16; “Your blood which I now shed is not imputable to me; but your own guilt in killing Saul, has brought this punishment on you.” See 1 Kings ii. 32. Ezek. xxxiii. 5. Matth. xxvii. 25. c. xx. 26.

CHAP. XVIII. "heads; I am pure: henceforth I will go to the  
7 "gentiles." And he went thence, and entered  
into \* the house of a certain man named Justus,  
a gentile who worshipped God, whose house was  
8 adjoining to the synagogue. But Crispus, the ruler  
of a synagogue, believed in the Lord with all his  
house: and many of the Corinthians, on hearing  
Paul, believed, and were baptized.

9 Then the Lord spake to Paul by a vision in the  
night; "Fear not, but speak, and be not  
10 "filent: for I am with thee; and no man shall  
lay hands on thee to hurt thee: for I have  
11 "many people in this city." And he dwelt  
there a year and six months; teaching the word  
of God among them.

12 And when Gallio was deputy of Achaia, the  
Jews rose with one consent against Paul, and  
13 brought him to the judgement-seat, saying;  
"This man persuadeth people to worship God,  
14 "contrary to the law." And when Paul was  
about to open his mouth, Gallio said to the  
Jews; "If it were a matter of injustice, or of  
"wicked

\* S. 44.

7. *Who worshipped God.* Here the opposition to v. 4 shews that Justus had become a worshipper of God from among the gentiles.

We also learn from this passage that by *Greeks* v. 4 we are not to understand gentiles but *gracifying* Jews.

8. *Of a synagogue.* There were more synagogues than one at Corinth. See v. 17.

12. Of Gallio, proconsul of Achaia, of his mild disposition, and that he was brother to the stoic philosopher Seneca, see Biscoe i. 58, and Bishop Pearce.

CHAP.  
XVIII.

- “wicked \* mischief, ye Jews, I might reasonably bear with you; but if it be a question of doctrine, and of names, and of your law, look ye yourselves to it: for I will not be judge of such matters.” And he removed them from the judgement-seat. Then all [the Greeks] took Sosthenes, the ruler of a synagogue, and beat him before the judgement-seat, But Gallio cared for none of those things.
- 18 And Paul, after he had still remained there many days, bade farewell to the brethren, and sailed thence into Syria, and Priscilla and Aquila with him; having shorn his head at Cenchrea: 19 for he had a vow. And he came to Ephesus, and

\* Or, licentiousness.

15. *Of doctrine.*] Of religious doctrine, whether it be true or false. Beza.

*Of names.*] As, whether Jesus be the Christ.

16. *Removed them from &c.*] Commanded them to leave it.

17. The words *οἱ Ἕλληνες* are very doubtful. If they are genuine, the gentiles must be meant; because the reason why the Jews, probably instigated by Sosthenes, rose against Paul, v. 12, was, that he preached Christ to the gentiles; v. 6: and therefore the gentiles revenged themselves on the leader of the Jews, when they experienced that he had so little weight with Gallio.

*Beat him.*] Gallio might have prudential reasons for conniving at this, though a civil offence. As it arose from

a religious cause, he might fear that his interposition would raise a dangerous tumult among the numerous Jews at Corinth.

*Before the judgement-seat.*] When the Proconsul had hastily left it.

Three MSS. and Chrys. add, *οἱ Ἰουδαῖοι*. According to this lection, we must suppose with Dr. Owen in Bowyer, that Sosthenes had become a convert to Christianity. See 1 Cor. i. 1. *πᾶσις*, alone, may mean a great number of the people at Corinth.

18. *Cenchrea.*] Or Cenchreae, the port of Corinth.

*A vow.*] Probably a Nazarete's vow of abstinence from wine for a certain number of days. Numbers vi. 3.

The

CHAP. XVIII. and left them there: and he himself entered into  
20 the synagogue, and discoursed to the Jews. And  
when they desired *him* to remain with them for a  
21 longer time, he consented not: but bade them  
farewel, and said; [" I must by all means keep  
the approaching feast in Jerusalem; but] I  
" will return to you, God willing." And he  
22 sailed from Ephesus. And when he had landed  
at Cesarea, and had gone up and saluted the  
23 church, he went down to Antioch. And when  
he had passed some time *there*, he departed, and  
went over all the country of Galatia and Phrygia  
in order, strengthening all the disciples.  
24 And a certain Jew, named Apollos, born at  
Alexandria, an eloquent man, *and* able in the  
25 scriptures, came to Ephesus. This man was in-  
structed in the \* doctrine of the Lord: and,  
being fervent in spirit, he spake and taught ex-  
actly the things of the Lord, knowing only the  
26 baptism of John; and he began to speak freely  
in the synagogue. But when Aquila and Pris-  
cilla had heard him, they took him to them, and  
explained to him the † doctrine [of God] more  
27 exactly. And when *Apollos* desired to pass into  
Achaia,

\* Gr. way. † Gr. way.

The Nazarite was to shave his head at the temple. Numb. vi. 18. But the strictness of the law was dispensed with, when multitudes of Jews lived at a distance from their own country. Lardner's Cred. i. ix. 468.

Why St. Paul acted thus, see on c. xvi. 3. and on 1 Cor. ix. 20.

25. *Exactly.*] As far as his knowledge extended. See c. xix. 1, 2, 3, 4. *Οὐκ ἀκριβῶς* is an unnecessary conjecture made by Bishop Sherlock,

CHAP. XVIII. Achaia, the brethren exhorted him, and wrote to the disciples to receive him: who, when he came among them, helped those much that had believed, through *the* \* favour bestowed on him.

28 For he † earnestly confuted the Jews, and that publickly; proving by the scriptures that Jesus was the Christ.

CHAP. XIX. 1 And it came to pass that, while Apollos was at Corinth, Paul, having passed through the upper parts, came to Ephesus: and, having met 2 with some disciples, he said to them; "Have ye received the Holy Spirit since ye believed?" And they [said] to him; "We have not even 3 heard whether there be an Holy Spirit." And he said [unto them;] "Into what then were ye baptized?" And they said; "Into John's 4 baptism." Then Paul said; "John [indeed] baptized *with* the baptism of repentance; saying to the people, that they should believe in 5 him who was to come after him, that is, in [Christ] Jesus." And when they heard *this*, they were baptized into the name of the Lord 6 Jesus. And when Paul had put *his* hands upon them, the Holy Spirit came on them; and they spake in *different* languages, and prophesied. 7 Now all the men were about twelve.

And

\* Or, *the gracious gifts bestowed on him.* † Or, *strenuously.*

27. *Exhorted him.*] To execute so good a purpose. Spirit.] That the gifts of the Holy Spirit are communicated

2. *Whether there be an Holy* to believers.

CHAP.  
XIX.

- 8 And *Paul* went into the synagogue, and spake freely, discoursing for three months, and using persuasion about the things concerning the kingdom of God. But when some were hardened, and believed not, but spake evil of that \* religion before the multitude, he departed from them, and separated the disciples, discoursing
- 9 daily in the school of one *Tyrannus*. And this was done for two years; so that all those who dwelt in *Asia* heard the word of the Lord [*Jesus*,] both Jews and gentiles.
- 10 And God wrought no common miracles by the hands of *Paul*: so that from his body even handkerchiefs or aprons were brought to the sick; and the diseases departed from them, and the evil spirits went out of them.
- 11 Then some of the Jews, who went about as exorcists, took upon them to call over those that had evil spirits the name of the Lord *Jesus*, saying; "I adjure you by *Jesus*, whom *Paul*
- 12 preacheth." And there were seven sons of
- 13
- 14
- VOL. I. P p one

\* *Gr. way.* See S. 132.

9. *Tyrannus.*] He may have been a gentile teacher of philosophy, or of rhetoric at *Ephesus*. But that the Jews also had their schools, see *Schoettgen*.

12. *Handkerchiefs or aprons.*] The original words are from the Latin *judaria* and *femincinlia*;

the latter of which is explained in *Wetstein* by *zona minus later*, or *ζωνάριον*. So that the word may be rendered *girdles*.

13. *Exorcists.*] Who used magical arts, adjuring demons by certain names to depart out of those oppressed by them.

- CHAP. XIX. *one* Sceva a Jew, and a chief of the priests, who did so. And the evil spirit answered and said ;
- 15 " Jesus I know, and *who* Paul is I understand :
- 16 " but who are Ye ?" And the man, in whom the evil spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.
- 17 And this was known to all both Jews and gentiles dwelling at Ephesus : and fear fell on them all, and the name of the Lord Jesus was magnified.
- 18 And many who believed came, confessing and declaring their deeds. Many of those also that had used magical arts brought their books together, and burned them before all men ; and the price of them was computed, and found fifty
- 20 thousand *pieces* of silver. So mightily did the word of God grow and prevail.
- 21 Now after these things were ended, Paul purposed in *his* spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying ;

15. Here is another remarkable instance that God influenced the minds of those whose testimony to the gospel was likely to create attention. See c. xvi. 17.

16. *Overcame them.*] It is well known that madmen have often an extraordinary degree of strength.

*Naked.*] Without their upper garments.

19. *Magical arts.*] Accord-

ing to Grotius, and Wettstein, the original word, which conveys the idea of *anxious occupation*, is used for the arts of cheats and magicians ; which were so common at Ephesus that *ἑξήκοντα ὑπαπαντήρια* signifies *spells*.

*Pieces of silver.*] Doddridge supposes them Attic drachms ; the value of which coin was nine pence.

CHAP. ing; "After I have been there, I must see  
XIX.

22 "Rome also." So he sent into Macedonia two  
of those who ministered to him, Timothy and  
Erastus; *but* he himself continued a while in  
Asia.

23 Now at this time there arose no small distur-  
24 bance about that \* religion. For a certain man  
named Demetrius, a silver-smith, who made sil-  
ver models of Diana's temple, furnished no small

25 gain to the workmen; whom he called together,  
with those of like occupation, and said; "Sirs,  
"ye know that by this employment we have

26 "our wealth: moreover, ye see and hear that  
"this Paul hath persuaded and turned aside no  
"small multitude, not only of Ephesus but al-  
"most of all Asia; saying, that they are not

27 "gods who are made with hands: so there is  
"not only danger that this our occupation  
"should come into contempt, but also that the  
"temple of the great goddess Diana should be  
"despised, and that her magnificence should be  
"soon destroyed, whom all Asia, and the world,

28 "worshippeth." And when they heard *this*,  
they were full of wrath, and cried out, saying;

29 "Great *is* Diana of the Ephesians." And the  
whole city was filled with confusion; and having  
seized Gaius and Aristarchus, men of Macedonia,  
Paul's fellow-travellers, they rushed with one  
30 consent into the theatre. And when Paul was

P p 2

desirous

\* Gr. way.

24. *Models.*] Resembling the  
temple and image of Diana.

CHAP. XIX. desirous of entering in to the people, the disciples  
 31 suffered him not. And even some of the chief  
 magistrates of Asia, that were his friends, sent  
 32 to him, entreating *him* that he would not venture  
 himself into the theatre. Some therefore cried  
 one thing, and some another: for the assembly  
 was confused, and the greater part knew not why  
 33 they were come together. Then Alexander was  
 advanced out of the multitude, the Jews having  
 put him forward. And Alexander waved *his*  
 hand, and would have made a defence to the peo-  
 34 ple: but when they knew him to be a Jew, all  
 with one voice, for about two hours, cried out;  
 35 "Great is Diana of the Ephesians." And when  
 the *public* Scribe had appeased the people, he  
 \* said; "Ye men of Ephesus, what man is  
 "there who knoweth not that the city of the  
 "Ephesians is a worshipper of the great Diana,  
 "and of the *image* which fell down from Jupi-  
 36 "ter? Since therefore these things cannot be  
 "spoken

\* Gr. *saith*.

31. *Chief magistrates.*] The chief rulers of the province.

34. *A defence.*] He would have spoken for the Jews; and against Paul and his followers, as disturbers of mankind.

35. *Scribe.*] Of the city.

*A worshipper.*] The Greek word signifies *an adorer of the temple*. See Suidas, Helychius, and Wetstein.

*And of the image &c.*] This fable of Diana's image was propagated of many other images. See Grotius and Wetstein.

CHAP. XIX. "spoken against, ye ought to be quiet, and to  
 37 "do nothing rashly. For ye have brought hither these men, that are neither robbers of temples, nor blasphemers of your goddesses.  
 38 "Wherefore if Demetrius, and the workmen that are with him, have a matter against any man, court-days are kept, and there are deputies *to give judgment* : let them \* summon one another. But if ye enquire any thing concerning other matters, it shall be determined  
 40 "in a lawful assembly. For we are in danger of being called in question for this day's disturbance : there being no cause by which we may  
 41 "give an account of this concourse." And when  
 CHAP. XX. he had thus spoken, he dismissed the assembly.

I And after the disturbance ceased, Paul called to him the disciples, and † took leave of *them*,  
 2 and departed to go into Macedonia. And when he had gone over those parts, and had given them  
 3 much exhortation, he came into Greece. And after he had continued three months, the Jews having lain in wait for him as he was about to sail

\* Or, *accuse*. † Or, *embraced*.

37. *Nor blasphemers of your goddesses.*] What their testimony against idols was, may be inferred from v. 26. See also c. xvii. 29. The Scribe, desiring to appease the disturbance, used favourable expressions about Paul and his companions,

38 *And there are deputies.*] Roman procurators, honourably called proconsuls. See Grotius, Doddridge from Biscoe, and the note on c. xiii. 7.

39. *In a lawful assembly.*] And not in such a lawless one as this. For &c. v. 40.

CHAP.  
XX.

fail into Syria, he determined to return through Macedonia. And Sopater, the son of Pyrrhus, a Berean, accompanied him as far as to Asia; but Aristarchus and Secundus of the Thessalonians, and Gaius of Derbè, and Timothy, and Tychicus and Trophimus of Asia, these went before and waited for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came to them at Troas in five days; where we abode seven days.

And on the first *day* of the week, when we had assembled to break bread, Paul discoursed to *the disciples*, being to depart on the morrow; and continued his discourse until midnight. And there were many lamps in the upper room, where we were assembled. Now a certain young man, named Eutychus, sat in a window, having fallen into a deep sleep: and as Paul discoursed a long time, he \* sank down with sleep, and fell to the

\* Or, *was borne down by sleep.*

4. *And Gaius of Derbè.]* Derbè was a city of Lycaonia: c. xvi. 6. And yet Gaius is called a Macedonian, c. xix. 29. He may have been a native of Derbè, and an inhabitant of Thessalonica in Macedonia; as Grotius thinks. Thus our Lord is said to be of Nazareth.

*And Timothy.]* Syr. adds of *Lystra*: which may be true. See c. xvi. 1.

7. *To break bread.]* To partake of a love-feast, which concluded with the Eucharist. The victims offered to idols being the chief support of the heathen poor in their cities, and abstinence from such offerings being enjoined to Christians for wise reasons; these love-feasts were early instituted instead of them, for the benefit of indigent converts. See Bishop Pearce.

- CHAP. XX. the ground from the third story, and was taken  
 10 up dead. Then Paul went down, and fell on  
 him, and embraced *him*, and said; " Trouble  
 11 " not yourselves: for his life is in him." And  
 when *Paul* was come up again, and had broken  
 bread, and eaten, and conversed a long time,  
 12 *even* till break of day, he then departed. Now  
 they brought the young man alive; and were  
 not a little comforted.
- 13 And we went before to the ship, and sailed to  
 Assos, there intending to take in Paul: for so  
 he had appointed, intending himself to go by  
 14 land. And when he came up with us at Assos,  
 15 we took him in, and came to Mitylenè. And  
 we sailed thence, and arrived the next *day* over  
 against Chios; and the following *day* we touched  
 at Samos; and, having remained at Trogyllium,  
 16 *on the day* after we came to Miletus. For Paul  
 had determined to sail by Ephesus, that he might  
 not pass much time in Asia: for he hastened, if  
 it were possible for him, to be at Jerusalem *on*  
 the day of Pentecost.
- 17 And from Miletus *Paul* sent to Ephesus, and  
 18 called to him the elders of the church. And,  
 when they came to him, he said unto them;  
 " Ye know, from the first day since I came  
 " into Asia, in what manner I have conducted  
 19 " myself with you the whole time; serving the  
 " Lord

10. St. Paul miraculously re-  
 stored Eutychus; but humbly  
 declined attributing this great  
 power to himself. See Obs.  
 370.

12. *Now they brought &c.*]

To express his gratitude, and  
 bid farewell to his benefactor.  
 MS. D. adds in explanation,  
 Now, as they were taking  
 leave, they brought &c.

- CHAP. XX. " Lord with all humility of mind, and *with*  
 " tears, and trials which befel me by the lyings  
 20 " in wait of the Jews: *and* that I have not kept  
 " back any thing which was profitable *to you*;  
 " \* but have shewn *it* to you, and have taught  
 21 " you, publickly and from house to house; an-  
 " nouncing both to Jews and to Greeks repen-  
 " tance toward God, and faith toward our Lord  
 " Jesus Christ.  
 22 " And now, behold, I go to Jerusalem, *to be*  
 " bound, according to the Spirit; not knowing  
 23 " the things which will befall me there, except  
 " that the Holy Spirit witnesseth to me in every  
 " city, saying that bonds and afflictions await  
 24 " me. But I make no account of any thing,  
 " nor do I regard my life as dear to myself, so  
 " that I may finish my course [with joy,] and  
 " the ministry which I have received from the  
 " Lord Jesus, to declare the † gracious gospel  
 25 " of God. And now, behold, I know that ye  
 " all, among whom I have gone preaching the  
 " kingdom

\* Gr. *so as not to declare it to you, and to teach you.* † Gr. *the gospel of the grace, or, favour, of God.*

19. *Tears.*] Accompanying my earnest admonitions and entreaties: v. 31.

22. *Bound &c.*] The Spirit foretelling that I shall be bound. See v. 23, and c. xxi. 11.

But Kypke renders, *vincetus spiritu*, i. e. *coactus, impulsus*.

*Not knowing.*] He had only the general knowledge mentioned in the next verse.

25. *Ye all &c.*] This seems to be inconsistent with 2 Tim. iv. 20. But the words, "Trophimus I left sick at Miletus," do not necessarily imply that St. Paul had then been at Miletus himself. Trophimus alone might be sent to Miletus, on account of his inability to travel; the apostle himself continuing his voyage or journey.

- CHAP. XX. " kingdom [of God,] will see my face no more.  
 26 " Wherefore I declare to you this day, that I  
 27 " *am* pure from the blood of all *men*. For I  
 " have \* kept nothing back, † but have shewn  
 " you all the counsel of God.  
 28 " Take heed therefore to yourselves, and to  
 " all the flock among whom the Holy Spirit  
 " hath made you ‡ overseers, to feed the church  
 " of § the Lord, which he hath purchased  
 29 " with his own blood. For I know this, that  
 " after my departing grievous wolves will enter  
 30 " in among you, not sparing the flock. From  
 " among your own selves also men will arise,  
 " speaking perverse things, to draw away disci-  
 31 " ples after them. Watch therefore, and re-  
 " member that for three years, night and day,  
 " I ceased not to admonish every one with  
 " tears.  
 32 " And now, brethren, I commend you to  
 " God, and to || his gracious word, which is  
 " able to edify you, and to give you an inheri-  
 33 " tance among all those that are sanctified. I  
 " have

\* S. 109. † Gr. *so as not to shew*. ‡ Gr. *bishops*. § *Of God*. Some MSS. and verss. || Gr. *the word*, or, *doctrine*, of his grace : or, of his favour.

28. *Of the Lord.*] See Dr. Wall, Wettstein, and Griesbach. The abbreviations of *Kύριος*, *Θεός*, and *Χριστός*, and of Dominus and Deus, throughout their cases, are easily confounded. Michaelis by Marsh.

prefers *Θεός*. i. 336. ii. 476. But see the note on this latter passage, p. 859.

32. *Word.*] Or gospel: which, if obeyed, is able &c. See 2 Tim. iii. 15. James i. 21.

CHAP.  
XX.

“ have coveted no man’s silver, or gold, or  
 34 “ apparel. Ye yourselves know that these hands  
 “ have ministered to my necessities, and to those  
 35 “ that were with me. I have shewn you in all  
 “ things, that *by* so labouring ye ought to assist  
 “ the \* infirm, and to remember the words of  
 “ the Lord Jesus, that he said; ‘ It is more  
 ‘ happy to give than to receive.’

36 And when he had thus spoken, he kneeled  
 37 down, and prayed with them all. And they all  
 wept much, and fell on Paul’s neck, and kissed  
 38 him; sorrowing most for the words which he  
 had spoken, that they were to see his face no  
 more. And they conducted him on his way to  
 CHAP. XXI. the ship.

1 And it came to pass that, after we had se-  
 parated ourselves from them, and had sailed,  
 we came with a straight course to Coos,  
 and the *day* following to Rhodes, and thence to  
 2 Patara. And having found a ship sailing over to  
 3 Phenicia, we went on board, and loosed. Now  
 when we had discovered Cyprus, and had passed  
 by it on the left hand, we sailed into Syria, and  
 landed at Tyre: for there the ship was to unload  
 4 her burthen. And having met with disciples,  
 we remained there seven days: and these said to  
 Paul

\* Or, *sick*.

33. *Or apparel.*] An allusion to the eastern custom of collecting apparel. See on Matth. vi. 20.

3. *When we had discovered.*] R. Stephens, in the margin of his folio edition, conjectures

*ἀναφύνασθαι*, which Beza approves of, and attributes to Erasmus. “ Having caused Cyprus to appear.”

4. *Seven days.*] Perhaps to include a sabbath, for the purpose of teaching in the synagogue.

- CHAP. P. Paul by the Spirit, that he should not go up to  
XXI.  
5 Jerusalem. And when we had completed those  
days, we went out and departed, and they all  
conducted us on our way, with \* *their* wives  
and children, till ~~we were~~ out of the city: and  
we kneeled down on the shore, and prayed.  
6 And when we had taken leave of one another,  
we went into the ship; and they returned to their  
home.  
7 And when we had finished *our* course, from  
Tyre we came to Ptolemais, and saluted the bre-  
8 thren, and remained with them one day: and on  
the morrow we departed, and came to Cesarea;  
and we entered into the house of Philip the  
Evangelist, that was *one* of the seven *deacons*,  
9 and remained with him. And this man had four  
daughters, virgins, who prophesied.  
10 And as we continued *there* many days, a certain  
prophet, named Agabus, came down from Ju-  
11 dea: and when he came to us, he took Paul's  
girdle, and bound his own hands and feet, and  
said; "Thus saith the Holy Spirit: 'So the  
' Jews at Jerusalem will bind the man that  
' owneth this girdle, and will deliver *him* into  
12 ' the hands of the gentiles.' And when we  
heard

\* S. 52.

*That he should not go up to Jerusalem.*] Unless he would subject himself to bonds and afflictions. C. xx. 23.

9. *Who prophesied.*] See Joel ii. 28. c. ii. 17, 18. 1 Cor. xi. 5. The word may be taken

in a large sense: as 1 Cor. xiv. 3.

11. *The Jews—bind.*] Be the occasion of binding. See Grotius on the eastern custom of prefiguring future events by actions.

CHAP. heard these things, both we, and those of that  
XXI. place, besought him not to go up to Jerusalem.

13 Then Paul answered; "What mean ye by  
" weeping and breaking mine heart? for I am  
" ready not to be bound only, but to die also,  
" at Jerusalem, for the name of the Lord  
14 " Jesus." And when he would not be per-  
suaded, we ceased, saying; "The will of \* the  
" Lord be done."

15 And after those days we took our baggage, and  
16 went up to Jerusalem. Some disciples also of  
Cesarea went with us; bringing with them one  
Mnason of Cyprus, an early disciple, with whom  
17 we might lodge. And, when we were come to  
18 Jerusalem, the brethren received us gladly. And  
the *day* following Paul went in with us to  
19 James; and all the elders were present. And  
when he had greeted them, he declared particu-  
larly what things God had wrought among the  
20 gentiles by his ministry. And when they heard  
*it*, they glorified the Lord, and said unto him;  
"Thou seeest, brother, how many † thousands  
" of

\* Or, *of God*. 2 MSS. 2 Verss. † Gr. *myriads*.

13. *Breaking mine heart.*] The true reading is, *inimicus*  
Cor meum frangentes, vel *meus*, cum sarcinas jumentis  
molle et languidum reddentes. imposuissimus.

H. Steph. N. T. 12mo. Animi  
mei robur frangentes. Wet-  
stein. Cor meum debilitantes, &  
revocantes a proposito. Ellner,  
Palaiet. Beza refers to Pl. li.  
17. and understands the phrase  
of sorrow.

15. *We took up our baggage.*]

16. *One Mnason &c.*] The  
clause in the Greek being placed  
after the relative *ὃς*, the words  
are attracted into the same case  
with the relative. But Dr.  
Owen prefers the reading of  
MSS. D. E. bringing *us* to one  
Mnason &c. See Bowyer 4to.

CHAP.  
XXI.

- 21 " of Jews there are who believe; and they are  
 " all zealous of the law. And they have been  
 " informed concerning thee, that thou teachest  
 " all the Jews that are among the gentiles to  
 " forsake Moses; saying that they ought not to  
 " circumcise *their* children, nor to walk accord-  
 22 " ing to *our* customs. What therefore should be  
 " done? The multitude must needs assemble:  
 23 " for they will hear that thou art come. Do  
 " therefore what we say to thee: We have four  
 24 " men that have a vow on them: take them and  
 " purify thyself with them, and be at expence  
 " for them, that they may shave *their* heads,  
 " and all may know that those things of which  
 " they were informed concerning thee are no-  
 " thing, but *that* thou thyself also walkest \* in  
 25 " the observance of the law. But concerning  
 " the gentiles who believe, we have *already*  
 " written and † determined, [that they observe  
 " no such thing; but] that they only keep  
 " themselves

\* Gr. *walkest keeping the law.* † S. 58.

22. *Should be done?*] Quid igitur agendum est? Beza.

23. *A vow.*] See on c. xvii. 18.

24. *Purify thyself with them.*] Put thyself in a state of separation, or abstinence, with them, for the remainder of the days which will complete their vow.

*Be at expence for them.*] In furnishing their sacrifices as

well as your own. What these sacrifices were, see Numb. vi. 14, 15. That it was a common and popular act in such Jews as had ability thus to indemnify Nazarites, see Doddridge. See also Lardner's Cred. i. Book i. c. ix. p. 472.

On what principle St. Paul acted, is explained c. xvi. 3.

CHAP. XXI. " themselves from what is offered to idols, and

" from blood, and from *things* strangled, and

26 " from fornication." Then Paul took the men, and the next day purified himself with them, and entered into the temple, declaring *what would be* the end of the days of purification; till an offering were made for every one of them.

27 And when the seven days were almost ended, the Jews that were of Asia, when they saw Paul in the temple, stirred up all the multitude, and

28 laid *their* hands on him, crying out; " Men of " Israel, help. This is the man who teacheth " all *men* every where against the people, and the " law, and this place: and, further, hath " brought gentiles also into the temple; and

29 " hath polluted this holy place." (For they had before seen with him in the city Trophimus an Ephesian, whom they supposed that Paul had

30 brought into the temple.) And all the city was moved, and the people ran together; and they seized Paul, and dragged him out of the temple:

31 and immediately the doors were shut. And as they sought to kill him, a report came to the commander of the band, that all Jerusalem was

32 in confusion: who immediately took soldiers, and centurions, and ran down unto them: and when they

26, 27. The vow ended in seven days: but the men were not discharged from it till the sacrifices had been offered.

28. *Into the temple.*] Into the inner, or middle, court of the Israelites; which the gentiles,

to whom the outer court was assigned, were forbidden to enter. Into the third, or inmost, court none but priests entered.

30. *Shut.*] To prevent a defilement of the temple.

CHAP. they saw the commander, and the soldiers, they  
XXI.

33 \* ceased from beating Paul. Then the commander came near, and seized him, and ordered him to be bound with two chains; and enquired  
34 who he was, and what he had done. And some cried one thing, and some another, among the multitude: and when he could not know the certainty for the tumult, he ordered *Paul* to be  
35 taken into the castle. And when *Paul* came upon the steps, it happened that he was carried by the  
36 soldiers, for the violence of the people. For the multitude of the people followed, crying out; "Destroy him."

37 And as Paul was about to be taken into the castle, he saith to the commander; "May I  
" speak to thee?" Who said; "Canst thou speak  
38 " Greek? Art thou not that Egyptian, who formerly madest a disturbance, and leddest out  
" into the desert four thousand men that were  
39 " assassins?" But Paul said; "I am a Jew of  
" Tarsus, a city of Cilicia; a citizen of no  
" mean city: and I beseech thee, suffer me to  
40 " speak unto the people." And when the commander had suffered him, Paul stood on the steps, and beckoned with his hand to the people. And when a great silence was made, he spake to them in the Hebrew tongue, saying;

" Brethren,

\* Or, left off beating.

34. *The castle.*] Called Antonia, adjoining the temple.

35. *The steps.*] Josephus says that there were two *καταβάς* or descents, B. J. v. v.

8.

38. *That Egyptian.*] See an account of this Impostor, Lardner Cred. ii. viii. 941. Obs. 190.

CHAP.  
XXII.

- 1 " Brethren, and fathers, hear my defence  
 2 "*which I make* now unto you." (And when  
 they heard that he spake to them in the Hebrew  
 tongue, they kept the greater silence: and he  
 3 saith;) " I am a Jew, born in Tarsus, *a city* of  
 " Cilicia, but brought up in this city, being in-  
 " structed at the feet of Gamaliel according to  
 " the exactness of the law of our fathers, *and*  
 " being zealous toward God, as ye all are this  
 4 " day. And I persecuted this \* religion unto  
 " death, binding and delivering into prisons  
 5 " both men and women. As the high-priest  
 " also can bear me witness, and † the whole  
 " body of the elders: from whom I received  
 " letters also unto the brethren, and went to  
 " Damascus, to bring bound unto Jerusalem  
 " those also that were there, that they might be  
 6 " punished. But it came to pass that, as I jour-  
 " neyed, and came near to Damascus, about  
 " noon, a great light from heaven suddenly  
 7 " shone round about me. And I fell to the  
 " ground, and heard a voice saying unto me;"  
 8 " Saul, Saul, why persecutest thou me?" " And I  
 " answered;" " Who art thou, Sir?" " And he  
 9 " said unto me;" " I am Jesus ‡ of Nazareth,  
 " whom thou persecutest." " And those that  
 " were

\* Gr. way. † Gr. *all the presbytery*. ‡ Gr. *the Nazorean*.

3. *At the feet of Gamaliel.*] An allusion to the elevated seat of the Teacher above that of his disciple.

8. *Of Nazareth.*] It is re-

markable that our Lord in his glorified state mentions a circumstance, for which he was despised while he lived on earth.

CHAP. XXII. "were with me saw indeed the light, [and were  
 10 "afraid;] but heard not the words of him who  
 11 "spake to me. Then I said; 'What shall I  
 12 "do, Sir?' "And the Lord said unto me;"  
 13 "Arise, and go into Damascus; and there it shall  
 14 "be told thee of all which is appointed for thee  
 15 "to do." "And when I could not see, because  
 16 "of the glory of that light; I came into Da-  
 17 "mascus, led by the hand of those that were  
 18 "with me. And one Ananias, a religious man  
 19 "according to the law, having a good report  
 20 "from all the Jews who dwelt *there*, came to  
 21 "me, and stood, and said unto me;" "Brother  
 22 "Saul, recover thy sight." "And, at that very  
 23 "time, I looked up on him. Then he said;"  
 24 "The God of our fathers hath appointed thee to  
 25 "know his will, and to see that Righteous One,  
 26 "and to hear the words of his mouth. For  
 27 "thou shalt be his witness to all men, of what  
 28 "thou hast seen and heard. And now, why de-  
 29 "layest thou? arise, and be baptized, and wash  
 30 "away thy sins, having called on \* his name."  
 31 "And it came to pass when I returned to Jeru-  
 VOL. I. Qq "salem,

\* Or, the name of the Lord. Some MSS. and vers.

9. *The words.*] The articu-  
 late words addressed to me. See  
 on c. ix. 7.

12. *A religious man according  
 to the law.*] That is, before his  
 conversion to Christianity. The  
 character here given served to

win the attention of St. Paul's  
 hearers.

16. *On his name.*] Grotius,  
 Mill, Bengelius, Wetstein  
 and Griesbach prefer the vari-  
 ous reading *avrs*. Compare  
 Grotius and Whitby.

CHAP.  
XXII.

18 " that I was in a trance : and saw *Jesus* saying  
" unto me ; " ' Make haste, and go quickly out  
" of Jerusalem : for they will not receive thy  
19 ' testimony concerning me.' " Then I said ; "  
" Lord, they know that I imprisoned, and beat  
" in every synagogue, those who believed on  
20 ' thee. And when the blood of thy witness  
" [Stephen] was shed, I also stood by, and con-  
" sented to his death, and kept the mantles of  
21 ' those who killed him.' " Then *Jesus* said unto  
" me ; ' Depart : for I will send thee hence  
" far off to the gentiles.'  
22 And they gave him an hearing to these words,  
and *then* lifted up their voices, saying ; " Destroy  
" such a man from the earth : for it is not fit  
23 " that he should live." And as they cried  
out, and cast off *their* mantles, and threw dust  
24 into the air ; the commander ordered that he  
should be taken into the castle, and bade that he  
should be examined by scourging ; that he might  
know

20, 21. The apostle shewed great fortitude in declaring his mission to the gentiles ; and the conduct of the Jews strongly illustrates how much they were offended at the divine philanthropy in this respect.

23. *Cast off their mantles.*]

This was an act of rage.

*Threw dust into the air.*]

This was an act of contempt and detestation. See 2 Sam. xvi. 13. " It is the practise of the Arabians, when they would express their contempt of a person speaking, and their abhorrence of what is publicly pronounced." Bishop Pearce, from Oakley's history of the Saracens.

CHAP.  
XXII.

know for what cause they cried so against him.  
25 And as they \* prepared him for the scourge,  
Paul said to the centurion who stood by; " Is it  
26 " lawful for you to scourge one that is a Roman  
" citizen, and uncondemned?" And when the  
centurion heard *this*, he went and told the com-  
mander, saying; " What art thou about to do?  
27 " for this man is a Roman citizen." Then the  
commander came near, and said to *Paul*; " Tell  
" me, Art thou a Roman citizen?" And he  
28 said; " Yes." And the commander answered;  
" With a great sum I obtained this citizenship."  
29 And Paul said; " But I was *free-born*." Then  
those who were about to examine him by  
*scourging*, immediately left him: and the com-  
mander also was afraid when he knew that *Paul*  
was a Roman citizen, and that he had bound  
him.

30 And on the morrow, desiring to know the cer-  
tainty why *Paul* was accused by the Jews, he  
loosed him from his chain, and commanded the  
chief-priests and all the council to assemble, and  
brought Paul down, and set him before them.

Qq 2

And

\* Gr. Or, stretched him forward for the thongs.

25. Prepared him &c.] See  
Wolfius.

28. With a great sum &c.]  
Biscoe has shewn, from Cicero  
and Dion Cassius, that the  
freedom of Rome was often  
fold. i. 357.

Free-born.] Probably the na-

tives of Tarsus had the privilege  
of being Roman citizens. See  
Bishop Pearce on c. xvi. 37.

29. Had bound him.] Had  
commanded that he should be  
bound for the scourge: which  
is very different from securing  
him by a chain.

## CHAP.

## XXIII.

And when Paul had earnestly looked on the  
 1 council, he said; " Brethren, I have always  
 2 " conducted myself with a good conscience be-  
 3 fore God, *even* to this day." And the high-  
 priest Ananias commanded those who stood by  
 3 him, to smite him on the mouth. Then Paul  
 said unto him; " God will smite thee, *thou*  
 4 " whited wall: for fittest thou to judge me ac-  
 cording to the law, and yet commandest me to  
 4 " be smitten contrary to the law?" And those  
 who stood by, said; " Revilest thou God's high-  
 5 " priest?" Then Paul said; " I knew not, bre-  
 thren,

1. St. Paul begins with removing the bad impressions occasioned by his appearance before the council as a malefactor.

2. *To smite him on the mouth.*] This command seems not to have so much proceeded from St. Paul's assertion of his innocence, as from the rancour against him for preaching to the gentiles, or from the imperious disposition of Ananias.

3. There was too much warmth in this reply.

*Will smite thee.*] About five years after this, Ananias, called high-priest, was dragged from an aqueduct in which he had concealed himself from a tumult, and put to death by assassins. Jos. B. J. ii. xvii. 9. Doddridge. Bishop Pearce.

*Thou whited wall.*] St. Paul compares him to the whited wall of a sepulchre; fair without, and polluted within. Matth. xxiii. 27.

5. *I knew not &c.*] St. Paul becomingly apologized for what his anger had dictated.

The promise, Matth. x. 19, is true in general.

" Soon after the holding of the first council, as it is called, at Jerusalem, Ananias was dispossessed of his office—and Jonathan, though we are not acquainted with the circumstances of his elevation, had been raised in the mean time to the supreme dignity in the Jewish church. Between the death of Jonathan, who was murdered by order of Felix, and the high-priesthood of Ismael, who was invested with that office by Agrippa, elapsed an interval in which this dignity continued vacant. Now it happened precisely in this interval that St. Paul was apprehended in Jerusalem: and the Sanhedrim being destitute of a President, Ananias undertook of his own authority the discharge

CHAP. XXIII. "thren," that he was the high-priest: for it is  
 "written," "Thou shalt not speak evil of the  
 6 "ruler of thy people." And when Paul per-  
 ceived that the one part were Sadducees, and the  
 other Pharisees, he cried out in the council;  
 "Brethren, I am a Pharisee, the son of Phari-  
 7 "sees: concerning the hope, and the resurrec-  
 tion, of the dead I am now judged." And  
 when he had said this, a dissension arose between  
 the Pharisees and the Sadducees: and the multi-  
 8 tude was divided. For the Sadducees say that  
 there is no resurrection, nor angel or spirit; but  
 9 the Pharisees confess both. And there was a  
 great cry: and the scribes that were on the part  
 of the Pharisees arose and strove, saying; "We  
 "find

discharge of that office, which he executed with the greatest tyranny. It is possible therefore that St. Paul, who had been only a few days in Jerusalem, might be ignorant that Ananias, who had been dispossessed of the Priesthood, had taken upon him a trust to which he was not entitled."

Michaelis's introduction to the N. T. translated by H. Marsh &c. i. 52.

*For it is written.*] The clause to be supplied is, "otherwise, I would not have expressed myself in such a manner." See Bishop Pearce.

6. *Of Pharisees.*] Some read of a Pharisee.

*The hope, and the resurrection, of the dead.*] The hope of the dead, and their resurrec-

tion. Or, the hope of the resurrection of the dead. See Wolfius and Whitby. So Gen. iii. 16, "thy sorrow and thy conception" means "the sorrow of thy conception." That the Sadducees were enemies to the gospel because it taught a resurrection, see c. iv. 2.

8. *Or spirit.*] Spirit of departed men. That the Jews believed the separate existence of these appears from Josephus; who defines *daimonia* to be the spirits of bad men, who enter the living, and kill those who do not obtain help. B. J. vii, vi. 3.

*Böth*] A resurrection, and the existence of subordinate incorporeal beings.

CHAP.  
XXIII.

10 "find no evil in this man: but if a spirit or an angel have spoken to him, *it is well.*" And when there was a great disturbance, the commander feared lest Paul would be torn in pieces by them; and commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. And the night following the Lord stood by him, and said; "Take courage, [Paul:] for as thou hast testified the things concerning me at Jerusalem, so must thou testify at Rome also."

12 And when it was day, the Jews combined together, and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul. And they were more than forty that had made this conspiracy. 13 And they came near to the chief-priests and the elders, and said; "We have bound ourselves under a great curse, that we will taste nothing until we have killed Paul. Now therefore ye 14 and the council signify to the commander, that he bring *Paul* down unto you [on the morrow,] as if ye would enquire more exactly into the things concerning him: and we, before he come near you, will be ready to destroy him."

And

9. *It is well.*] See MSS. 12. *Combined together.*] Com-

versis: and a like aposiopesis, pare the lxx, 2 Kings xv. 15.

Matth. xv. 6. Luke xiii. 9.

CHAP.  
XXIII.

- 16 And when the son of Paul's sister heard of their lying in wait, he went and entered into the  
17 castle, and told Paul. Then Paul called one of the centurions to him, and said; "Bring this  
18 "young man to the commander: for he hath  
18 "somewhat to tell him." So *the centurion* took him, and brought him to the commander, and said; "Paul the prisoner called me to him,  
"and desired me to bring this young man to  
"thee, who hath somewhat to say unto thee."  
19 Then the commander took him by the hand, and went aside *with him* privately, and asked *him*;  
"What is it, which thou hast to tell me?"  
20 And he said; "The Jews have agreed to desire  
"thee, that thou wouldest bring down Paul to-  
"morrow into the council, as if they would  
"more exactly enquire somewhat concerning him.  
21 "But do not thou yield to them: for more than  
"forty men of them lie in wait for him, who  
"have bound themselves under a curse that  
"they will neither eat nor drink until they have  
"destroyed him: and they are now ready, look-  
22 "ing for a promise from thee." So the commander let the young man depart, and charged *him*;  
"Take care to inform no man that thou  
"hast declared these things to me."

Then

17. Observe that St. Paul v. 11. See also c. xxvii. 31. makes use of second causes, comparing v. 24. notwithstanding the prediction

CHAP.  
XXIII.

23 Then he called unto him two centurions, and  
 said; "Make ready two hundred soldiers to go  
 24 "to Cefarea, and seventy horsemen, and two  
 "hundred spearmen, at the third hour of the  
 "night: and provide *them* beasts, that they may  
 "set Paul on *one of them*, and convey him safe to  
 25 "Felix the governour." And he wrote a letter  
 26 after this manner: 'Claudius Lyfias to the most  
 27 'excellent governour Felix *sendeth* greeting. I  
 "came up with \* *a band of* soldiers, and rescued  
 "this man, who had been seized by the Jews,  
 "and was about to be destroyed by them. Hav-  
 "ing understood that he was a Roman *citizen*,  
 28 "and desiring to know the cause why they ac-  
 "cused him, I brought him down into their  
 29 "council: whom I perceived to be accused con-  
 "cerning questions of their law; but to have no  
 30 "accusation worthy of death, or of bonds. And  
 "when it was discovered to me that the Jews  
 "were about to lie in wait for the man, I sent  
 "him straightway to thee, and commanded his  
 "accusers also to say before thee what *they had*  
 "against him. Farewel.'

Then

\* S. 53.

27. The punctuation here used had been adopted by me, before I learnt from Bowyer that it was supported by the authorities of Beza and Le Clerc: the former of whom proposes it with diffidence, and the latter admits and defends it in his French version of the N.

T. It is not true that St. Paul was rescued, because he was known to be a Roman citizen. See c. xxi. 31. But from the attempt to scourge St. Paul Lyfias learnt that the apostle possessed this privilege. See c. xxii. 25.

CHAP.  
XXIII.

31 Then the soldiers, as it was commanded them,  
took Paul, and brought *him* by night to Antipa-  
32 tris: and on the morrow they \* returned to the  
castle, having left the horsemen to go with him:  
33 who, when they came to Cesarea, and delivered  
the letter to the governour, presented Paul also  
34 before him. And when *the governour* had read  
*the letter*, he asked of what province *Paul* was.  
And when he understood that he was of Cilicia;  
35 " I will hear thee fully," said he, " when thine  
" accusers also are come." And *the governour*  
commanded him to be kept in Herod's judge-  
ment-hall.

CHAP.  
XXIV.

I And after five days, Ananias the high-priest  
went down to *Cesarea* with the elders, and with  
a certain orator, *named* Tertullus; and these  
brought an accusation before the governour  
2 against Paul. And when he was called, Ter-  
tullus began to accuse *him*, saying; " Since by  
" thee we enjoy great quietness, and good deeds  
" are done to this nation, by thy prudence,  
3 " always, and in all places; we accept *them*,  
" most

\* S. 45.

31. *By night.*] On that very  
night: v. 23.

35. *Herod's judgement-hall.*] Herod the Great rebuilt Ce-  
sarea.

3. *Always and in all places;*] This clause is connected with  
the preceding verse by Æth. in

the Latin version: by Joannes  
Boisius in his Veteris interpre-  
tis cum Beza &c. collatio, p.  
477; and, in the opinion of  
Wolfius, non inconvenienter:  
by Hammond; and by Wake-  
field, sylva critica, sect. cxii,  
and Translation of N. T.

CHAP.  
XXIV.

“ most excellent Felix, with all thankfulness.  
 4 “ But that I may not trouble thee too far, I  
 beseech thee to hear us, of thy goodness, a  
 5 “ few words. For we have found this man a  
 pestilent one, and a mover of insurrection  
 6 “ among all the Jews throughout the world,  
 and a ringleader of the sect of the \* Naza-  
 7 “ renes : who hath attempted to profane the  
 temple also : whom we † seized, [and wished  
 8 “ to judge according to our law : but the com-  
 mander Lyfias came upon us, and with great  
 9 “ violence took *him* away out of our hands,  
 having commanded his accusers to come unto  
 10 “ thee:] and by examining him, thou thyself  
 mayest gain knowledge of all those things  
 11 “ whereof we accuse him.” And the Jews also  
 12 assented, saying that these things were so. Then  
 Paul answered, the governour having beckoned  
 unto him to speak ; “ Since I understand that  
 “ thou hast been for many years a judge to this  
 “ nation, I the more cheerfully make my de-  
 fence : it being in thy power to know that  
 “ there are but twelve days since I came up to  
 “ worship at Jerusalem : and *that the Jews nei-*  
 “ ther

\* Gr. Nazoreans. † Or, both seized, and wished.

5. *We have found.*] The participle in the Greek is used for the aorist; the verb substantive being understood. See 1 Theff. ii. 11.

10, 11. Felix having been Governour five years and a half, according to Bishop Pearson, and more than seven

years, according to Biscoe; St. Paul addresses him with greater confidence, as a judge qualified to know the Jewish opinions, customs, and laws, without frequent references to which the apostle could not make his defence.

CHAP. XXIV. "ther found me in the temple disputing with  
 "any man; nor stirring up the people, either  
 13 "in the synagogues, or in the city: nor can they  
 "prove the things of which they now accuse  
 "me.  
 14 "But this I confess unto thee, that, after the  
 "way which they call a sect, so I worship the  
 "God of our fathers; believing all things which  
 "are written in the law and in the prophets:  
 15 "and having hope toward God, which they  
 "themselves also admit, that there will be a  
 "resurrection [of the dead,] both of *the* righte-  
 16 "ous and unrighteous. And in this I exercise  
 "myself, to have always a conscience void of  
 "offence toward God and *toward* men.  
 17 "Now, after many years, I came to bring  
 "alms to my nation, and *to make mine* offerings.  
 18 "At which time certain Jews from Asia found  
 "me purified in the temple; *but* not with a mul-  
 19 "titude, nor with tumult: who ought to have  
 "been here before thee, and to have accused  
 20 "me, if they had any thing against me. Or let  
 "these

14. *The God of our fathers.*] The Roman law forbid the introduction of new gods. This therefore was a very just and proper defence before a Roman Governour. See Lardner's Cred. i. B. i. c. viii. p. 423.

16. *Exercise myself.*] Raphaelias, and others, have shewn that *ἀσκήω* is thus used without a case, *ἑμαυτῷ* being understood. The ingenious

conjecture of *ἑνὶ τῷ θεῷ*, *this one thing*, is therefore unnecessary.

*To have.*] Or, in having: *ἑνὶ τῷ θεῷ*.

18, 19. If we take the reading of *τοὺς δὲ*, with Griesbach, we must render: "At which time they found me—tumult: now these [sc. "who found me] were certain "Jews of Asia, who ought " &c."

## CHAP.

## XXIV.

21. "these themselves say what crime they found in me, while I stood before the council; unless *it* be for this one declaration which I proclaimed standing among them; 'Concerning the resurrection of the dead I am judged by you this day.'

22. Then Felix deferred them, and said; "Having obtained more exact knowledge of *that* \* religion, when Lysias the commander shall come

23. "down, I will determine your matter." And he commanded a centurion that *Paul* should be kept, and to let *him* have liberty, and that he should forbid none of *Paul's* acquaintance to minister [or come near] unto him.

24. And after some days, Felix came with his wife Drusilla, that was a Jewess, and sent for Paul,

25. and heard him concerning belief in Christ. And as he discoursed of justice, and † temperance, and the judgement to come, Felix was struck with fear, and answered; "Depart, for the present;

\* Gr. way. † Or, continence.

21. *Unless &c.*] This was matter of offence to the Sadducees, a very powerful sect at that time. C. iv. i. v. 17. xxiii. 7.

22. This punctuation is proposed by Beza, Grotius, and Hammond; in the French Mons Testament, 1667; and by Pyle, Markland, and Wakefield. See Bowyer, 4to. It suggested itself to me, before I had seen any authority for it.

Readers of Plato and Xenophon know how often, *ἐνθα* is inserted in the middle of a sentence. See also c. xxv. 5.

24. *Drusilla.*] Daughter of Herod Agrippa, a woman of great beauty; whom Felix had seduced from her husband Azizus, king of the Emesenes.

25. *Of justice, temperance.*] Tacitus charges Felix with *sævitia*, *libido*, et *cuncta malefacta*. See Lardner. Cred. i. 41.

CHAP. XXIV. "present; and, when I have a convenient time,

26 "I will send for thee." He hoped also at the same time that money would have been given him by Paul, [that he might loose him:] for which cause he sent for him oftener, and conversed 27 with him. But after two years Porcius Festus succeeded Felix; and Felix, wishing to gratify CHAP. XXV. the Jews, left Paul bound.

I Now when Festus came into the province, after three days he went up from Cesarea to Jerusalem. Then the high-priest, and the chief 2 of the Jews, brought an accusation before him 3 against Paul, and besought him, desiring a favour concerning Paul, that Festus would send for him to Jerusalem; \* purposing to lie in wait, 4 that they might destroy him on the way. But Festus answered, that Paul should be kept at Cesarea, and that he himself would shortly depart thither. 5 "Let such, therefore, among 6 "you," saith he, "as can be accusers, go down "with me, and accuse this man, if there be any 6 "thing amiss in him." And when he had passed among them not more than eight or ten days, he went down to Cesarea; and the next day

\* Gr. *lying in wait*.

26. *Money &c*] Lardner and Doddridge observe that St. Paul had mentioned, v. 17, the contributions which he had brought to Jerusalem; all of which might not have been yet distributed, in the opinion of Felix: and they add, with

Grotius, that so leading a Christian was likely to be redeemed. See Cred. i, p. 45.

27. *Bound.*] Agreeably to the prophecy, c. xx. 23. See also c. xxii. 30.

3. *Concerning Paul.*] See *xxii* 1 Cor. xv. 15.

CHAP. day sat on the judgement seat, and commanded  
 XXVI. Paul to be brought. And when he appeared, the  
 7 Jews who came down from Jerusalem stood round  
 about, and brought many and heavy accusations  
 [against Paul,] which they could not prove;  
 8 while he made his defence, *saying*; "Neither  
 " against the law of the Jews, nor against the  
 " temple, nor against Cesar, have I offended *in*  
 9 " any thing." But Festus, wishing to gratify  
 the Jews, answered Paul, and said; "Art thou  
 " willing to go up to Jerusalem, and there to be  
 10 " judged of these things before me?" Then  
 Paul said; "I stand at Cesar's judgement-seat,  
 " where I ought to be judged: to the Jews I  
 " have done no wrong, as thou also very well  
 11 " knowest. For if I have done wrong, or have  
 " committed any thing worthy of death, I refuse  
 " not to die: but if there be nothing *true* of the  
 " things whereof these accuse me, no man should  
 " give me up to gratify them. I appeal to Ce-  
 12 " sar." Then Festus, when he had conferred  
 with the council, answered; \* "Hast thou ap-  
 " pealed to Cesar? to Cesar thou shalt go."

And

\* Or, *Thou hast appealed to Cesar.*

10, 11. That by appeal a freeman.  
 causes were removed out of the provinces to Rome, and that it was very common to send persons from Judea to be tried at Rome, see Lardner's Cred. i. 529. Bishop Pearce affirms that this appeal was the right of  
 10. *At Cesar's judgement-seat.* The tribunal at which the Procurator presided in the name of the Emperor, and by his commission, is rightly called the Emperor's tribunal. See Grot. *Very well.*] See 2 Tim. i. 18.

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13 And after some days, king Agrippa and Ber-  
 14 nicè came to Cefarea to salute Festus. And when  
 they had continued there many days, Festus rela-  
 ted Paul's case to the king, faying; " There is a  
 15 " certain man left a prifoner by Felix: about whom,  
 " when I was at Jerufalem, the chief-priefts and  
 " the elders of the Jews laid an information, de-  
 16 " firing judgement againft him. To whom I  
 " answered, that it is not the cuftom of the Ro-  
 " mans to give up any man [to death,] before he  
 " that is accused have *his* accufers face to face,  
 " and have opportunity to make his defence con-  
 17 " cerning the crime laid to his charge. When  
 " therefore they were come hither, without  
 " making any delay, I fat on the judgement-feat  
 " the day after, and commanded the man to be  
 18 " brought: againft whom when *his* accufers  
 " flood up, they brought none accusation of  
 19 " fuch things as I fupposed: but had againft  
 " him

13. *Agrippa.*] The fon of that Herod Agrippa, who is mentioned c. xii. 1. He had the tetrarchies of Philip and of Lyfania; having been removed by Claudius from Calcis to a greater kingdom. See Lardner's Cred. i. ix. 46. and Bishop Pearce.

*Bernicè.*] Sister to king Agrippa, here mentioned. Her father firft married her to his own brother, Herod king of Calcis. On becoming a wi-

dow ſhe married Polemon king of Cilicia, whom ſhe ſoon left. The report of her inceft with Agrippa is mentioned by Joſephus; and alluded to by Juvenal, vi. 157. In what period of her life ſhe went to Cefarea cannot be aſcertained. See Lardner's Cred. i. 50. Biſcoe, i. 49, and Biſhop Pearce.

16. *The cuſtom.*] See this illuſtrated in Grotius, Lardner's Cred. i. x. viii, and in Biſhop Pearce's note.

CHAP. XXV. " him some questions about their own religion,

" and about one Jesus who died, *but* whom Paul

20 " affirmed to be alive. And because I was doubt-

" ful about an enquiry into such matters, I asked

" Paul whether he was willing to go to Jerusa-

21 " lem, and there to be judged about these things.

" But when Paul had appealed to be reserved to

" the determination of the August *Emperor*, I

22 " commanded him to be kept till I could send

" him to Cesar." Then Agrippa said to Festus ;

" I myself also desire to hear the man ;" " To-

23 " row," saith he, " thou shalt hear him."

" On the morrow therefore, when Agrippa was

come, and Bernice, with great pomp, and they

had entered into the place of hearing, together

with the commanders and principal men of the

city, at the command of Festus Paul was brought.

24 Then Festus saith ; " King Agrippa, and all that

" are here present with us, ye see this man,

" about whom all the multitude of the Jews

25 " have \* applied to me, both at Jerusalem, and

" here *also*, crying out that he ought not to live

" any longer. But I having found that he had

" committed nothing worthy of death, and he

" himself

\* Or, *conferred with.*

19. *Religion.*] Festus would not speak disrespectfully of Judaism, and call it *superstition*, when addressing Agrippa a Jew.

20. When I doubted about

the prudential and just way of of enquiring into matters [*relig.* MSS.] of this nature, connected with the religion and passions of the people, &c.

CHAP. XXV. "himself having appealed to the August Emperor, I have determined to send [him.] Of whom I have nothing certain to write to our Sovereign. Wherefore I have brought him forth before you, and especially before thee, king Agrippa, that, after examination, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not to signify the charges also made against him."

CHAP. XXVI. Upon this Agrippa said to Paul; "Thou art permitted to speak for thyself." Then Paul stretched forth his hand, and made his defence:

2 "I think myself happy, king Agrippa, that I shall make my defence this day before thee, concerning all the things of which I am accused by the Jews: because thou very well knowest all the customs and questions which are among the Jews. Wherefore I beseech thee to hear me patiently.

4 "All the Jews know my manner of life from my youth, which was passed from the beginning among mine own nation at Jerusalem:

5 "and these have knowledge of me from the first, (if they be willing to testify,) that according to the strictest sect of our religion, I lived a Pharisee. And now I stand and am judged

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3. *From* is the accusative absolute.

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- 7 “ judged for the hope of the promise which God  
 “ made to our fathers : unto which *promise* our  
 “ twelve tribes, serving God with earnestness  
 “ day and night, hope to come : concerning  
 “ which hope, O king [Agrippa,] I am ac-  
 8 “ cused by the Jews. \* Why is it esteemed  
 “ among you a thing incredible, that God should  
 “ raise the dead ?  
 9 “ I indeed thought with myself, that I ought  
 “ to do many things contrary to the name of Je-  
 10 “ sus † of Nazareth. Which *things* I did also  
 “ in Jerusalem : and many of the saints I shut  
 “ up in prisons, having received authority from  
 “ the chief-priests ; and, when they were put to  
 11 “ death, I gave *my* vote against *them* : and I  
 “ punished them often in every synagogue, and  
 “ compelled *them* to blaspheme ; and, being ex-  
 “ ceedingly mad against them, I persecuted *them*  
 12 “ even to foreign cities. At which time [also,]  
 “ as I was going to Damascus, with authority  
 13 “ and commission from the chief-priests, at mid-  
 “ day, O king, I saw on the way a light from  
 “ heaven,

\* Or, *what ? is it esteemed &c.* † Gr. *the Nazorean.*

6. *The promise.*] Of being raised from the dead. See Hebrews xi. 10, 16 : and Jortin's Sermons, vol. vii. p. 273. ed. London.

9. *Jesus of Nazareth.*] See c. xxiv. 5. This was language of contempt among the Jews. But St. Paul was conscious that our Lord's character rose superior to all re-

proach ; and that the imputation itself was groundless, as understood by the enemies of Christ, who applied it to his birth. The apostle seems to speak thus, in imitation of his Lord's humble manner of expressing himself, c. xxii. 8.

11.] *To blaspheme.*] To speak evil of Jesus and his religion.

CHAP. XXVI. " heaven, above the brightness of the sun, which  
 " shone round about me and those who jour-  
 14 " neyed with me. And, when we were all fallen  
 " to the earth, I heard a voice speaking to me,  
 " and saying in the Hebrew tongue ;" ' Saul,  
 ' Saul, why persecutest thou me ? *It is hard for*  
 15 " thee to kick against the goads." " And I  
 " said ;" ' Who art thou, Sir.' And he said ;  
 16 ' I am Jesus, whom thou persecutest. But rise,  
 ' and stand on thy feet : for I have appeared un-  
 ' to thee for this purpose, to appoint thee a mi-  
 ' nister and a witness both of these things which  
 ' thou hast seen, and of those in which I will  
 17 ' appear unto thee ; delivering thee from the  
 ' people *of the Jews* ; and *from* the gentiles,  
 18 ' unto whom I now send thee, to open their  
 ' eyes, that they may turn from darkness to  
 ' light, and *from* the power of Satan to God ;  
 ' that they may receive forgiveness of sins, and  
 ' inheritance among those that are sanctified, by  
 ' faith in me.'

R r 2

" Where-

14. *Against the goads.*] A metaphor taken from refractory oxen ; who kick against the goads by which they are driven, and thus wound themselves more deeply. See Bochart hieroz. ii. xxxix. 381 : and among his quotations the scholiast on Pindar, Pyth. ii. 173. He observes that Eccles. xxxviii. 25 should be read and pointed thus :

How can he get wisdom that  
 holdeth the plough,  
 And that glorieth in the han-

dle *of the plough* ?

That driveth oxen with the  
 goad &c. *κίρκον.*

16. Here *ὁ* *τι* is equivalent  
 to *πάντες* *τι* is *οἱ*.

17. *Unto whom.*] To which gentiles. There was great fortitude in uttering so offensive a truth before Agrippa and other Jews. St. Paul had experienced the dangerous consequence of avowing his commission to the gentiles, c. xxii. 22.

## CHAP.

## XXVI.

- 19 "Wherefore, king Agrippa, I was not disobedient to the heavenly vision: but declared  
 20 "first to those in Damascus, and in Jerusalem, and throughout all the country of Judea, and then to the gentiles, that they should repent and turn to God, doing works worthy of repentance. For these causes the Jews seized me in the temple, and attempted to kill me.  
 22 "Having therefore obtained help from God, to this day I continue witnessing both to small and great, saying none other things than those which both the prophets and Moses spake of as  
 23 "about to come: \* that Christ should suffer; and that he, being the first who rose from the dead, should announce light to the people of the Jews, and to the gentiles."  
 24 And as he was thus making his defence, Festus said with a loud voice; "Paul, thou art mad: much learning driveth thee to madness." Then Paul saith; "I am not mad, most excellent Festus; but utter the words of truth and of  
 26 "a sound mind. For the king knoweth of these things, before whom I even speak freely. For I am persuaded that none of these things is hidden from him: for this was not done in  
 27 "a corner. King Agrippa, believest thou  
 "the

\* Or, *that the Christ should be a suffering one.*

23. *Light.*] Knowledge of the true religion.

CHAP. XXVI. " the prophets? I know that thou believest  
 28 " *them*." Then Agrippa [said] to Paul; " Thou  
 " almost persuadedst me to become a Christian."  
 29 And Paul [said;] " I would to God, that not  
 " thou only, but all likewise that hear me this  
 " day, were almost and even altogether such as  
 30 " I am, except these bonds." Then the king  
 rose up, and the governour *also*, and Bernicè, and  
 31 those who sat with them. And when they had  
 gone aside, they spake among themselves, saying;  
 " This man doeth nothing worthy of death or of  
 32 " bonds." And Agrippa said to Festus; " This  
 " man might have been set at liberty, if he had  
 CHAP. XXVII. " not appealed to Cæsar."

1 Now when it was determined that we should  
 sail to Italy, Paul and some other prisoners were  
 delivered to a centurion of the Augustan band,  
 2 named Julius. Then we entered into a ship of  
 Adramyttium, and loosed, meaning to sail by  
 the coasts of Asia; Aristarchus, a Macedonian  
 3 of Thessalonica, being with us. And the next  
 day we arrived at Sidon. And Julius treated Paul  
 humanely, and gave *him* liberty to go to his  
 4 friends, to be taken care of. And when we  
 had

28. *Almost*.] Εν ὀλίγῳ sc. μέγιστον propemodum. Palaiet. This was a sudden and transient impulse of conviction.

29. *These bonds*.] The chain which he carried, and by which his hand was usually bound to the soldier who guarded him. C. xii. 7. xxviii. 20.

1. Τῇ ἀποπλεῖν is a Hebraism. See 1 Cor. ii. 2.

3. *Treated Paul humanely*.] See also v. 43, and c. xxviii. 14, 16. Bishop Pearce thinks that all this may probably be attributed to Agrippa's favourable representations. Note on c. xxvi. 32.

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had loosed thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and put us \* therein.

And when we sailed slowly for many days, and were scarcely come over-against Cnidus, the wind not suffering us, we sailed under Crete, over-against Salmonè: and, hardly passing by it, we came to a place which is called The fair havens; near which was the city of Laséa.

Now when much time had been spent, and sailing was now become dangerous, because even the *Jewish* fast was now ended, Paul warned them, saying unto them; "Sirs, I perceive that this voyage will be with harm and much damage, not to the lading and the ship only, but to ourselves also." However, the centurion believed the pilot, and the owner of the ship, more than the things spoken by Paul. And because the haven was not commodious to winter in, the greater part advised to loose thence also, if by any means they might reach Phenicè, *and winter there: which is* an haven of Crete, lying toward the south-west and west. And when the south

\* Or, on board.

9. *The Jewish fast.*] The day of atonement in September. Lev. xvi. 29.

10. *To ourselves.*] From the hardships and dangers which we shall sustain.

That the construction *ἑρμηνεύω* is not unexampled, see Raphelius.

12. *And west.*] Solstitiali occidente corus venit. Sen. Q. Nat. v. 16. 4. Wetstein.

CHAP. XXVII. south wind blew softly, having supposed that

they should obtain *their* purpose, they weighed anchor, and passed close by Crete. But, not long

14 after, a tempestuous wind, called Euroclydon, beat against *the island*. And when the ship was

15 borne away, and could not face the wind, we

16 gave *her* up, and were driven. And when we

had run under a certain small island, called

Clauda, we were scarcely able to become mas-

17 ters of the boat: which when *the sailors* had

taken up, they used helps, undergirding the ship;

and, fearing lest they should fall into the quick-

sands, they struck sail, and thus were driven.

18 And, we being exceedingly tossed by a tempest,

19 the next *day* they \* lightened the ship: and the

third *day* we cast out with our own hands the

20 tackling of the ship. And when neither sun nor

stars appeared for many days, and no small tem-

pest lay on *us*, all hope that we should be pre-

served was thenceforth taken away.

21 But, after long abstinence, Paul stood in the

midst of them, and said; "Sirs, ye should have

" hearkened to me, and not have loosed from

" Crete,

\* Or, *threw part of the lading overboard.*

14. *Euroclydon.*] This reading is defended by the very learned Mr. Bryant. Εὐρύς, εὐρύς, eurys inundans. Εὐρύς, MS. A. Euroaquilo. Vulg.

17. *Helps.*] To strengthen the ship.

*Undergirding the ship.*] With cables, or chains, brought round to prevent the sides from starting. See Bishop Pearce.

CHAP. XXVII. "Crete, but have \* prevented this harm and

22 " damage. And now I exhort you to be of good  
 " courage: for there shall be no loss of life  
 " among you, but of the ship *there shall be*  
 23 " *loss*. For there stood by me this night an an-  
 " gel of that God whose I am, and whom I  
 24 " serve, saying; ' Fear not, Paul; thou must  
 " be brought before Cesar: and, lo, God hath  
 " graciously given to thee all who sail with thee.'  
 25 " Wherefore, sirs, be of good courage: for I  
 " believe God, that it will be as it hath been  
 26 " told me. However, we must be cast upon a  
 " certain island."

27 But when the fourteenth night was come, as  
 we were driven up and down in the Adriatick sea,  
 about midnight the sailers thought that they  
 28 drew near to some country; and founded, and  
 found *it* twenty fathoms: and, when they had  
 gone a little further, they founded again, and  
 29 found *it* fifteen fathoms. Then fearing lest we  
 should fall upon rocks, they cast four anchors out  
 30 of the stern, and wished for day. And as the  
 sailers sought to escape out of the ship, and had  
 let down the boat into the sea, under pretence as  
 if they were about to cast anchors out of the  
 31 foreship, Paul said to the centurion, and to the  
 soldiers;

\* *saved*. Markland.

29. *Out of the stern.*] Bishop Pearce quotes from Valerius Flaccus, v. 72, *Pinpe fedens placidas dimiserat anchora terras*.

The large modern Egyptian ships called *saiques* always carry their anchors at their stern. Sir John Chardin. Harmer ii. 497.

CHAP. foldiers; "Unless these remain in the ship, ye  
XXVII.

32 "cannot be preserved." Then the foldiers cut  
off the ropes of the boat, and let her go off.

33 And, while the day was coming on, Paul be-  
sought them all to partake of food, saying;

34 "To-day is the fourteenth day of the storm,  
during which we have waited, and continued

34 "fasting, having taken nothing. Wherefore I  
exhort you to partake of food: for this con-

cerns your safety: for an hair shall not fall  
35 "from the head of any among you." And, when

he had thus spoken, he took bread, and gave  
thanks to God before them all; and, when he

36 had broken it, he began to eat. Then they  
were all of good courage; and they also took

37 food. Now all of us in the ship were two hun-  
38 dred and seventy persons. And when they were

satisfied with food, they lightened the ship, and  
threw the corn into the sea.

39 And when it was day, they knew not the  
land: but they observed a certain creek with an

even shore, into which they were determined,  
40 if it were possible, to thrust the ship. And

when they had taken up the anchors, they com-  
mitted the ship to the sea, and loosed the bands of

the

33. *Fasting.*] In a manner  
without food, having taken  
very little. See Matth. xi. 18.  
Krebsius, and Doddridge.

40. *And loosed the bands of*

*the rudders.*] In order to steer  
the ship. That the ships of  
those times had two rudders,  
see the quotations in Wetstein,  
Doddridge, and Bishop Pearce.

CHAP. XXVII. the rudders, and hoisted up the mainsail to the wind, and made toward shore. And having reached a place which had the sea on both sides, they ran the ship on ground; and the fore part stuck fast, and remained immoveable, but the hinder part was broken by the violence of the waves. Now the counsel of the soldiers was, to kill the prisoners; lest any of them should swim out, and escape. But the centurion, wishing to preserve Paul, kept them from *their* purpose, and commanded that those who could swim should cast *themselves* into the sea, and get first to land: and *that* the rest *should save themselves* some on boards, and some on things belonging to the ship: and thus it came to pass that all escaped safe to land.

CHAP. XXVIII.

1 And when they had escaped safe, they then knew  
2 that the island was called Melita. And the barbarians shewed us no common humanity: for they

*To the wind.*] *Αὔρον* is understood in the Greek.

41. *Having reached a place &c.*] They landed on a cape; and not where they had proposed, v. 39.

43. Bishop Pearce observes that the comma may be placed at *ἀναγερθεὶς*: and that this word is sometimes used with *ἑαυτὸς*, and sometimes without it, is shewn by Alberti and Kypke.

1. *They then knew.*] We knew. Some MSS. and verss. *Melita.*] "It is commonly supposed that St. Paul was by

shipwracke cast on this island [of Malta.] But it is with greater reason to be thought that it was the other Melita in the Adriaticke between Corcyra and Illyria, and better agreeth with that which St. Paul writeth of, the apostle's trouble and shipwracke in the Adriaticke, out of which sea it is not to be gathered by the text that St. Paul and the rest were driven." Knolles's history of the Turks: p. 795. fol. London. 1603. See Malta in the index. See also Bryant's dissertation.

CHAP. XXVIII. they kindled a fire, and brought us all to it, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out of the heat, and fastened on his hand. And when 4 the barbarians saw the serpent hanging on his hand, they said among themselves; "No doubt 5 "this man is a murtherer, whom, though he "hath escaped the sea, yet Vengeance hath not 6 "permitted to live." But *Paul* shook off the serpent into the fire, and suffered no harm. 7 However, they expected that he would have swollen, or fallen down dead suddenly: but expecting a great while, and seeing no harm befall him, they changed their minds, and said that he was a god.

8 Now in the neighbourhood of that place were possessions of the chief man of the island, whose name was Publius; who received us, and entertained us kindly three days. And it came to pass that the father of Publius lay sick of a fever, and of a flux: to whom Paul entered in, and prayed, and put his hands on him, and cured 9 him. So when this was done, others also, that had diseases in the island, came and were cured: 10 who also bestowed on us many \* honours; and, when

\* Or, gifts.

4. *Vengeance.*] Δίκη, a person. Markland. Bishop Pearce.

CHAP. when we departed, laded *the ship* with such things  
XXVIII. as were necessary.

11 And, after three months, we departed in a  
ship of Alexandria, which had wintered in the  
12 island; whose sign was Castor and Pollux. And  
having landed at Syracuse, we remained *there*  
13 three days. And thence we coasted round, and  
came to Rhegium: and after one day the south  
wind blew, and we came the second day to  
14 Puteoli: where we found brethren, and were  
desired to remain with them seven days: and then  
15 we went toward Rome. And when the brethren  
heard about us, they came thence to meet  
us as far as Appii forum, and the Three taverns:  
whom when Paul saw, he thanked God, and  
took courage.

16 And when we came to Rome, [the centurion  
delivered the prisoners to the captain of the guard,  
but] Paul was suffered to remain apart, with  
17 the soldier who kept him. And it came to pass  
after three days, that *Paul* called the chief of  
the Jews together. And when they were assembled,  
he said to them; "Brethren, though I  
" have committed nothing against *my* people or  
" the customs of our fathers, yet I was delivered  
" a prisoner from Jerusalem into the hands of  
18 " the Romans: who, when they had examined  
" me, would have released me, since there was  
19 " no cause of death in me. But when the Jews  
" spake against *this*, I was compelled to appeal  
" unto

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“unto Cefar; not as having aught to accuse my  
20 “nation of. On this account therefore I have  
“called for you, that I might see *you*, and speak  
“with *you*: because for the hope of Israel I am  
21 “bound with this chain.” Then they said unto  
him; “We have neither received letters from  
“Judea concerning thee, nor hath any one of  
“our brethren who came *hither* related or spoken  
22 “any thing bad of thee. But we \* desire to  
“hear from thee what thou thinkest: for, as to  
“this † sect, we know that every where it is  
23 “spoken against.” And when they had ap-  
pointed him a day, many came to him into his  
lodging: to whom he explained and gave testimo-  
ny to the kingdom of God, using persuasion to  
them about the things concerning Jesus, both  
out of the law of Moses, and *out of* the prophets,  
24 from morning till evening. And some believed  
the things which were spoken, and some disbe-  
25 lieved *them*. So when they agreed not among  
themselves, they departed, after Paul had said  
one thing; “Well spake the Holy Spirit to our  
26 “fathers by the prophet Isaiah, saying; ‘Go to  
‘this people, and say; Hearing ye will hear,  
‘and will not understand; and seeing ye will see,  
27 ‘and will not perceive. For the heart of this peo-  
‘ple is become gross, and their ears are dull of  
‘hearing,

\* Or, deem it proper. † Gr. *heresy*.

19. *To accuse my nation of.*] Be-  
fore Cefar. “Not that I have  
a design to accuse my nation of  
any thing.” Lardner Suppl.  
to Cred. ii. 259.

22. *Spoken against.*] Observe  
the veracity of the historian;  
and his confidence in the truth  
of the gospel.

- CHAP. XXVIII. hearing, and their eyes they have closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.
- 28 "Be it known therefore to you, that the salvation of God is sent to the Gentiles; who will
- 29 "hearken also *to it*." [And when he had said these words the Jews departed, and had great disputing among themselves.]
- 30 And Paul dwelt two whole years in his own hired house, and received all who came in unto
- 31 him; preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all freedom of speech, unhindered.

29. This verse seems to have been added by some reader, in honour of the apostle.

END OF VOL. I.

